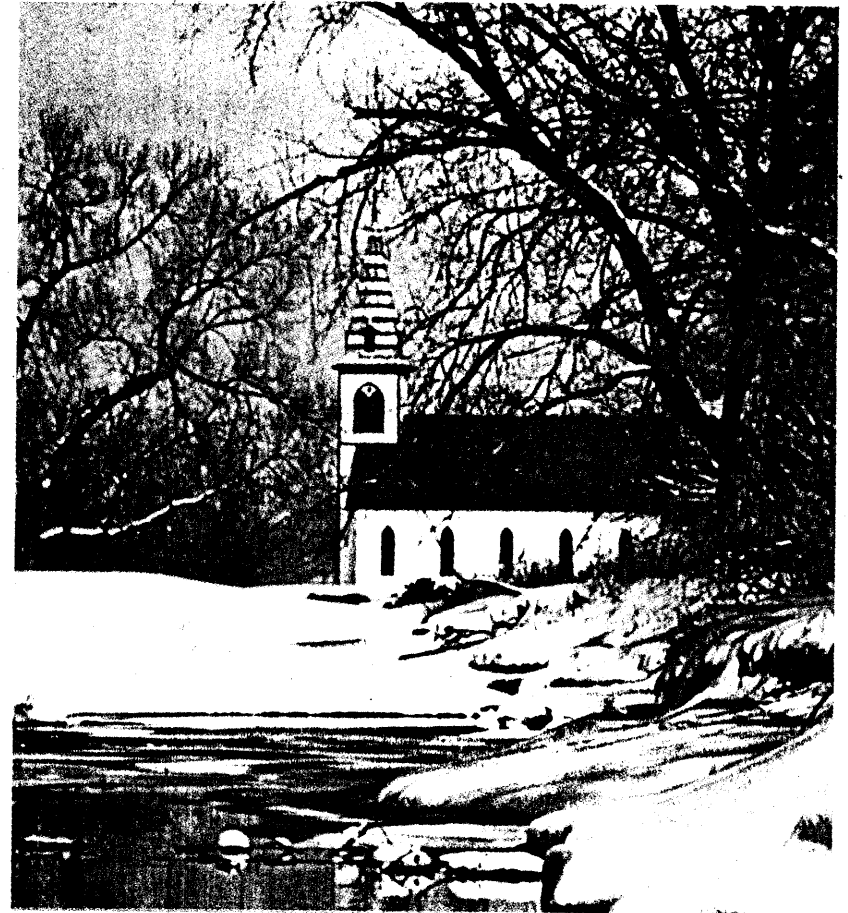


YOUTH FIRST YEAR, SECOND QUARTER **Sabbath School Lessons**



**God's Church —
Eden to Eden**

God's Church — Eden to Eden

Published by Seventh-day Adventist Church, Reform Movement,
International Missionary society, American Union,
2877 E. Florence Avenue, Huntington Park, CA 90255.
3897 Bloor St. West, Toronto, Ontario, Canada M9B 1L6
2 Rousseau Road, Kingston 5, Jamaica, W.I.

Orders and remittances for literature should be sent to: Religious Liberty Publishing Assn., 2877 E. Florence Avenue, Huntington Park, CA 90255. In Canada, 3897 Bloor St. West, Toronto, Ontario, Canada M9B 1L6. In Jamaica, 2 Rousseau Road, Kingston 5, Jamaica W.I.

NOTE TO TEACHERS

In any study of world history that is condensed to just a few lessons, many details are of necessity omitted. This quarter—"God's Church—Eden to Eden"—presents a broad overview of God's dealings with His people, especially the methods He has used to preserve a knowledge of truth and keep His church on the narrow path.

Each student is provided with a chart of this world's history during the 7,000 years of sin's existence. It is printed in two rows on one large sheet; if you or the students prefer, each may cut the sheet in half horizontally between the two rows and tape the two sections together so that there is one long line showing the entire history. This history-at-a-glance perspective will be of great help in showing the relationships between the many individuals and events. Throughout the lessons, the students will be asked to research certain events and place them on their own charts in order to make them more complete.

