

Sabbath-School Lessons on Studies in the Gospel Message

FOR SENIOR CLASSES

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For Teachers and Parents

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FEEDING UPON THE WORD

The only true way to study the Word of God is to feed upon it. We must eat it day by day. It must be digested and assimilated by that part of our organism which has been given to us for this purpose. We can not live upon a light lunch taken once a week. Our need is continuous, and the supply must be continuous. This does not mean that we must have the book before our eyes all the time, any more than we need to sit at the table all the time in order to satisfy our physical requirements; but as we need to sit at the table every day in order to supply that upon which the system feeds continually, so we must come to the direct study of the Word each day in order to supply that upon which our spiritual nature may feed continually. There must be a definite appropriation in each case of the definite provision which God has made for our need.

We wish to emphasize these principles in connection with the present lessons. They cover either directly or in a suggestive way sufficient ground to become the basis of daily study during the whole week. Those who live with them during the week will get the most from them on the Sabbath. Those who give them only a hasty and superficial study on Friday evening or Sabbath morning, will find it practically impossible to appropriate them as personal experience on so short an acquaintance with them. By some people this denomination has been given the credit of being Bible students, but we often feel compelled to think that this distinction is unmerited now, whatever may have been the case in the past. In view of the experiences which we are soon to face; in view of the wonderful revelation of light and truth which is now being made to us; in view of our great and constant need of being built up in the most holy faith.—shall we not meditate upon these things? Shall we not give ourselves wholly to them? If we will do so, it is certain that our profiting will appear unto all. The following extracts may be helpful in stimulating us to form and carry into effect such a decision.

A NECESSITY WHICH IS A PRIVILEGE

“It is a weak and pale word, and not at all corresponding to the real nature of the case and to the feelings of the Christian,

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

to speak of our *duty* to read the Scriptures. Where there is reverence, love, trust; where there is joy in communion with God, we look upon the reading of Scripture not as a duty,—one among many others. It stands by itself. *Listening to the voice of God is not one of many duties, but it is the source as well as the regulator of all duties.* It is not merely a work which our conscience declares to be right, but our very conscience, and affections, and will, and mind, our whole inner man, receives from this Word light and strength.

We feel it necessary to read the Scriptures, just as food is necessary to sustain life, and as we desire to breathe pure and fresh air. It is a necessity, not a compulsion of an external kind, which is opposed to our nature, and which is as a mechanical burden imposed on us. It is a necessity, in the sense that our whole spiritual life craves for it, and can not prosper without it. *And is not one reason of our languid and feeble life the simple fact that we do not breathe sufficiently the Bible air?* Sermons and tracts and religious books contain not sufficiently that ozone which is the exclusive characteristic of God's Word.

"But it may not be unnecessary to add a word on the copious reading of Scripture. *Read the whole Scripture, for Scripture is a connected whole.* Do not neglect the historical, or prophetic, or doctrinal portions. Forget not the book of Proverbs nor the little Epistle of Philemon. Think not that there is no food for the soul in the books of the Chronicles. God has given us the whole, and means us to use the whole, for it is all profitable for doctrine, for reproof, for correction, for instruction in righteousness. We Protestants speak much, and at times somewhat boastfully, of our great reverence and love for the Bible. Is our glorying in truth? *Do we love the Bible, not merely as a text-book from which to collect proofs for our doctrine, an armory from which to select weapons to defeat our opponents, but do we love the Bible as God's revelation,* in which our minds are to be moulded, by which our hearts are to be influenced? Are there not many portions of Scripture so neglected that, if to-morrow some magic hand were to efface them from our editions, very few of us would miss them? Have we not received it more as a theory than a real and practical belief, that all the books of Moses, and prophets, and apostles are inspired, authoritative, profitable? Let us be really disciples, learners, not selecting, not rejecting, but receiving *all* our Lord has graciously caused to be written for our instruction.

"If such a diligent study of the Scripture should interfere with our reading of religious literature, we may rest satisfied that

"There shall be delay no longer"—our confidence

we shall not be losers, to say the least of it. While we use with gratitude the books in which men communicate their thoughts and experience, we must always, not merely in theory, but in practise, hold them in a subordinate position. The more the Bible has the preeminence, the greater will be our power of discernment, and the more shall we be truly benefited by the writings of men. A diligent study of Scripture will place us in the true position of not being in bondage to man, and of being willing to learn with gratitude from all servants of the Lord."—*Christ and the Scriptures.*

SEARCH THE SCRIPTURES

The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

"In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God.

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

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

"If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's Word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

"Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour, or even half an hour, each day devoted in a cheerful, social manner to the Word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world."

—*Testimonies on Sabbath-school Work.*

INTRODUCTORY

Those who wish to derive much benefit from these lessons must be willing to study faithfully. The lessons have been written in this particular way in order to develop a connected line of thought, but the brief statements with which the different Scripture references have been woven together are not designed to be the real theme of the lesson. In the Scriptures themselves will be found the truth to be studied, and the statements made in the lesson are intended merely as a guide in the study of the Word itself. Unless you see the truth in the living Word, and as the living Word, you will not be able to lay hold of the truth as a living experience. The lessons are suggestive rather than exhaustive, and it is hoped that they may prove a stimulus to the study of the subject itself, rather than the mere preparation of a Sabbath-school lesson.

It should also be remembered that the development of one

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

phase of the truth contained in some passages of Scripture is not a denial of any other phases of the truth contained in the same passages, even though they are not specifically mentioned. The truth is infinite, and we can touch at best only upon "parts of His ways."

