

Vineyard Labourer Bible College

Bible Study Module 6

“If any of you lack wisdom, let him ask of God. . .”
James 1:5

“And whatsoever ye shall ask in my name, that will I do . . .”
John 14:13

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . .”
John 16:13

“Search the scriptures . . . and they are they which testify of me.”
John 5:39

“All scripture [is] given by inspiration of God . . .”
2 Timothy 3:16

“Never should the Bible be studied without prayer.
Before opening its pages we should ask for the
enlightenment of the Holy Spirit, and it will be given.”
Steps to Christ by E. White, page 91 para 1.

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Vineyard Labourer Bible College Training for the Christian Walk

6a - GOD'S ETERNAL LAW

1. The Character of God's Law

- Ps. 19:7, 8. Perfect, sure, right, pure.
- Ps. 119:96, 172. Exceedingly broad, and righteous.
- James 1:25. Perfect law of liberty.
- Rom. 7:12, 14. Holy, just, good, and spiritual.
- Gal. 5:14. The law is an expression of love.
- Rom. 13:8-10. Love is the fulfilling of the law.
- Matt. 22:34-40. All the law and the prophets hang on two great commandments.
- Ps. 119:152. Founded them forever.
- Ps. 111:7, 8. Stand fast for ever and ever.
- "The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. 'Concerning thy testimonies,' says the psalmist, 'I have known of old that thou hast founded them forever.' (ST April 15, 1886)" 1 B.C. page 1104 para. 2.
Note:- The law of God is an expression of the character of its Maker, for all the characteristics of the law are attributes of God. (See G.C. pages 433-4.)
- Mal. 3:6. The Lord changes not, therefore His law does not change.

2. The Giving of the Law

- Deut. 4:32, 33. This was a great thing.
- Num. 1:44-47. Spoken to about 1,000,000 people.
- Ex. 19:10-20. Three days preparation and wonderful display of grandeur.
- Deut 5:22. God spoke His Law and did not add any more.
- Deut. 4:9, 10. This was to be a never forgotten event.
- James 4:12. There is one lawgiver.
- Gen. 26:5. Abraham kept God's charge, commandments, statutes, and laws before Sinai.
- Ex. 16:28. The Lord was grieved with Israel before they reached Sinai because of their disregard of His law.
- Ex. 18:16. Moses taught the people God's law before Sinai.
- Rom. 3:20; 4:15; 5:13. The fact that sin existed before Sinai proves that the law existed before Sinai.
- "And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures." R.H., June 4, 1901 par. 6.

3. The Purpose of the Law

1. Rom. 3:20. By the law is the *knowledge of sin*.
Rom 7:7. We would not know what sin was if there were no law.
Rom. 3:19, 23. The laws makes all the world guilty.
2. Gal. 2:16. The law cannot justify a sinner.
Gal. 3:24. The law is our schoolmaster to bring us to Christ.
3. James 1:22-25. The law is the standard of life for the Christian.
James 2:8-12. Actions and words are to harmonize with God's law.
Matt. 19:17. Although the law cannot provide forgiveness, obedience to the law is necessary for the believer.

4. The Nature of the Law

- Rom. 4:15, 5:13. The existence of sin proves the existence of the law
- Rom 3:19, 23. The law makes all the world guilty before God for all have sinned
- Isa. 59:2. Our sins and iniquities separate us from God.
- James 1:23-25. It is a spiritual mirror showing us our sins.
- Mal. 3:16. The law is unchangeable because God is unchangeable. God never alters His standard of right.
- Matt. 5:17. Christ did not destroy the law, but fulfilled it. Note that 'fulfill' does not mean abolish. See Gal. 6:2; Matt. 3:15; James 2:8, 9.
- Matt. 5:18; Heb. 4:8, 9. Christ did not change the law.
- Rom. 3:31. Faith in Christ established the law.
- Heb. 8:10. In the new covenant the law is in their minds, and written in their hearts.
- 1 John 2:3, 4. The Christian life cannot be lived in disobedience to the law of God.
- James 2:12; Eccl. 12:13, 14; Rom 2:12, 13. The standard in the judgment.
- Rev. 22:14. Passport to the Holy City and tree of life.

Questions on the lesson.

1. Use eight different texts to show the character of God's law.
2. What is the fulfilling of the law?
3. What texts show that the law of God is eternal?
4. Describe the preparation for and the grandeur of the giving of the law of God.
5. Give evidence that the law existed before Sinai.
6. What proves that God's law is the standard of life?
7. How does the existence of sin indicate the existence of a law?
8. Show why the law of God is unchangeable, and that Christ did not change it.
9. Does faith abolish the law? Why or why not?
10. Where is the law of the new covenant placed?
11. How is the true Christian life lived, and what is the standard in the judgment?