In addition to the normal questions in each lesson and the chart activities, there are additional research and discussion questions given to enlarge and enhance the lessons. How many of these you complete will depend on your students and how you wish to conduct the class. Most of the information necessary to answer the research questions is available in Patriarchs and Prophets, Prophets and Kings, Acts of the Apostles, The Great Controversy, and Prophets Speak Out, the latter published by Religious Liberty Publishing Assn. and available usually through your local church.

We pray that these lessons will inspire the students to want more than anything else in this world to belong to God's church both now and in eternity.

ABBREVIATIONS

AA	. . . . .	<i>The Acts of the Apostles</i>
1BC	. . . . .	<i>Seventh-day Adventist Bible Commentary</i> , vol. 1 (2BC, etc. for vols. 2-7)
CG	. . . . .	<i>Child Guidance</i>
COL	. . . . .	<i>Christ's Object Lessons</i>
DA	. . . . .	<i>The Desire of Ages</i>
Ed	. . . . .	<i>Education</i>
GC	. . . . .	<i>The Great Controversy</i>
MB	. . . . .	<i>Thoughts from the Mount of Blessing</i>
PK	. . . . .	<i>Prophets and Kings</i>
PP	. . . . .	<i>Patriarchs and Prophets</i>
RH	. . . . .	<i>The Review and Herald</i>
SC	. . . . .	<i>Steps to Christ</i>
1T	. . . . .	<i>Testimonies for the Church</i> , vol. 1 (2T, etc. for vols. 2-9)
TM	. . . . .	<i>Testimonies to Ministers and Gospel Workers</i>

INTRODUCTION

"Christ has a church in every age." 6BC 1079.

"Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her." AA 600.

"The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. The Lord has His eye upon every one of His people; He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. . . .

"In order to manifest the character of God, in order that we may not deceive ourselves, the church, and the world by a counterfeit Christianity, we must become personally acquainted with God. If we have fellowship with God, we are His ministers, though we may never preach to a congregation. We are workers together with God in presenting the perfection of His character in humanity." 6T 12, 13.

THE FALL AND THE PLAN OF SALVATION

(NOTE TO THE STUDENT: Each lesson will begin with paragraphs to be studied carefully. After reading through this section, answer the following questions with the aid of the material given and the Bible texts.)

"Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. . . .

"Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained.

"The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required. . . .

"Adam, in his innocence, had enjoyed open communication with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. . . .

"Christ, true to the purpose for which He left heaven, would continue His interest in men, and still invite them to hide their weakness and deficiencies in Him. He would supply the needs of all who would come unto Him in faith. And there would ever be a few who would preserve the knowledge of God and would remain unsullied amid the prevailing iniquity.

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. . . .

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . .

"His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. . . .

"If the law could be changed, man might have been saved without the sacrifice of Christ; but the fact that it was necessary for Christ to give His life for the fallen race, proves that the law of God will not release the sinner from its claims upon him. It is demonstrated that the wages of sin is death. When Christ died, the destruction of Satan was made certain. But if the law was abolished at the cross, as many claim, then the agony and death of God's dear Son were endured only to give Satan just what he asked; . . . The very fact that Christ bore the penalty of man's transgression is a mighty argument to all created intelligences that the law is changeless; that God is righteous, merciful, and self-denying; and that infinite justice and mercy unite in the administration of His government." PP 42, 43, 52, 67, 68, 70.

QUESTIONS

1. *What was the state of our world when it came from the hand of the Creator? Genesis 1:31.*
2. *What changed this? 1 John 3:8, 4.*
3. *Before they fell, did Adam and Eve know that Lucifer had rebelled against God?*
4. *Why didn't Infinite Wisdom destroy Satan when it was evident that he had set his heart fully against the government of heaven?*

NOTE: "God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." PP 34.