The questions may prove of some help in developing the subject, if they are used in the right way, or they may be made a hindrance to real study. The aim in preparing the lesson should not be merely to be able to answer the printed questions. They are intended to assist in getting a clear view of the connected chain of truth in the texts which are brought together in the lesson; and, with the help offered in the questions and the statements with which the texts are connected, *the Scripture itself should be studied, until the whole subject becomes familiar to the mind in the exact words of the Scripture.* It will usually be found helpful to read more than simply the verse or verses included in the reference. A clear understanding of the real meaning of a passage of Scripture often depends upon its relation to that which precedes or follows it, and sometimes upon both. It is a good thing to form the habit of examining carefully the whole paragraph from which a text is taken, and this will prevent that wrong application of Scripture which is often made possible by disregarding the connection in which it is found.

The earnest, prayerful study of God's Word will yield rich returns to every one who will give himself to it. And we have certainly come to a time now when every believer in the truth should sink the shaft deep, and know for himself that "the foundation of God standeth sure." It is the earnest hope of the writer of these lessons that they may contribute something toward this result.

The subject studied in this series of lessons will be continued and further developed in the next quarter's lessons.

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

SABBATH-SCHOOL LESSONS

ON

Studies in the Gospel Message

FOR

SENIOR CLASSES

Second Quarter, 1902

LESSON I.—THE GOSPEL OF THE KINGDOM AND THE COMING OF THE LORD.

April 5, 1902.

The coming of the Lord and the end of the world are inseparably connected (Matt. 24:3), and a definite work is to be done as the preparation for these events (verse 14). This is the gospel of personal experience (Luke 17:20, 21), and involves the doing of God's will (Matt. 6:10). It gives to God His rightful place (Jer. 10:10), and recognizes the exalted position of Jesus Christ (1 Tim. 6:14, 15). It sets forth true humility as the basis of its citizenship (Matt. 18:3, 4), and makes service to be true worship (Matt. 4:10). It shows upon what the dominion is based (Heb. 1:8), and the worthy objects of man's desire (Matt. 6:33).

There is only one gospel (Gal. 1:8), and this was preached to Abraham (Gal. 3:8), and involved the coming of Christ in the flesh as his seed (verse 16). Wherever the gospel is mentioned, therefore, it is this same gospel of the kingdom, the gospel of righteousness by faith, the gospel of the gift of the Son of God to the human family. See Rom. 1:1-4, 16, 17.

"One dollar now is of more value to the work than ten dollars will be at some future period."

Just before the coming of the Lord this gospel is to be preached to all the world (Rev. 14:6) in a threefold message, directing all to the worship of the Creator (verse 7), setting forth the result of turning from this true worship (verse 8), warning against the worship of the beast and his image (verses 9, 10), and showing the result of accepting this gospel message (verse 12). When the gospel of the kingdom, as set forth in these verses, has been preached in all the world, the Lord will come (verse 14), and the harvest of the earth will be reaped (verse 16; Matt. 13:39).

QUESTIONS.

1. What two great events are associated? What makes this clear? 0

2. What prepares the way for these events?

3. What false idea did the Pharisees hold about the kingdom?

4. With what statement did Jesus seek to correct this wrong view?

5. What does praying for the coming of the kingdom include? How can each one cooperate in answering his own petition?

6. What place does the gospel of the kingdom assign to God? How extensive is His dominion?

7. What titles show the place assigned to Jesus Christ?

8. What is the condition of entrance into the kingdom?

9. What is the measure of true greatness in this kingdom?

10. What experience constitutes an essential part of real worship.

11. Upon what basis is the government of this kingdom administered?

12. What is to be the first aim in life? What necessary things are thus assured to us? What is the result of reversing this plan?

13. What shows that there can be only one gospel? What has your experience taught you concerning this?

14. On what basis was the gospel preached to Abraham? In what promise was it expressed?

15. How is the coming of Christ in the flesh set forth in the promises to Abraham?

16. Who is the theme of the gospel? What teaches the fact of the union of humanity and divinity in Him?

17. How extensively is this gospel of the kingdom to be preached just before the coming of the Lord?

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

18. What is the first thing commanded? What event is announced? Who is to be worshiped? How is He distinguished from the creature?

19. What experience shows the result of rejecting the gospel of the kingdom?

20. What powers are evidently seeking for the worship which belongs to the Creator alone?

21. What will be the result of yielding to this demand?

22. What is evidently the real question at issue? How is this shown?

23. What event is closely connected with the settlement of this question? What statement shows that the Son of man comes as a king?

24. What is the harvest of the earth?

SUGGESTIONS FOR STUDY.

Hold closely in your study to the line of thought suggested in the lesson. There are many other things taught in these texts, but they are used in this lesson to develop a special theme. Try to get such a grasp of the scriptures used in this lesson that they shall present to your mind a connected chain of thought concerning the nature of this gospel of the kingdom and the message in which it is to be preached just before the coming of the Lord. When this is clearly seen, other scriptures will readily associate themselves with the theme and will broaden the view of the subject.

LESSON II.—THE QUESTION OF SUPREMACY.

April 12, 1902.

In Rev. 14:6-14 we have a brief statement of the gospel of the kingdom as adapted to the special circumstances which will exist just before the second coming of the Lord. In the very hour of God's judgment the controversy over the law of God comes to its climax. Shall the supremacy of God be acknowledged or the supremacy of the beast and his image? Shall the Creator be worshiped, or shall the beast and his image be worshiped? In order that we may have a clear view of what is involved in these questions, we must see plainly what the real issue is.

The needs of the cause of God are world wide.