MEMORISE:

- Rom. 3:23, 24.
- 1 B.C. page 1104 para. 2. "And as it [the law of God] has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity."

For Further Study

1. Read 2 T. page 201; and G.C. pages 433-45.
2. Using the following text show how God's law existed before Sinai. Gen. 4:7; 13:13, 19:4-11; 39:7-10; 9:20-27; Exo. 16:22-30; 5:5 (see also P.P. page 258).

6b - GOD'S LAW AND THE LAWS OF MOSES

1. The Bible makes a clear distinction between Two Laws.

1. Ex. 20:1-17. *The Ten Commandments* a law of moral precepts usually spoken of as the 'Moral Law.' 1 Cor. 7:19. Also called the 'Commandments of God.'
2. Heb. 10:1. *The law having a shadow of good things to come* a law of ceremonial requirements usually spoken of as the 'Ceremonial law.' Joshua 8:31; 2 Kings 23:18. Also called the 'laws of Moses.'

2. The naming of the Two Laws.

1. James 2: 8-12. The royal law or law of liberty.
2. Eph. 2:15. The law of commandments contained in ordinances.

3. The Giving of the Two Laws.

1. Ex. 20:1; Deut. 4:12, 13. Spoken by God Himself.
2. Lev. 7:37, 38. Given to Moses to speak to the people.

4. The Writing of the Two Laws.

1. Ex. 24:12; 31:18. Written with God's finger on tables of stone.
2. Deut. 31:9, 24; Ezra 6:18. Written by Moses in a book.

5. The Placing of the Two Laws.

1. Deut. 10:1-5; Ex. 40:20; Heb. 9:4. Placed in the ark.
2. Deut. 31:24-26. Placed in the side of the ark.

6. The Character of the Two Laws.

1. Ps. 19:7, 8; Eccl. 12:13. A complete, perfect law. The whole duty of man.
2. Heb. 7:17-19; 10:1. Incomplete, additions made.

7. The Purpose of the Two Laws.

1. 1 John 3:4; Rom. 7:7; 3:20. It gives knowledge of sin. Rom. 6:23. Shows the penalty for sin is death.
2. Gal. 3:19. Given because of sin. Lev. 4:1-4; John 1:29. Showed what to do when one sinned which pointed to Jesus the Lamb of God, which taketh away the sin of the world.

8. The Keeping of the Two Laws.

1. 1 John 5:3; Ps. 1:1, 2; 40:8.. It is not grievous, but a delight. Rom. 13:8-10. Love is the fulfilling of God's law.

2. Col. 2:14. Contrary to us. Luke 24:44-46; Eph. 2:15. Christ fulfilled the Ceremonial law.

9. The Nature of the Two Laws.

1. Ps. 111:7, 8; 119:151, 152; Matt. 5:17, 18. An eternal law.
2. Eph. 2:15; Col. 2:14-17; Dan. 9:27. A shadow of things to come, nailed to or ceased at the cross.

10. Obedience of the Two Laws.

1. James 2:10-12; Eccl. 12:13, 14. All men to obey God's law as they will be judged by it.
2. 2 Kings 14:6; 2 Chron. 13:16; Col. 2:14. Man no longer has to obey Moses law because it was a shadow of Christ's sacrifice which annulled the law.

Questions on the lesson.

1. What two laws are clearly distinguished in the Bible?
2. How are they named in Scripture?
3. Contrast the moral and ceremonial law as:-
 - How given?
 - How written?
 - Where placed?
 - Their character.
 - Their purpose.
 - Their keeping.
 - Their nature.
 - Obedience to them.

MEMORISE:

- Eccl. 12:13, 14.
- P. P. page 365 "While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable."

For Further Study

1. Read P. P. page 363-368.

6c - THE OLD AND NEW COVENANTS

1. The Bible tells us about two covenants.

- Heb. 8:7. A *first* covenant and a *second* covenant.
- Heb. 8:13. An *old* covenant and a *new* covenant.

2. The first or old covenant was an agreement with God, made by the children of Israel, at Mount Sinai.

- Heb. 8:7-9; Jer. 31:32. The first covenant was made at the time of the Exodus.
- Heb. 9:18-20. The covenant or testament was ratified with blood. Exodus 24 give a more detailed description of the procedure.

Note:- Webster's 1828 Dictionary states that the word 'testament' is equivalent to 'covenant.' He gave this meaning for the word 'covenant' - A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; stipulation.