5. *What plan was instituted immediately after man's fall? What was God's purpose in this? Genesis 3:15.*
6. *Has God changed His requirements because of man's transgression? What does He require, and how only is it possible for man to comply? Romans 3:22-26.*
7. *Since the fall, what has been the nature of those who have followed God, and for what purpose has He blessed them? Acts 14:17, first part; Matthew 5:14-16.*
8. *The center of that which Adam taught to 9 generations was the same truth to be carried by God's people to the end of time. What is that message? Revelation 14:6, 7; Ecclesiastes 12:13, 14.*
9. *What was Enoch's hope? Jude 14*

NOTE: "Enoch became a preacher of righteousness, making known to the people what God had revealed to him. Those who feared the Lord sought out this holy man, to share his instruction and his prayers. He labored publicly also, bearing God's messages to all who would hear the words of warning. . . .

"He was a fearless reprover of sin. While he preached the love of God in Christ to the people of his time, and pleaded with them to forsake their evil ways, he rebuked the prevailing iniquity and warned the men of his generation that judgment would surely be visited upon the transgressor." PP 86.

CHECK THE CHART

1. *For what fraction of earth's present history did Adam live?*
2. *Find out the meaning of the name "Methuselah," Enoch's son. What year did Methuselah die? What does this show concerning how many years before the Flood God's people knew it was coming?*

THINK ABOUT IT

1. *The Sabbath, marriage, and work were given to man before the fall. How do they fare in the modern societies of our world today?*
2. *How is the lie, "Ye shall not surely die" (Genesis 3:4), perpetuated today by most of those who call themselves "Christians" as well as the non-Christians?*
3. *Read Colossians 2:14, 17 and 2 Kings 21:8. What was nailed to the cross, and what did Christ's death prove could not be changed?*
4. *What does the phrase, "God's law is the transcript of His character," mean?*

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Lesson 2

TWO COVENANTS, TWO LAWS

"As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. . . .

"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. The law of God was the basis of this 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.

"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. . . .

"But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. . . .

"Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, or of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. . . .

"The terms of the 'old covenant' were, Obey and live: . . . The 'new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. . . .

"The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. . . .

"God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. . . . He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: 'Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' Deuteronomy 6:4, 5. 'Thou shalt love thy neighbor as thyself.' Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him 'with whom is no variableness, neither shadow of turning.' James 1:17." PP 370, 373.

QUESTIONS

1. *What was the condition and what was the promised blessing of the covenant made in the Garden of Eden and renewed to Abraham? Genesis 17: 1, 7; 22:18.*
2. *What testimony do the Scriptures give of Abraham's faithful service? Genesis 15:6; 26:5.*

3. *Upon whose promise and oath was the covenant made from the beginning based? What was the promise? Hebrews 6: 13-19.*

4. *Upon what promise was the covenant made with the children of Israel based? Exodus 19:5, 6; 24:7. (See also Ezekiel 20:11; Leviticus 18:5; Deuteronomy 27:26.)*

5. *From their experience, what are we to learn?*

6. *What has God promised to do? Jeremiah 31:33, 34; Hebrews 8:10.*

7. *For what purpose did Christ come to earth? Psalm 40:8; Isaiah 42:21; John 8:29. He also came to _____ the covenant made in the Garden of Eden.*

8. *What is the law unable to do that Christ is able to do? Romans 8:3, 4; 5:1.*

9. *Why was the old covenant with its ordinances unable to save us? What ended at the cross? Colossians 2:14, 17.*

10. *What was and is the condition of salvation, and only how can that condition be met?*

NOTE: "Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—perfect obedience." (Letter 276, 1904).

"Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. These are the terms of our election. Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refuse to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world." (MS 142, 1899) 7BC 931.