The beast of Rev. 14:9 is evidently the same one mentioned in Rev. 13:14, to whom an image was to be made, and this beast is shown to be the same one spoken of in verses 2 and 3 of the same chapter by the reference to the deadly wound. This beast receives from the dragon "his [the dragon's] power, and his seat [throne], and great authority." But the dragon is Satan (Rev. 12:9); and so, when all the world worship the dragon and the beast (Rev. 13:4), who is simply the representative of the dragon, they are acknowledging the supremacy of Satan. This they do by asking the question, "Who is like unto the beast?" Verse 4. But this is the very question in which the supremacy of God is set forth (Ex. 15:11; Ps. 89:8), as well as in the direct statement (Jer. 10:7). And so the real question *to be settled* in the last generation is this, Who is God? Who is the rightful king? Whose supremacy is to be acknowledged? Shall Jehovah or Satan be worshiped? But this is not a new issue. It is the old issue, but now it is to be *finally* settled. Christ beheld Satan fallen from heaven (Luke 10:18, R. V.) just as the prophecy declares the fact (Isa. 14:12-14), and the cause was his effort to take the place belonging to God. Our first parents fell because of their effort to do the same thing. Gen. 3:4, 5, R. V. To man, who failed to recognize that he was made in the likeness of God (Gen. 1:26), and so lost that likeness, the gospel of the kingdom was preached (Gen. 3:15), which will restore the fallen one to be, "like Him" (1 John 3:2). The gospel of the kingdom teaches the supremacy of God as the true King, the Creator, as the One to be worshiped and served, in direct opposition to Satan's demand for worship and service, and the gift of the Son of God in the flesh, that man might be restored to the high position of likeness to God and the privilege of being servant to the King of the universe.

QUESTIONS.

1. Where do we find an outline of the gospel message which is to usher in the coming of the Lord?
2. What is the time? What is the subject of the controversy? What are the questions to be answered?
3. How can the beast mentioned in Rev. 14:9 be identified with the first beast mentioned in the thirteenth chapter of Revelation?
4. To whom is this beast indebted for all that makes him great? Whose servant, then, is he?
5. Who is the dragon? Who is his representative? What, then, would the worship of the beast really be?

The Son of God beggared Himself to enrich us.

6. In what question is the worship expressed?
7. Mention the first instance in which this same question is asked concerning God. The second. The third.
8. What, then, is the real question at issue? What is now to be done in regard to this question?
9. In what condition did Christ see Satan?
10. How is this expressed in the prophecy? What was the cause of it?
11. Whom did "that old serpent" tempt into the same experience?
12. What fact was not recognized and acknowledged?
13. In what promise was the gospel of the kingdom then preached?
14. When it is fully accepted, what change will be wrought?
15. What is taught in this gospel of the kingdom?

SUGGESTIONS.

Read carefully the twelfth, thirteenth, and fourteenth chapters of Revelation, that the whole picture may be clearly in mind. Do not try to interpret the symbols in this lesson, as the present purpose is simply to settle some principles. The specific interpretation will come later. Be sure that the main point of the lesson, the question of supremacy as involved in worship and service, is brought out with clearness. The first part of the chapter in "Patriarchs and Prophets," "Satan's Enmity against the Law," might be read in connection with this lesson.

LESSON III.—THE GREAT CONTROVERSY TRANSFERRED TO THE EARTH.

April 19, 1902.

The controversy between Christ and Satan began in heaven (Rev. 12:7) in a face-to-face combat. Satan was not content with the position which he held as Lucifer (Isa. 14:12), or light-bearer, as the name signifies; but he indulged the ambition to "be like the Most High," and thus to be light itself (1 John 1:5) and the source of light. Since light is only a manifestation of life (John 1:4), this was the demand of a created being (Eze. 28:15) to be a source or fountain of life, which could

Prayerfully consider the unentered fields.

only be granted to the begotten Son (John 5:26), one with the Father, the real Fountain (Ps. 36:9).

Having lost his place in heaven (Rev. 12:7, 8), Satan sought to establish his kingdom in the earth (verse 9). By falsehood (Gen. 3:4), and by transferring his own evil ambition into the human mind (verse 5), he changed a loyal servant of God into a servant of sin and himself (Rom. 6:16), usurped his dominion, and became prince of this world (John 12:31). Christ came to this world to seek and to save that which was lost. Luke 19:10. Thus the controversy which was begun in heaven was transferred to this earth. There it was the question of the supremacy of God, through His Son, in heaven; here it is the same question in its relation to man and the earth. Shall the government of God be sustained in the earth, or shall Satan establish an independent kingdom? The Son of God, as Michael, the leader of the angels, conquered Satan in heaven (Rev. 12:7-9), and then, in behalf of man, He undertook, as the Son of man, to conquer him on earth, and thus to vindicate the righteousness and justice of the government of God, the everlasting King. This is the gospel of the kingdom. It means a Saviour in our flesh (Luke 2:10, 11), to save from sin (Matt. 1:21), to be the channel of life to man (John 10:10), to destroy the devil (Heb. 2:14), bringing the restoration of all things (Acts 3:19-21), and giving to God His rightful place (1 Cor. 15:28).

QUESTIONS.

1. Where was rebellion first introduced in God's kingdom?
2. What was Satan's original position? What name did he have? What did it signify?
3. What evil desire worked in his mind? What did he wish to become?
4. How are light and life related? What, then, was involved in the desire of Lucifer?
5. What privilege was bestowed upon the Son? What did this show?
6. What happened to Satan as the result of the war in heaven? To what place was he removed?
7. With what lie did he begin his effort to lead the human family astray?
8. What inducement did he hold out as the reward of disobedience?
9. What change of masters was thus brought about? What did Satan become?

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

10. What did Christ undertake to do?
11. Where was the origin of the rebellion now seen upon the earth? What question was then settled?
12. What is the question to be settled upon the earth?
13. Who conquered Satan in heaven? What was His station?
14. What did He offer to do upon earth? Taking what station? What was the purpose of this?
15. What is the basis of the good tidings of the kingdom?
16. How is the work of the Saviour defined by His name?
17. What does He bring to man?
18. What result will come to the devil through His work?
19. What glorious result will finally be brought about?
20. What place will God the Father then occupy?

LESSON IV.—THE TWO MYSTERIES.

April 26, 1902.