3. To understand the old covenant more fully, we need to study the steps which were associated with making it.

- Ex. 19:1-6. God makes a conditional promise, "IF."
- Ex. 19:7, 8. The people pledged to obey.
- Ex. 19:9. God plans to make known clearly His requirements. This He did in speaking the Ten Commandments (Ex. 20:1-17.), and His judgments He gave to Moses to give to the people (Ex. 21:1.)
- Ex. 24:3-8; Heb. 9:15-21. The covenant made or agreed upon, and ratified with blood.
- Ex. 32:1-6. The first covenant was broken within 40 days.
- Ex. 32:15-20. As a token that Israel had broken the covenant Moses broke the tables of stone.
- Ex. 32:30-35. Moses interceded for the lives of the people.

4. The new covenant is the covenant which provides forgiveness and help for the sinner, and thus pledges his salvation through Jesus Christ. This covenant existed from Adam's time, but was not ratified until Calvary.

- Heb. 8:7, 8. The first covenant was faulty because the people broke it.
- Heb. 8:6. The new covenant is a better covenant.
- Rev. 13:8. The new covenant was planned in God's mind from the foundation of the world.
- Gen. 3:15. It was made known when man first sinned.
- Heb. 8:10-12; 13:20, 21. The new covenant provides for forgiveness for sin and promises help to the sinners to enable them to be God's people. The requirement for the new covenant is obedience to the law of God with God's help.

Note:- The old covenant provided no help and offered no pardon. (See P. P. page 371-2.) Its terms were, "If ye will obey then ye shall be." (Ex. 19:5.) The people did not realize that they needed help to keep God's requirements, and so, trusting in their own strength, they pledged, "All that the Lord hath spoken we will do." (Ex. 19:8; 24:3, 7.) God permitted them to make this promise that they might realize their need of His aid.

- Luke 22:20. The new covenant was ratified by the shedding of Christ's blood at Calvary. (The word 'covenant' and 'testament' are synonymous.)

- Matt. 26:28. Christ's blood was shed for the remission of sins.
- *Therefore the new covenant is God's agreement to give salvation to all who accept Christ.*
Gal. 3:15. A man's testament or will cannot be broken after the death of the testator.
Note:- Strong's Exhaustive Concordance gives this meaning for the word 'testament' in Gal. 3:15, "properly a disposition, that is, (specifically) a *contract* (especially a devisory *will*): - covenant, testament."
- Heb. 9:16, 17. While the testator still lives the testament or will has no strength. It is only when the testator dies that it comes into force.
Note:- Nothing can be added to Christ's covenant or testament after His death; for that reason He instituted baptism and the Lord's supper - memorials of His death and resurrection, before the events had taken place, that the memorials might become a part of the new covenant. Christ renewed the Sabbath command before His death (Matt. 24:20.). The strongest advocates for Sunday observance give nothing earlier than the first day of the week upon which Christ arose from the dead as evidence for Sunday observance; but it is on the wrong side of the cross to be included in the everlasting, or new covenant. Nothing can be added or altered after Christ's death.
- P. P page 370-1. "Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. ... Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant."
*Note:-*Inasmuch as the old covenant provided no forgiveness and yet men were forgiven in the old dispensation, it is evident that in the old dispensation, as in the new, men were *forgiven by virtue of the new covenant*.

Questions on the lesson.

1. What is the dictionary definition of a covenant?
2. How does the Bible contrast the two covenants?
3. When was the first covenant made, and who were the parties that made it?
4. When the proposal was first made, how did the people respond?
5. Before the old covenant was ratified, what did God do?
6. How was the first covenant ratified? Give details.
7. When and how did Israel break the covenant, and what happened to spare their lives?
8. Why was the old covenant faulty?
9. Why is the new covenant better or superior to the old covenant?
10. When did the new covenant originate? When was it first revealed? When were its privileges first available.
11. In what sense is the new covenant 'new' and 'second'?
12. Show why God's law was not abolished or altered in the new covenant.

MEMORISE:

- Heb. 6:8.
- P. P. page 371. "The law of God was the basis of this [new] covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."

For Further Study

1. Read P. P. pages 363-373.

6d - THE LORD'S DAY

1. The Origin of the Sabbath.

- Gen. 2:1-3. Instituted at the close of the creation week. Three distinct acts occurred in the making of the Sabbath. God ceased His work, He blessed it, and sanctified it.
- Mark 2:27. Made for man (mankind).

2. The Sabbath from Creation to Sinai.

- Ex. 16:21-30. The Sabbath kept before Sinai.
- Ex. 20:8-11. Placed in the heart of the Decalogue at Sinai.