CHECK THE CHART

1. *What is significant about the change in man's lifespan? When did it occur? What do you think caused the change?*
2. *With whom could Abraham have conversed concerning what things were like before the flood both in the world and among those faithful to God?*

POINTS TO PONDER

1. *What was the most dramatic moment in the life of Abraham? Did Isaac's willing submission tell something about his relationship with his father? What did it foreshadow?*
2. *If, according to Romans 3:31, we establish the law through faith, then we also must establish the covenant made with Adam and renewed with Abraham. Why is that covenant called the "new" covenant?*
3. *Why did God see fit to establish an "old" covenant with Israel if the new one has been in force since the time of the Fall?*

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Lesson 3

THE CHURCH IN PATRIARCHAL TIMES

The church in patriarchal times consisted of the families of the patriarchs and men of God. Their wives, children and their families, servants, and others who lived with them and were under their authority formed the church. The father was the priest and leader of this church. See also CG 549.

"The father, who is the priest of his household, should conduct the morning and evening worship." CG 521.

"It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children." Ed 250, 251.

"Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. . . . The law was preserved

by Noah and his family, and Noah taught his descendants the Ten Commandments. As men departed from God, the Lord chose Abraham." PP 363.

"This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob—through these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel, the chosen people through whom was to be given to the world the promised Messiah, God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son." PK 682, 683.

"Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. . . .

"Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection, Christ as He is manifested by the Holy Spirit, is the treasure of the New Testament." COL 126.

"Satan's enmity against the human race is kindled because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

"It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. . . .

"In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires at the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb." GC 506, 631.

QUESTIONS

1. *What was the structure of the church in patriarchal times?*
2. *What was understood and kept by the church at this stage? Genesis 26:5.*
3. *What was the hope that motivated the members of God's church then? Genesis 18:19.*
4. *What was the burden of the church in those days?*
5. *What specific truth was proclaimed by the patriarchs and prophets? Hebrews 1:1; Deuteronomy 18:15.*

NOTE: "Thus, through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin." PK 697.

6. *What did this church not have, unlike God's people in later centuries? How was the truth communicated to others? 2 Peter 1:21.*

NOTE: "God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. . . .

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses." GC 5.

7. *Who was the enemy this church had to withstand?*
8. *What heavenly beings were engaged in the battle for truth?*
9. *How were people saved in patriarchal times? Hebrews 11:4, 6-8, 13; Habakkuk 2:4; Romans 1:17; Galatians 3:11.*

10. *Why do you think it is important to study about the church in patriarchal times? See 1 Corinthians 10:11.*

FOR FURTHER STUDY

1. *Looking at the chart, through what succession of individuals could Moses, who wrote the record under divine inspiration, have received his first knowledge of the history of preceding generations? Name 7 or 8 people.*
2. *What lessons can be learned from a study of the sons of Jacob? See Genesis 49 and PP 234-237. What does Jacob's name mean, and why was it changed to Israel? What does "Israel" mean?*
3. *How did Joseph's life of integrity toward God become a blessing to save Egypt and his own brethren? Compare the steps in his life with those of Christ.*

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Lesson 3

THE THEOCRACY OF ISRAEL

"[To Israel,] Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.' He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke His law.

"The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. 'Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man. . . .

"The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.

"The first of these laws related to servants. . . .

"The rights of widows and orphans were specially guarded, and a tender regard for their helpless condition was enjoined. . . . Aliens who united themselves with Israel were to be protected from wrong or oppression. . . .

"The taking of usury from the poor was forbidden. . . . He who was guilty of theft was required to restore double. Respect for magistrates and rulers was enjoined, and judges were warned against perverting judgment, aiding a false cause, or receiving bribes. Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies.

"Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, 'Ye shall be holy men unto Me'—worthy to be acknowledged by a holy God.

"These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of fulfillment of God's promises to Israel. . . .

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties. Deuteronomy 1:15. . . .