In the gospel of the kingdom as first preached (Gen. 3:15), and again proclaimed to Abraham (Gen. 12:1-3, 7), the promised Seed was the center of hope. This promised Seed was the coming Messiah, the Christ (Gal. 3:16), the revelation of the Father to the world (Matt. 11:27), "God with us" (Matt. 1:23). This union of divinity with humanity is the foundation of Christianity. It is the heart and soul of all religious experience. Gal. 2:20. This manifestation of God in the flesh in the person of His Son is the revelation of the secret of the ages (Rom. 16:25, 26), and is "the mystery of godliness" (1 Tim. 3:16).

In the development of the gospel, every further revelation of divine truth has been met by Satan with a counterfeit of the truth. And so "the mystery of iniquity" was Satan's answer to "the mystery of godliness;" but the Scripture unmasks the deception. In the second chapter of 2 Thessalonians such a manifestation of sin is described as might, in an accommodated sense, be called the incarnation of Satan. This is "the falling away" (verse 3, R. V.), and the revelation of the "man of sin." The self-exaltation and the opposition to God set forth in the following verse correspond exactly to Daniel's prophecy of the work of the "little horn," which had "eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. The

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

whole chapter gives a view of the final stage of the controversy between the "little horn" (the *man of sin*) and the *Son of man*. In saying that "the man of sin" "opposeth" (or acts the part of an adversary), he is identified as the direct representative of Satan. See Zech. 3:1 and margin. And this again identifies "the man of sin" with the first beast of Revelation 13, to whom the dragon (Satan, Rev. 12:9) gave his own power. It thus appears that the controversy now is between the same persons and over the same issues as at the beginning—the controversy between Christ and Satan for the supremacy—when "there was war in heaven." Then it was a face-to-face combat in heaven. Now the warfare has been transferred to the earth (Rev. 12:9), and Christ in the flesh is to meet and vanquish Satan in the flesh. And so "the mystery of godliness" is the only real answer to "the mystery of iniquity." This, then, must be the principal theme of the message against the beast and his image.

QUESTIONS.

1. In what promise was the gospel first preached?
2. To whom and in what language was this promise renewed?
3. What was the center of hope in both instances?
4. In whom were these promises fulfilled?
5. What name indicated His relationship to God and man?
6. What union was thus effected? How important is this experience to the Christian?
7. What secret was thus revealed?
8. What is it defined to be?
9. What developed "the mystery of iniquity"?
10. In what prophecy is the incarnation of wickedness described?
11. How are the "man of sin" of this prophecy and the "little horn" of Daniel's prophecy identified?
12. How is the "man of sin" identified with the first beast of the thirteenth chapter of Revelation?
13. What conclusion follows from these facts?
14. To what place has the original controversy been transferred? Under what new condition is it being carried forward?
15. In presenting the gospel of the kingdom to meet the present conditions, what must be the principal theme of the message?

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

LESSON V.—THE GIFT OF THE SEED.

May 3, 1902.

The message for this generation is "the *everlasting* gospel" (Rev. 14:6), the one only gospel (Gal. 1:8), the gospel for all nations, as it was declared to Abraham (Gal. 3:8), and all contained in the original promise of the final triumph of the Seed of the woman (Gen. 3:15). We shall now study the development of this promise to its triumphant consummation in the present generation in the coming of the Seed (Gal. 3:19).

The Seed is the Word of God. Luke 8:11. This was the original Seed of all things (Gen. 1:1; Ps. 33:6; Heb. 11:3, first part), and was, therefore, Himself the Word of God, the Seed of the universe. Through Him all things came into being. John 1:3. All things were born (created) in Him. Col. 1:16, R. V. In Him was the creative or germinating principle (John 5:26), and the sustaining principle for all things (Col. 1:17, R. V.). As the Word of God, the Seed, all things, visible and invisible, were contained germinally in Him. All worlds and all powers were in the Seed of the universe. The gospel was not the revelation of a new power, but the new application of an old power (Rom. 1:16) to save from sin. In the giving of the Son of God to and for humanity, which was involved in the first announcement of the gospel (Gen. 3:15), the wonderful thing was not that He should be a Seed, for this He was already, but that the Seed of the universe should condescend to become the *seed of the woman*, the germ of a new humanity, was, even in the eyes of the heavenly host, an unparalleled exhibition of love (John 3:16). This is the condescension which makes us great. Ps. 18:35, R. V., margin. This is the unspeakable gift. 2 Cor. 9:15.

QUESTIONS.

1. In what expression is the message for this time defined?
2. In what emphatic way is the existence of more than one gospel denied?
3. How early, and in what specific statement, was it shown that this was the gospel for all nations?
4. In what simple promise is this complete gospel originally found?

"There shall be delay no longer"—our confidence.

5. When will the fulness of the blessing in this promise be experienced?
6. What is the seed? Is there any other seed? Could there be more than one seed and yet only one gospel?
7. What came from this seed? What is this process called?
8. Who was the Seed of the universe? What "more excellent name" shows the relationship to God, which is the basis of this great truth?
9. How much owes its existence to this Seed?
10. What gift placed Him on an equality with the Father?
11. In whom is the existence of all things maintained?
12. How much was contained in the Seed of the universe?
13. In what sense only was the gospel a new revelation?
14. What was the wonderful and new thing in the provision for man's salvation?
15. What led to this wonderful gift?
16. What has such condescension done for us?
17. What expression indicates the infinite greatness of the gift?

LESSON VI.—FAITH IS THE VICTORY.

May 10, 1902.