3. The Sabbath and the Nation of Israel.

- Eze. 20:13. God was displeased with Israel because they broke His Sabbath in the wilderness.
- Eze. 22:8, 26. When Israel went into apostasy they forgot God's Sabbath.
- Jer. 17:21-25. The Lord promised that Jerusalem would stand forever if the people kept the Sabbath.
- Neh. 13:17, 18. Israel went in to captivity because they profaned the Sabbath.
- Neh. 13:15-22. After the restoration of Jerusalem the people again desecrated the Sabbath, and Nehemiah instituted a reform.
- Isa. 56:1, 2. God through Isaiah pronounced a special blessing upon Sabbath keepers.
- Isa. 56:3-7. The Sabbath was for the Gentile as well as for the Jew.

4. Christ and the Sabbath.

- Luke 4:16. Christ's custom was to observe the Sabbath.
- Mark 2:28. He called Himself the Lord of the Sabbath.
- Mark 3:1-5; Luke 13:10-17; Matt. 12:10-13. Christ taught man how to keep the Sabbath in the proper spirit, showing that works of mercy were consistent with the law.
- Matt. 12:1-8; John 5:5-11. Christ sought to save the Sabbath from Jewish tradition.
- Isa. 42:21. By His example in Sabbath keeping Christ was fulfilling prophecy.
- Matt. 24:20. Christ taught His disciples to reverence the Sabbath.
- Luke 23:50-56. Christ's body rested in the tomb on the Sabbath day.

5. The Disciples and the Sabbath

- Matt. 28:1. The Sabbath of Christ's day was the day before the first day of the week.
- Luke 23:56. The followers of Jesus kept the seventh-day Sabbath at the time of Christ's death.
- Matt. 24:20. Jesus had instructed them to keep the same day after His death and resurrection.
- Acts 13:14, 42-44; 16:13; 17:1, 2; 18:1-4, 11. Paul kept the seventh day Sabbath.
- Acts 28:17. Paul said he had committed nothing against the customs of our fathers which would have included the Sabbath. This was near the end of his life.
- Rev. 1:10. John, near the close of the first century, shows us that the Lord still recognized a particular day as His own. "The Lord's day" could be none other than the seventh day Sabbath. Mark 2:28; Isa. 58:13; Ex. 20:11.

6. The Lessons of the Sabbath.

- Ex. 31:17. The Sabbath was a sign between God and Israel, and a memorial of Creation.
- Eze. 20:12, 20. The Sabbath preserved the knowledge of God.
- Ex. 31:13. The Sabbath was a sign of sanctification.
- Ex. 31:16. The Sabbath was a perpetual covenant.
- Heb. 4:4-11. Jesus did not change the Sabbath.
- Isa. 66:22, 23. The Sabbath will be kept for eternity.

Questions on the lesson.

1. When, how and for whom was the Sabbath made?
2. How do we know the Sabbath was kept by man before the law was given at Mount Sinai? Give Scripture.
3. How was the destiny of Jerusalem involved in the question of the Sabbath?
4. What happened to Israel when they forsook the Sabbath?
5. Was the Sabbath for the Gentile as well as for the Jew?
6. Give at least three lessons God designed to teach through Sabbath observance.
7. Show how Scripture tells that Christ kept the Sabbath.
8. Did Christ change the Sabbath or just try to remove Jewish tradition from it?
9. How does the New Testament show that the Sabbath of Christ's day was the seventh day of the week?
10. What instruction concerning the observance of the Sabbath pertained to the years following the Christ death and resurrection?
11. Show that Paul kept the Sabbath.
12. Prove that the Lord's day of Rev. 1:10 is the seventh day Sabbath.

MEMORISE:

- Ex. 31:16.
- P. P. page 48 para. 2. "God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness."

For Further Study

1. Read P. K. pages 179-182; 671-673; D. A. pages 281-289.

6e - THE FIRST DAY IN THE NEW TESTAMENT

1. The word "Sunday" is not used in the Bible. There is no question about the first day of the week in the Old Testament, for everybody will admit that it was not regarded as a holy day then. Many believe, however, that a change was made from the seventh to the first day in the first century, and that the New Testament furnishes evidence for Sunday. We shall therefore examine all that the New Testament has to say concerning the first day of the week.

2. The first day of the week is mentioned *eight times* in the New Testament, as follows (*Memorize these references*):-

1. Matt. 28:1.
2. Mark 16:2.
3. Mark 16:9.
4. Luke 24:1.
5. John 20:1.
6. John 20:19.
7. Acts 20:7.
8. 1 Cor. 16:2.

3. Study each of the above texts carefully. See how they give no sanction to Sunday sacredness. Make notes on each reference as you study. Try to draw your own conclusions from the texts. If you have any difficulties, useful information may be found from the following: "History of the Sabbath" (Andrews); "From Sabbath to Sunday" (Haynes), pp. 24- 31; *Our Day* (Spicer), pp. 179- 183.