"[Later,] when the Israelites first settled in Canaan they acknowledged the principles of the theocracy, and the nation prospered under the rule of Joshua. But increase of population and intercourse with other nations brought a change. The people adopted many of the customs of their heathen neighbors and thus sacrificed to a great degree their own peculiar, holy character. Gradually they lost their reverence for God and ceased to prize the honor of being His chosen people. Attracted by the pomp and display of heathen monarchs, they tired of their own simplicity. Jealousy and envy sprang up between the tribes. Internal dissensions made them weak; they were continually exposed to the invasion of their heathen foes, and the people were coming to believe that in order to maintain their standing among the nations, the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became widespread throughout Israel." PP 305, 310, 311, 374, 603, 604.

QUESTIONS

1. *What was forgotten and thus neglected by Israel during the oppression in Egypt? What did God reveal to the nation in a marked and special way? Exodus 19, 20.*
2. *What honor and sacred trust did He bestow upon them?*
3. *Besides the Decalogue, what was given to Israel, and for what purpose? Deuteronomy 31:24-26; Galatians 3:19; Ephesians 2:15; Colossians 2:14.*

NOTE: "He gave them ceremonies and ordinances, that, in the performance of these, God might be kept in remembrance. They were so prone to forget Him and His claims upon them that it was necessary to keep their minds stirred up to realize their obligations to obey and honor their Creator. Had they been obedient, and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required." 2T 607.

4. *Look up the following texts and describe the nature of the different laws besides the Ten Commandments.*
 - a. *Exodus 20:24-26*
 - b. *Exodus 21:2-22:15*

c. *Exodus 22:16-23:9*

d. *Exodus 23:10-19*

e. *Leviticus 11 and Deuteronomy 14:1-21.*

5. *God, knowing the end from the beginning, saw that Israel would want to be like the heathen in what way? Deuteronomy 17:14-20.*

6. *When Israel demanded a king, what did God tell Samuel? 1 Samuel 8:6-9.*

NOTE: "The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen." PP 607.

7. *Through whom did God speak to king and people? Jeremiah 7:13, 25.*

8. *So far as Israel as a nation in God's sight was concerned, when did the theocracy end? Ezekiel 21:27.*

NOTE: "The crown removed from Israel [when Zedekiah was dethroned] passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome." Ed 179.

9. *When did the Jewish rulers literally declare that the theocracy had ended? John 19:15.*

NOTE: "Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders." DA 737, 738.

10. *What is the irrevocable fate of Israel in God's eyes? Matthew 23:37, 38.*

POINTS FOR DISCUSSION

1. *Acts 7:38 refers to Israel as the church in the wilderness. Church means "assembly" or "called together." Israel became a church through the following steps: (1) They were called out of Egypt; (2) they were delivered and chosen; (3) they dwelt in the wilderness; (4) they were given the law; (5) they journeyed to Canaan; (6) they lived in the promised land. Compare this with your own experience. What does Egypt represent?*

2. *What was the difference between the moral law and the laws governing the punishment of criminals? For example, does the fourth commandment prescribe what to do with the transgressor? See Exodus 31:14; Numbers 15:32, 35.*

3. *What kinds of financial arrangements are needed to support a monarch? In this and other ways, how was Israel better off without kings to rule over them?*

4. *Why do you think God allowed them to have a king, in spite of the fact that it was not in their best interest? What consequences did they have to suffer? Give some other examples of God's allowing certain things in the past which the people nevertheless had to pay for. Are these to be permitted today? See Mark 10:2-5; Acts 17:30.*

CHART EXERCISE

Find the dates of the four world kingdoms of Daniel 2, 7, and 8 and label their places in the chart.

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PROPHETS AND KINGS

"With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them and in forbearance waited for their acknowledgment. Prophets and messengers were sent to urge His claim upon the husbandmen; but, instead of being welcomed, these men of discernment and spiritual power were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred. . . .

"With the rending of the kingdom early in Rehoboam's reign the glory of Israel began to depart, never again to be regained in its fulness. . . .

"Yet notwithstanding the perversity of those who leaned toward idolatrous practices, God in mercy would do everything in His power to save the divided kingdom from utter ruin. . . .