Inasmuch as the Word of God is the Seed, it follows that whatever is promised by the Word of God is contained in the promise itself. Faith is the act by which we obtain from the Word of God, as a present reality, the benefit of what has not yet been manifested to physical sight. Heb. 11:1, R. V. This is the only basis upon which we can deal acceptably with God. Heb. 11:6. Faith must always deal with the Word of God (Rom. 10:17), regarding the performance as certainly involved in the promise (Rom. 4:20, 21). Thus faith in the promised Seed (Gen. 3:15), whose name was to be called Immanuel, "God with us" (Matt. 1:23), who was the manifested power and wisdom of God (1 Cor. 1:24), brought humanity the present experience of the blessings of the gospel. The Seed, which was Christ or the Messiah (Gal. 3:16), the life of all that lives (John 14:6), was given in the promise of the Seed (Gen. 3:15). In this gift of the Seed of all things was contained germinally the gift of all things, visible and invisible. Col. 1:16, R. V. But

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

the possession of these things depended wholly upon a living faith in the promised Seed. As soon as faith in the word of promise as the Seed, and as containing in itself the things promised, was exchanged for a fleshly confidence in that which is merely outward and visible, the power of the promise was no longer experienced. Even the visible things—the land, the temple, the service—already revealed through faith in the promise, were lost. This is the summary of the experience of God's people during the long centuries of the preparation, and before "the fulness of the time was come." Gal. 4:4. It was the dealing of men with the unseen things of the kingdom, through their faith in the Word of God, which made possible the experiences recorded in the eleventh chapter of Hebrews. Abraham's test was to reveal whether his faith rested in the flesh of Isaac as the fulfilled promise of a son in whom the Seed should be called, or whether he still rested only upon the power of the word of promise. Heb. 11:17-19.

All these men of faith believed in the coming kingdom, and lived and died in that faith, although not yet receiving the kingdom outside of the promise. Verse 13. But this very faith brought to them the power of the kingdom, "the powers of the world to come" (Heb. 6:5), and made the invisible kingdom a reality in them (Luke 17:20, 21). As righteousness is the scepter of the power of the kingdom (Heb. 1:8), believers in the promised Seed as the hope of the restored kingdom shared in the restoring power to save them from sin, and thus became righteous through their faith.

QUESTIONS.

1. What is contained in every promise of God? Why is this?
2. What does the Scripture declare faith to be? What present experience results from the proving of things not seen?
3. Is there any other basis for an acceptable experience with God?
4. What must be the basis of any genuine faith? What does faith see in a promise of God?
5. What was the promised Seed afterward declared to be?
6. How did these blessings become a present reality as soon as the Seed was promised?
7. What was really given in the promise of the Seed?
8. In what way could the benefit of this gift be realized?
9. How may the experience of God's people with His promises before the manifestation of Christ in the flesh be briefly stated?

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

10. Of what is the eleventh chapter of Hebrews the record?
11. What was the supreme test of Abraham's faith?
12. What brings the experience of the kingdom of God within?
13. Upon what definite promise must the faith lay hold which results in righteousness?

LESSON VII.—THE COMING OF THE SEED.

May 17, 1902.

In the first announcement of the gospel (Gen. 3:15), the hope of salvation was made to rest upon a coming Deliverer (Rom. 11:26), who should appear in the flesh as the Seed of the woman. This was the last Adam, the second man. 1 Cor. 15:45, 47. By this promise human nature was brought into a personal relation with divinity (2 Peter 1:4), and the provision made for that power to conquer Satan and sin which is the very essence of the gospel (Rom. 1:16). It was faith in this revelation of Christ in the flesh as a present Saviour which made Abel's sacrifice "more excellent" (Heb. 11:4), which resulted in the translation of Enoch (verse 5), and which brought to Noah the experience of righteousness (verse 7). It was the rejection of this gospel message which permitted corruption and violence to increase (Isa. 24:5; Gen. 6:11, 12), and bring destruction upon the earth (verse 13).

To Abraham the same gospel was preached (Gal. 3:8), and abundant blessings promised, on condition that he should forsake all (Gen. 12:1-3). To him God made a promise (verse 7) which involved the coming of the Seed, the Messiah (Gal. 3:16). In the further development of this promise we find that it meant the restoration of the earth to man (Rom. 4:13) for an everlasting possession (Gen. 13:15; 17:7, 8). But it was distinctly stated that the consummation of these promises would not come during the natural lifetime of Abraham (Gen. 15:15), and they, therefore, included the resurrection of the dead. This was "the hope of the promise made of God unto our fathers (Acts 26:6-8), and included the coming of the Lord and the new earth (2 Peter 3:9-13).

QUESTIONS.

1. What has been the central thought in the gospel from the first announcement made in Eden?

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

2. What names indicate the relation of this promised One to humanity?
3. What union was accomplished through this promise?
4. What is the essential element of the gospel? How was this brought within the reach of humanity?
5. What distinguished Abel's sacrifice from his brother's?
6. What made translation a possible experience for Enoch?
7. What saved Noah from destruction with the rest of the world?
8. What was the condition of the world just previous to the flood? What was the cause of this? What was the result?
9. What did the Lord instruct Abraham to do? What did He promise to make of him? What did He say he would be? How far would this blessing extend?
10. What was thus proclaimed to Abraham?
11. In what way was the promise of the coming Seed renewed to Abraham?
12. What was included in the gift then promised?
13. For how long a time was the gift assured?
14. In what way did these promises give the assurance of the resurrection of the dead?
15. How does the apostle Paul make this fact clear?
16. What other events are inseparably connected with the fulfilment of the promise?

LESSON VIII.—A TENT OF MEETING AND THE TRUE TEMPLE.

May 24, 1902.