4. Sunday observers acknowledge that the Scriptures give no warrant for Sunday observance.

1. *Congregationalist*. "It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." *The Ten Commandments* (R.W. Dale, M.A.), pp. 106, 107.
2. *The Church of England*. "There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . Into the rest of Sunday no divine law enters. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday." *The Ten Commandments* (Canon Eyton), pp. 62- 65.
3. *Methodist*. "It is true there is no positive command for infant baptism, nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week." *Theological Comp.* (Binney), pp. 180, 181.
4. *Roman Catholic*. "You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." *The Faith of Our Fathers* (Cardinal Gibbons), p. 111.

5. An examination of the teaching of the New Testament concerning Sunday brings us to the following conclusions:-

1. There is not one text to prove that the Sabbath was ever changed.
2. Not one text calls the first day of the week holy.
3. Not one text tells us to keep the first day of the week.
4. Not one text proves that Jesus ever kept Sunday.
5. Not one text gives the first day of the week a sacred title.
6. Not one text hints that the first day should be kept to commemorate the resurrection of Christ.
7. Not one text proves that the apostles had any religious regard for Sunday.
8. Not one text shows that the apostles ever taught men to keep Sunday.
9. Not one text says that the seventh- day Sabbath is abolished.

Questions on the lesson.

1. How is Sunday referred to in the New Testament? Locate all the references.
2. What is the testimony of the Gospels as to which day is the Sabbath?
3. Give evidence from the Gospels that the followers of Jesus did not regard Sunday as a holy day.
4. What arguments would you use to show that the believers who met with Paul at Troas were not celebrating Sunday?
5. Show that 1 Cor. 16: 2 does not teach that the Christians met for worship on Sunday.
6. What admissions have been made by leading Protestant churches with references to Sunday observance?
7. What does the Roman Catholic Church teach concerning Sunday?
8. State some facts which follow one's study of the Bible on the question of Sunday.

MEMORISE:

- Mark 16: 1.
- G.C. page 54. "The observance of Sunday as a Christian institution had its origin in that 'mystery of lawlessness' which even in Paul's day had begun its work."

For Further Study

1. Read T. 9 pages 232-238.

6f - THE ATTEMPTED CHANGE OF THE SABBATH

1. Although God's law is unchangeable, the prophecies of the Bible clearly reveal that a power would arise that would attempt to change it.

- Dan. 7:25. *Think to change times and laws.*
- In the Seventh-day Adventist Bible Commentary Vol. 4 page 831,2 states that **think** is the Aramaic word *sebar*, which means "to mean to, to intend, to strive, to endeavor." A deliberate attempt is indicated. **Times** is the Aramaic word *zimnin*, a term denoting a fixed time, or a period of time, also translated as season. **Laws** is the Aramaic word *dath*, used for both human and divine laws. Here it is evident that divine law is referred to, inasmuch as human law is changed at will by those in authority, and such changes would hardly become the subject of prophecy.

2. The specifications of the prophecy of Daniel 7 clearly identify the little horn power as the Papacy. This application is given by practically all prominent Protestant commentators.

- Dan. 7:1-8. Daniel's vision of four great beasts.
- Dan. 7:17. The vision is explained.
- Dan. 7:23. The fourth kingdom (Rome).
- Dan. 7:24. The ten horns (the dividing of Rome into ten powers).
- Dan. 7:24, 25. Seven specifications which all find their application in the Papacy.
- 2 Thess. 2:3, 4. Paul's description of the same power.

3. In consulting Roman Catholic catechisms we find that the Roman Catholic Church has made four (three drastic) changes in the Decalogue, as follows:-

- The first commandment is changed from "Thou shalt have no other gods before me." to "thou shalt not have strange gods before me."
- The second commandment about not making any graven image nor bowing to them is omitted entirely.
- The fourth commandment about the Sabbath (called the third) is so changed in its reading that it does not define which day should be kept. In the question and answers on the Ten Commandments of "A Catechism of Catholic Doctrine" 1959 New Zealand edition, page 62 it asks, " 228. What day is now the Sabbath day? The Church has appointed Sunday to be the Sabbath or the Lord's day, because it was on Sunday Our Lord rose from the dead, and the Holy Ghost descended on the apostles."
- The tenth commandment has been divided into two, in order to make the number ten due to the deletion of number 2.

God's Ten Commandments		Catholic Version Of The Ten Commandments	
1	I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.	1	I am the Lord thy God; thou shalt not have strange gods before me

2	Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.	2	Thou shalt not take the name of the Lord thy God in vain
3	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.	3	Remember that thou keep holy the Sabbath day.
4	Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.	4	Honour thy father and they mother.
5	Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.	5	Thou shalt not kill.
6	Thou shalt not kill.	6	Thou shalt not commit adultery.
7	Thou shalt not commit adultery.	7	Thou shalt not steal.
8	Thou shalt not steal.	8	Thou shalt not bear false witness against thy neighbour.
9	Thou shalt not bear false witness against thy neighbour.	9	Thou shalt not covet they neighbour's wife.
10	Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	10	Thou shalt not covet they neighbour's goods.

4. The Catholic Church openly admits that she has changed the Sabbath from the seventh day to the first, and boasts of the deed as a testimony of her authority.

"Question: Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer: Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority."

('A Doctrinal Catechism', by the Rev. Stephen Kennan, p.174)

" Of course the Catholic Church claims that the change was her act . . . and the act is a mark of her ecclesiastical authority in religious things. "

" If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping Sunday they are following a law of the Catholic Church. "

(Albert Smith, Chancellor of the Catholic Archdiocese of Baltimore, replying for the Cardinal in a letter of February 10, 1920.)

5. Protestants recognize that there is no scriptural warrant for the change of the Sabbath, and admit that man has made the change.

(See quotations in previous study.)

Questions on the lesson.

1. What prophecy concerning the law of God is made in Daniel? Give the meaning of the original words in the text.
2. In Daniel 7 what powers are symbolised by a) the four beasts? b) the ten horns? c) the little horn?
3. How does Paul designate the Papacy?
4. What four changes has the Papacy made in the law of God?
5. What admissions have you read from Roman Catholic writings?
6. Do Protestants recognise that the Sabbath has been changed without the warrant of Scripture?

MEMORISE:

- Dan. 7:25.
- P. K. page 178 para. 2. "Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law, and his constant effort has been to misrepresent its teachings and belittle its importance."

For Further Study

1. Read [Rome's Challenge](#) (You will need Acrobat reader to open this file).

6g - THE SEAL OF THE LIVING GOD

1. Before God permits His final judgments to fall upon men, He places "the seal of the living God" in the foreheads of the righteous.

- Rev. 7:1-4. God's angels control the winds of strife until God's servants are sealed in their foreheads.
- Eze. 9:1-6. Those who sigh and cry for all the abominations receive a mark in their forehead.
- Jer. 25:31-33; 49:36, 37; 4:11-13; Zech. 7:14. Winds in prophecy symbolise strife and commotion which causes death and desolation. In Revelation 7 we are shown that God's work of sealing His people will be completed before the commotion commences.
- Dan. 12:1. Michael or Christ who has been judging the people stands up showing that each case is decided, or in other words everyone is sealed for eternal life or destined for eternal death.

2. The Seal of God.

- It is vital to know what the seal of God is to understand the prophecy of Revelation 7.
- Rom. 4:11. The words 'sign' and 'seal' are used interchangeably in Scripture.
- Esther 8:8; Dan. 6:8, 17; 1 Kings 21:8. A 'sign' or 'seal' is something that authenticates or confirms. It is affixed to prove authenticity or quality.
- Three things are necessary in every seal:-
 - The name of the lawgiver.
 - His official position or authority.
 - The kingdom or territory over which he rules.For example:-
 - The name of the lawgiver - Abraham Lincoln.
 - His official position or authority - President.
 - The kingdom or territory over which he rules - United States Of America.
- It is the servants of God who are sealed. Rom. 6:16 states that we are servants to whom we obey. If we obey God and His laws then we are His servants or saints as Scripture calls them. Rev. 14:12. states that the saints keep God's law. Therefore we would conclude that the seal of God which contains the three necessary parts, would be found in God's Law.
- There is only one commandment that contains these three essential things, and that is the fourth or Sabbath commandment - Ex. 20:8-11.
 - The name of the lawgiver - The Lord thy God.
 - His official position or authority - The Maker or Creator.
 - The kingdom or territory over which he rules - The heaven, earth, sea, and all that in them is.
- Ex. 31:15-17; Eze. 20:12, 20. This conclusion that the Sabbath is the seal of God is confirmed by Scripture which states that the Sabbath day is called a sign.

3. The Sealing Message.

- Rev. 7:1-3. These verses therefore indicate that God's true people in the last day will keep His whole law, especially the seventh day Sabbath which is His seal.
- Rev. 14:1. The Father's name and the seal of God must refer to the same thing.
Note:- The seal is the sign or stamp of perfection, and God's name stands for His character, which is perfection. The Sabbath of God, kept as God ordained it to be kept, holy, and in holiness, is a sign of this same thing - perfection of character. The forehead is the seat of the

intelligence, and to receive the seal in the forehead no doubt indicates receiving the Sabbath truth intelligently and willingly with the full consent of the mind.