The everlasting covenant with Abraham (Gen. 17:7-9) was renewed to Isaac (Gen. 26:1-4) and to Jacob (Gen. 28:13, 14), with all that was involved in the original promises. And the chief thing in all this was the gift of the Son of God in the flesh as the power of the promise to restore all things. John 8:56. In the altar which the patriarchs built wherever they settled temporarily (Gen. 13:7, 8, 18; 26:25; 33:20), and the services connected with it; in Abraham's experience with Melchizedek (Gen. 14:17-20), and in other instances which need not be specifically mentioned, the same lesson was being taught

"One dollar now is of more value to the work than ten dollars will be at some future period."

which, was afterward given in a more detailed form in the tabernacle and its services. The truth thus revealed was the incarnation of the Son of God (John 2:18-21) and His mediator-ship in the flesh (1 Tim. 2:5). In thus dwelling among them (Ex. 25:8; 29:45), and walking in a tabernacle (2 Sam. 7:6), God was setting forth His plan, through which even fallen humanity could again become the temple of the living God (2 Cor. 6:16). Thus the tabernacle and its services, afterward embodied in a more permanent form in the temple, constituted a parable (Heb. 9:8, 9, R. V.), a concrete revelation of the gospel. This "tent of meeting" (Ex. 29:42, R. V.), this "tabernacle of witness" (Acts 7:44), was constantly testifying to God's purpose that humanity should be His temple, through the gift of His Son in the flesh, who would become "the appointed meeting-place between God and humanity" (John 1:14, R. V., margin). Thus only could the seed of the woman inflict the mortal wound upon the serpent (Gen. 3:15) and save humanity (Heb. 2:14, 15). Thus would the foundation be laid (1 Cor. 3:11) upon which and in which would be established the true temple (Eph. 2:19-22), the church (1 Tim. 3:15), the body (Col. 1:18) of Him who is the greater and more perfect tabernacle (Heb. 9:11, 12), who was to build the temple of the Lord by becoming the Branch and growing up (Zech. 6:12, 13).

QUESTIONS.

1. To whom were the promises to Abraham first renewed?
2. To whom were they next made?
3. Who was the Amen of all these promises?
4. What was the outward center of patriarchal worship?
5. In what experience was there a revelation of a priest-king to Abraham?
6. What great truth was thus being taught?
7. What ministry was being made known?
8. What was God's plan for fallen humanity?
9. What object lesson did He give in which this was set forth?
10. What did the whole worship of ancient Israel thus become?
11. What names are given in the Scripture to the original sanctuary?
12. What was the significance of these names?
13. What Eden promise was thus to be fulfilled?
14. In doing this, what deliverance would be wrought out for humanity?
15. What foundation would be laid?
16. What would be established upon this foundation?

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

17. What name is given to this house?
18. What relation does it sustain to the true temple?
19. How is this true temple of the Lord built?

LESSON IX.—THE LAW OF GOD IN THE ARK AND IN THE HEART.

May 31, 1902.

The tabernacle, as a mere building for the indwelling glory (Ex. 25:8; 29:43), was a constant prophecy of the divine-human temple in which His glory was to be manifested (John 1:14). The services of the tabernacle were an actual provision for present salvation, which was also a promise of the ministry of Christ in and through His taking the flesh. Heb. 9:6-12. The tabernacle was the home of the ark (2 Sam. 7:2), which was the receptacle for the law of God, the ten commandments (Deut. 10:3-5). All the services of the tabernacle had reference to man's relationship to that law (Heb. 5:1; 1 John 3:4) and the mediatorial work of Christ, through which the law would be put into the mind and heart of man (Heb. 8:6, 10). This was accomplished by His coming in the flesh to live the law in and for humanity. Ps. 40:7, 8. Thus the power of the endless life was provided in the place of merely fleshly effort (Heb. 7:16), and the dead letter was changed into the living promise (John 12:50; Rom. 8:2). God made choice of Abraham as the head of a people to whom He committed in a special manner the keeping of the truths of the gospel (Rom. 9:4), that through them He might teach His law to the world as the blessing of His indwelling life to save from sin, through the mediation of His Son in the flesh (Acts 3:25, 26). Their whole experience thereafter was a preparation for, and a fact-prophecy of, the coming Messiah, the incarnation of the Son of God. Not only did "all the prophets" teach this fundamental truth (Acts 3:24), but it was brought out in their history. Just in proportion as they made the teaching of the sanctuary and its services a reality in their lives, the power of this truth was shown in national prosperity. Deut. 28:13. If they refused to make this revelation of the truth through the obedience of faith, then came national adversity. Verses 58, 59, 62. And even in the men whom God raised up to deliver His people when they turned

The needs of the cause of God are world wide.

to Him, He was testifying to them and to the world of the salvation through the great Deliverer, who was to reveal Himself in humanity. Read Psalms 105 and 106, and note especially Ps. 105:42-45 and Ps. 106:39-45.

QUESTIONS.

1. What was declared to be the purpose for which the tabernacle was made?
2. What was to be revealed in it?
3. Of what was this a prophecy?
4. Show from the Scripture the lesson which was taught concerning the work of the coming Saviour by the services of the sanctuary.
5. What useful purpose did the tabernacle serve as a building?
6. What was deposited in the ark?
7. To what did all the services of the tabernacle have either direct or indirect reference?
8. What was the result really sought?
9. What made such a result as this possible?
10. What experience was thus provided?
11. In thus providing this experience, what change was made?
12. What did God entrust to the keeping of His people?
13. For what purpose were such gifts bestowed upon them?
14. What was their whole experience thus intended to be?
15. How was the truth of the coming of Christ in the flesh taught?
16. What was the result when they accepted the truths of the sanctuary as a living experience?
17. What was the result when they failed to do this?
18. In what way did God use even their experiences of adversity as a means of revealing the great truth of the gospel?

LESSON X.—THE PROMISES TO DAVID.

June 7, 1902.

The whole history of the children of Israel is of special value at this time (1 Cor. 10:11), but we are necessarily limited to the consideration of some special experiences. The time during which the chosen people of God were made the depositaries of the divine law is divided into three periods (Matt. 1:17), and

The Son of God beggared Himself to enrich us.

the limit of each one constitutes a pivotal point in the history. In this brief outline of the development of the original promise of the Seed (Gen. 3:15), we now pass from the promise to Abraham, and shall next consider the promise to David. This naturally leads to a study of the seventh chapter of 2 Samuel.