- Rev. 14:2-4. Those who are sealed are translated without seeing death from this earth when Christ comes (1 Thess. 4:17).
- Rev. 14:5. They are without fault or guile in their mouths. They must have a perfect character.
- Rev. 7:13, 14. The 144,000 have had all their sins cleansed away in Jesus' blood.
- Eze. 9:1-11; 2 Thess. 2:7-12. God will destroy those who are not sealed.

Questions on the lesson.

1. How was God's control of strife and commotion shown to John?
2. What does the standing up of Michael show?
3. What three things are necessary in a seal? Give an example.
4. How do we know that the Sabbath is the seal of God?
5. Are the words sign and seal interchangeable? Give reference.
6. What Scriptures show us that the Sabbath is a sign?
7. What does Rev. 7:1-3 indicate about God's last day people?
8. Who are translated when Christ comes?
9. Describe the character of those who are sealed.
10. How does God deal with those who are not sealed?

MEMORISE:

- Rev. 14:1.
- 7 B. C. page 970 para. 2. "Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment."

For Further Study

1. Read E. W. pages 36-38, and 5 T. 207-216.

6h - THE MARK OF THE BEAST

1. God's final threefold message to mankind announces a fearful warning to not receive the mark of the beast.

- Rev. 14:6-14. God's final warning message. The nature of this message (proclaiming that the hour of God's judgment has come, v.7), and that Christ's comes at it's close, is evidence that this is a last-day message.
- Rev. 14:9-11. A warning against receiving the mark of the beast. Note that the reception of the mark of the beast is associated with worshipping the beast or his image. Therefore it must refer to some religious act which is very displeasing to God.
- Rev. 16:1, 2. The first plague is poured out on those who receive the mark of the beast.

2. In order to know what the mark of the beast is, it is necessary first to identify the beast. The beast symbol is described in Revelation 13.

- Rev. 13:1. The beast had ten horns like the fourth beast of Dan. 7 which was Rome. The ten horns represent the ten kingdoms that arose out of Rome. However, the Papacy exercises its power during the time of the ten kingdoms of Western Europe, and therefore the beast has ten horn. (See also Dan. 7:24.)
- Rev. 13:2. It was a composite of the three previous beasts because Rome took what they considered the best political and religious parts from the previous world powers and combined it with their own ways.
- Rev. 13:4. This beast worships and is worshipped, which makes it a religious power. This power lasts to the close of this earth's history (Rev. 16:2), which is evidence that it must not refer to political but religious Rome in the papal form or the Papacy.
- Rev. 13:5; Dan. 7:25. The Papacy fulfills the time specification having held supremacy from 538 A.D. to 1798 A.D.
- Rev. 13:6, 7; Dan. 7:25. The Papacy fulfills the character specifications being blasphemous and persecuting.
- Rev. 13:3. In 1798 the Papacy received a deadly wound by the Pope being taken prisoner to France.
- Rev. 13:8. The beast can also be known by his number, which is the number of or connected to a man. The man at the head of the Papacy is the Pope. One of his official titles is "Vicarius Filii Dei." When one adds up the Roman values for this Roman title it is 666.

V =	5	F =	0	D =	500		112
I =	1	I =	1	E =	0		+ 53
C =	100	L =	50	I =	1		+ 501
A =	0	I =	1		= 501		= 666
R =	0	I =	1				
I =	1		= 53				
U* =	5						
S =	0						
	= 112						

3. The Papacy received a deadly wound in 1798 at the end of the 1,260 years, when the French dethroned the Pope and abolished the Papacy. As Scripture says, the deadly wound was healed by the reinstatement of the Catholic religion and a convention with the Pope by Bonaparte in 1802. Sometime in the future the whole world will be

compelled to worship this beast, with only God's true people refusing.

- Rev. 13:3. The deadly wound was healed. This is a progressive healing until all the world will pay homage to the beast, except the faithful.
Note: It is not within the purpose of this lesson to deal with the identification of this two-horned beast symbol, but we are told that it is the United States of America. (G.C. p.440.)
- Rev. 13:16, 17. United States of America makes an image to and of the beast, enforcing all to worship the image of the beast.
- G. C. p. 443 para. 2. "In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends."
Note: It is evident that the mark of the beast is in opposition to the seal of God. At the same time that men are receiving the seal of God in their foreheads, others are receiving the mark of the beast in their foreheads or right hand. Since the seal of God is His Sabbath, we naturally conclude that the mark of the beast would be a counterfeit Sabbath. The counterfeit Sabbath of the Papacy is Sunday, which we therefore conclude is the mark of the beast.
- Rev. 13:11, 12. By the enforcement of a Sunday Law, United States of America will in fact be forcing people to worship the first beast or the Roman Catholic Church.

4. The Papacy claims that Sunday is her mark of authority.

- "In a letter written in November, 1895, Mr. H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath, said: "Of course the Catholic Church claims that the change was her act. . . . and the act is a mark of her ecclesiastical authority in religious things," Bible Readings (1915 edition) p. 449-50.
- "'The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church.' -*Plain Talk About the Protestantism of Today*, by Monsignor Segur, page 213." Bible Readings (1915 edition) p. 450.

5. God's loyal, true people will not receive the mark of the beast.

- Rev. 13:8. Those who will not worship the beast have their names in the book of life.
- Rev. 15:2-4. A glorious victory will come to the remnant church.
- G. C. p. 605 para. 2. "The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God."

Questions on the lesson.

1. What shows that the message of Revelation 14, is a last day message?
2. Against whom is the first plague directed? What warning does it give?
3. What unique features helps to identify the beast?
4. Who is the first beast of Revelation 13?
5. What time prophecy is fulfilled in the Papacy?
6. What is referred to as the deadly wound?

7. What is the number of the beast and with what is it connected?
8. What prophecy is made concerning the deadly wound?
9. Through what agency is the mark of the beast enforced?
10. What would lead us to conclude that Sunday observation constitutes the mark of the beast?
11. Who will refuse the mark of the beast and what will their experience be?

MEMORISE:

- Rev. 13:8.
- G. C. page 640 para. 1. "Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building."

For Further Study

1. Read E.W. 64-67; G.C. 449, 604-5.

6i - THE SABBATH A REFORMING MESSAGE

1. In the last days a message concerning the true Sabbath will be declared in all the world is clearly shown in our previous studies "The Seal Of The Living God" and "The Mark Of The Beast."

- Rev. 14:6, 7. A call to worship the true Creator, this would include keeping His Sabbath which is a memorial of creation. Therefore the message of Revelation 14 would make known to all mankind the true Sabbath.
Note: In these last days it is necessary that men should be reminded that God is the Creator because of the prevailing belief in evolution.
- Rev. 14:9-12. God's people are contrasted with those who receive the mark of the beast, by keeping the commandments of God and the faith of Jesus. This would be the whole law (see James 2:10, 11.)
- Rev. 12:17. God's people of the last days or the remnant keep God's commandments and have the testimony of Jesus Christ.

2. Most professed teachers and Christians today do not keep all of God's commandments.

- Matt. 15:9. They teach for doctrines the commandments of men.
- Matt. 15:4-6. By their traditions they have made the commandments of God of none effect.
- Isa. 58:13, 14. Many have turned their feet from the Sabbath.
Note: This is a strong expression, indicating that many would be trampling upon God's day, and doing their own pleasure upon it, instead of seeking God, and honouring Him by keeping the Sabbath Holy.
- Eze. 22:26. The professed teachers among God's people have hid their eyes from God's Sabbath.
- Eze. 22:28. Many professed teachers among God's people have claimed that God has said something, when He has not.
- Eze. 13:1-8. God condemns the professed teacher of truth who make false claims.
- Eze. 13:10. One (Papacy) builds up a slight wall (Sunday), and others (Protestant Churches) daubed it with untempered mortar (lies).

3. The special work for Christians in these last days in preparing the people for the Lord's day or second coming, is to warn them against the false Sabbath and tell them about the true Sabbath.

- Joel 1:15-20. The day of the Lord will be a day of destruction.
- Zeph. 1:14-18. The Lord's day is the day of God's wrath.
- Rev. 15:1. The seven last plagues is the pouring out of God's wrath in the day of the Lord.
- Rev. 14:9, 10. The plagues will punish those who give homage to the Papacy and/or keep Sunday sacred.
- Isa. 58:1. God's followers are called upon to show people their transgressions and sins.
- Isa. 58:12-14. Those who call people back to God's Sabbath are called repairers of the breach.

4. A rich blessing will be poured out upon those who honour God's Sabbath, especially in the last days.

- Isa. 56:1, 2, 6, 7. A blessing promised to all.
- Rev. 22:14. God's special promise to all who keep all His commandments.

Questions on the lesson.

1. Show how the Sabbath truth is included in the message of Rev. 14?
2. How are the remnant distinguished?
3. What two things do most professed teachers teach instead of God's commandments?
4. Professed teachers among God's people have hid their eyes from God's Sabbath and done what else?
5. What does God say against professed teachers of truth who make false claims?
6. How has the Papacy built up a slight wall, who applied untempered mortar?
7. Name several things that the day of the Lord will be.
8. What does God require his followers to do for others?
9. What is the breach in the law?
10. What special name is given to those who do this work?
11. What blessings are promised to Sabbath keepers?

MEMORISE:

- Rev. 22:14.
- Ev. p. 695 para. 2. "The Sabbath reform was to be carried forward. The breach in the law of God must be made up."

For Further Study

1. Read P. K. p. 177-189.