QUESTIONS ON 2 SAM. 7:1-17.

1. Under what circumstances did David's thought turn toward the Lord's house?
2. What did he say to the prophet Nathan?
3. What reply did Nathan make to him?
4. What experience did Nathan have the following night?
5. What question was he instructed to ask of David?
6. What was the period of time during which the Lord had not dwelt in a house? What had He done during this time?
7. Had the Lord during all this time demanded that a house should be built for Him?
8. What was David's occupation when the Lord called him? To what work did He appoint him?
9. To what extent had the Lord prospered him in this work? What had He done for him?
10. In what promises did the Lord indicate His purpose to provide a permanent home for His people?
11. What past experiences were not to be repeated?
12. What did the Lord promise to do for David?
13. How would David's house be built?
14. How would the kingdom be made secure to David's son?
15. What would this son do for the Lord?
16. What would the Lord do for him?
17. What relationship would be established between them?
18. What would be the result of disobedience?
19. What experience of a former king would not occur in this case?
20. In what threefold promise and prophecy was the Lord's purpose now expressed? How long time was contemplated in these statements?
21. How fully did Nathan communicate this vision to David?

NOTES.

The primary object in this and the next lesson should be to become familiar with exactly *what is said* in this chapter. When this has been done, we shall be better prepared to understand *what is meant* by what is said. The main theme of the vision

Prayerfully consider the unentered fields.

is evidently the king and his house. It is simply "the king" who is first introduced. David is mentioned by name only twice in the vision, and in each case it is "*My servant David.*" As long as His people were journeying from place to place, and lived in tents, the Lord walked with them and made a tent His dwelling-place. Now that the people have a more permanent home, He will permit them to build Him a more permanent temple as His dwelling-place, where His worship shall be conducted. But He first emphasizes the fact that He will make David a house. And the vision closes with the emphatic declaration that David's house, and David's kingdom, and David's throne "*shall be established forever.*"

LESSON XI.—DAVID'S RESPONSE TO THE LORD'S PROMISES.

June 14, 1902.

QUESTIONS ON 2 SAM. 7:17-29.

1. After David had heard the vision from Nathan, what did he do?
2. In what questions did he express his unworthiness of the blessings already received from the Lord?
3. How did the continuance of his house up to that time compare with what was promised in the vision?
4. What inquiry did he then make?
5. Why did it seem unnecessary to him to enlarge further upon his personal unworthiness?
6. What was the only foundation for such great promises?
7. In what statement does David exalt the Lord?
8. Is there any other being to whom God can be likened?
9. How was the greatness of God reflected in His people? How was this shown?
10. What had the Lord done for Israel? What had He become to them?
11. In what way did David show his acceptance of the Lord's purpose concerning him and his house?
12. In what statement was the Lord's name to be magnified? What petition did David add?
13. On what ground did he rest this petition? What followed as a consequence of this revelation?

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

14. How did David express his confidence that what God had said would be performed?

15. For what blessing did he then ask? Why could he expect this?

16. How long did he ask that the blessing might be continued?

NOTES.

Note what was uppermost in David's mind as the result of the revelation which the prophet had made to him. By the power of His Word the Lord had united his house with eternity. "David's house" and "forever" would hereafter include the same immeasurable time, as the Lord had spoken them together. When the Lord talked about his house that way, it would surely be so, for in His Word, as the seed, was the thing promised.

David showed the spirit of true humility by acknowledging his own unworthiness, and yet accepting with unquestioning faith the complete fulfilment of all that the Lord had promised, just as Mary did, Luke 1:38. Because God was God, His words would surely come true, and the good thing which he had talked about would become a matter of experience to David. His seed would be "set up;" his house would be "established forever;" his kingdom and his throne would be "established forever." The eternal, everlasting, endless continuance of David's house was now assured.

LESSON XII.—BUILDING THE HOUSE OF DAVID.

June 21, 1902.

Through the tabernacle and its services God was teaching the mystery of godliness,—God manifested in the flesh (1 Tim. 3:15, 16), the King in His house. To show His purpose to identify Himself with His people, He occupied the same kind of a dwelling as they did (2 Sam. 7:6, 7), thus acting His word as an object lesson before them (2 Cor. 6:16; Heb. 2:14). Now, when David's heart is stirred to find out a settled place for the Lord (Ps. 132:3-5), the Lord reveals to him that He will build the house of David (2 Sam. 7:11, last clause); and make that His permanent home, through the relationship which He would establish with his family (verse 14, first clause).

The real house is the people (Isa. 58:1), and is thus equivalent

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

to household (2 Tim. 4:19, A. V. and R. V.), or family (1 Chron. 13:14). To build a house was to bring a son into the family. Ruth 4:11. If a house continues forever, there must be a son in the family forever. When the Lord promised to establish David's house and David's throne forever (2 Sam. 7:16), He renewed the promise of the Seed (Gen. 3:15), and declared His purpose to give His eternal Son to David's family (Isa. 9:6, 7) to retain the flesh forever. This was the Seed of Abraham (Gal. 3:29), the Seed of David (Rom. 1:1-3), and the Son of both (Matt. 1:1). In Him Israel was brought into the relation of a son (Ex. 4:22; Hosea 11:1; Matt. 2:14, 15), and the family on earth and the family in heaven were united (Eph. 3:14, 15). Read Luke 1:67-75.

QUESTIONS.

1. What lesson was revealed in the tabernacle and its services?
2. How did God indicate His purpose to be one with His people?
3. What statements were thus being put into a concrete form?
4. What opened the way for the Lord to reveal to David the truth concerning His real temple?
5. In what promise was this revelation made?
6. What relationship would thus be established with David's family?
7. What is the primary meaning of the word "house"?
8. To what other words is it thus equivalent?
9. How is such a house as this built?
10. On what basis alone can such a house as this continue forever?
11. When the Lord promised to build a house for David, and to establish it forever, what promise was renewed?
12. What further revelation was now made to David as to the way in which the promise would be fulfilled?
13. Whose seed did the Son of God thus become? Whose Son?
14. How was it possible for God to speak to Israel in Egypt as His son?
15. What union was established through the gift of the Son of God to the family of David?

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

LESSON XIII.—THE SURE MERCIES OF DAVID.*June 28, 1902.*

It is death which prevents the continuance of a house or family (Heb. 7:23); and sin is the cause of death (James 1:15); and sin is disobedience to the law of God (1 John 3:4). Righteousness gives permanence to a house. Prov. 12:7. Therefore the promise to establish David's house forever (2 Sam. 7:16), and that his seed should never cease to exist (Ps. 89:35, 36), was the promise of a Saviour to come in the flesh, who should save from sin (Matt. 1:21), and bring to humanity complete victory over death and the grave (Rev. 1:17, 18). This was the blessing which David asked for his house (2 Sam. 7:29), the blessing of righteousness by faith (Rom. 4:6-8), that righteousness which is the basis of God's eternal throne (Ps. 97:2), and which has in it the assurance of eternity to man (Isa. 51:7, 8).

Through the promises made unto David of a throne and a house to be established forever, the covenant was made that the Son of God should become the Son of man and occupy David's throne (Luke 1:31, 32), as David's Son (Matt. 22:41, 42). This is the last Adam, the second Man (1 Cor. 15:45-47), the head of the new humanity, the promised Seed. Thus David's house became the Lord's house, and in this union of divinity with humanity the rock foundation was laid upon which the house was to be built which would continue eternally. Matt. 16:15-18. We personally share in "the sure mercies of David" by building upon the sure foundation (Isa. 28:16), and becoming a spiritual house (1 Peter 2:4, 5), the temple of the Lord (Eph. 2:21, 22). In this house the law of God is enshrined (Heb. 8:10), as in the tabernacle of old, and over it Christ the Lord is also Son (Heb. 3:6), as the pledge of its eternal continuance.

QUESTIONS.

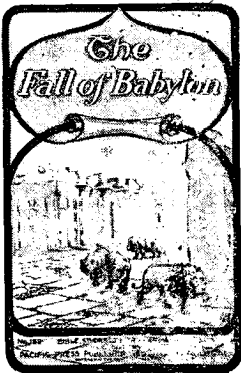
1. What causes the extinction of a house?
2. Of what is death the result?
3. What does the Scripture declare sin to be?
4. What will cause a house to stand permanently?
5. What promise was made concerning David's throne?
6. What promise was made concerning his seed?
7. Whose coming was bound up in these promises? For what purpose?
8. What victory was thus assured for humanity?
9. With what petition did David close his prayer after Nathan's vision had been told to him?

"There shall be delay no longer"—our confidence.

10. What is the experience of this blessing?
11. What relation does this righteousness sustain to God's throne?
12. Because of its very nature, what will it be to the one who receives it?
13. In the fulfilment of the promises to David, who would occupy his throne?
14. As David's throne was *a man's throne*, what must he become who sits upon it?
15. What names does the Scripture give to this occupant of the throne?
16. What foundation was laid by giving the Son of God to humanity? What has been built upon this foundation? What will this house be able to resist? Why?
17. What is the experience through which we shall be able to share in the benefit of the promises to David? What do we thus become?
18. What will be found in this house?
19. What is the assurance that all the members of this house will live forever?

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

Words of Good Cheer

We have been delighted to know that our people are all more than pleased with the recent change in "The Sentinel." Our letter files are full of words of good cheer. We would like to have you read them all, but space forbids. Here are a few:—

The first number of *The Sentinel* for the year 1902 is excellent. The number *ranks high in tone*, and reveals thorough work on the part of the editor and all others aiding in its make-up.

I had feared that the change to a monthly magazine was unwise. It did not seem that a monthly could be fast enough for the hour. This number allays the remnant of that fear. Am satisfied *its present form is best fitted for successfully doing the work to which it is called.*

Cincinnati, Ohio.

M. S. BABCOCK.

I am very much pleased with the change that has been made in the form of *The Sentinel*, for I believe in this way it will be very much more acceptable to the people than in its old shape. I shall do all I can for *The Sentinel* and its work.

Dallas, Texas.

C. N. WOODWARD.

It seems to me that *The Sentinel* is now a magazine that is worthy of notice from every one, as far as appearance is concerned; and what can be said of the matter in it *is far ahead of anything* that one would be able to say of its appearance.

Oakland, Cal.

W. V. SAMPLE.

Whenever I read *The Sentinel*, I think it *ought to be in the hands of all* who by their occupation or position have an influence in molding opinion, and I wish I could do more to extend its circulation among that class.

Mountain Grove, Mo.

J. S. TUCKER.

SOME THINGS WHICH ARE NOW BEING DONE

The Retail Clerks' Association of Illinois are very persistent in their demands for Sunday closing of stores by law. This movement is being given national prominence by the press of the country.

The question of whether the United States shall send an ambassador to the Vatican has been given much attention of late.

Never before was there such a general and wide-spread movement to enforce Sunday closing of all stores, saloons, etc.

Rev. Dr. James B. Dunn, of the National Temperance Society, makes the following remarkable and significant statement:—

The battle now upon us means the triumph or overthrow of American institutions. . . . The American Sunday, by the statutes and fundamental laws of the land, is recognized as a day of exemption from civil labor. It is an American institution. . . . The American people are not prepared to exchange their God-given, time-hallowed, and honored Sunday for the European Sunday.

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