"He permitted calamity after calamity to befall them. His judgments were tempered with mercy; and when His purpose was accomplished, He turned the tide in favor of those who had learned to inquire after Him. . . .

"The destruction that befell the northern kingdom was a direct judgment from Heaven. The Assyrians were merely the instruments that God used to carry out His purpose. Through Isaiah, who began to prophesy shortly before the fall of Samaria, the Lord referred to the Assyrian hosts as 'the rod of Mine anger.' 'The staff in their hand,' He said, 'is Mine indignation.' Isaiah 10:5. . . .

"In the terrible judgments brought upon the ten tribes the Lord had a wise and merciful purpose. That which He could no longer do through them in the land of their fathers He would seek to accomplish by scattering them among the heathen. His plan for the salvation of all who should choose to avail themselves of pardon through the Saviour of the human race must yet be fulfilled; and in the afflictions brought upon Israel, He was preparing the way for His glory to be revealed to the nations of earth. . . .

"Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law that God was compelled to let them go into captivity. 'My people are destroyed for lack of knowledge,' was His message to them through Hosea. 'Because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God.' Hosea 4:6.

"The heavy judgments that were to befall the impenitent—war, exile, oppression, the loss of power and prestige among the nations—all these were to come in order that those who would recognize in them the hand of an offended God might be led to repent. . . .

"Prophecies of oncoming judgment were mingled with promises of final and glorious deliverance. Those who should choose to make their peace with God and live holy lives amid the prevailing apostasy, would receive strength for every trial and be enabled to witness for Him with mighty power. . . .

"All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight lines of duty, but who with divine energy will inquire, 'Who is on the Lord's side?' (Exodus 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. . . .

"We should learn that in watchfulness and prayer is the only safety for both young and old. Security does not lie in exalted position and great privileges. . . .

"In every generation and in every land the true foundation and pattern for character building have been the same. The divine law, 'Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself,' the great principle made manifest in the character and life of our Saviour, is the only secure foundation, the only sure guide." PK 21, 96, 255, 291, 292, 297, 309, 427, 148, 82, 83.

QUESTIONS

1. *To what did the Lord compare His people, and what did He say about the leaders? Jeremiah 2:21; Hosea 10:1; Isaiah 5:1-7; Jeremiah 12:10.*
2. *After the death of Solomon, the kingdom was divided into the northern ten tribes of Israel—later to be known as Samaria—and the southern two of Benjamin and Judah, known as Judah. Who were their first respective leaders? What is said of the first king of divided Israel and those who followed him? 1 Kings 12:20, 21; 16:26.*

NOTE: "The apostasy introduced during Jeroboam's reign became more and more marked, until finally it resulted in the utter ruin of the kingdom of Israel." PK 107.

3. *What did the people of Israel do to cause the judgments of God to fall upon the nation? What was their fate? 2 Kings 18:12; 17:7, 11, 14-16, 20, 23.*

4. *What was the underlying cause of their apostasy? What was God trying to do for them in allowing them to be taken into captivity? Hosea 4:6; Isaiah 27:5.*
5. *About 200 years later, what happened to Judah? See 2 Kings 25:8-11; Ezekiel 24:1, 2.*
6. *Yet in all that came upon them, what did the Lord give to those who would put their trust in Him? Jeremiah 23:3-6.*

NOTE: "The dark years of destruction and death marking the end of the kingdom of Judah would have brought despair to the stoutest heart had it not been for the encouragements in the prophetic utterances of God's messengers. Through Jeremiah in Jerusalem, through Daniel in the court of Babylon, through Ezekiel on the banks of the Chebar, the Lord in mercy made clear His eternal purpose and gave assurance of His willingness to fulfill to His chosen people the promises recorded in the writings of Moses. That which He had said He would do for those who should prove true to Him, He would surely bring to pass. 'The word of God . . . liveth and abideth forever.' 1 Peter 1:23." PK 464.

7. *Why did God's people have to endure these lessons? Jeremiah 30:11.*

NOTE: "Humbled in the sight of the nations, those who had once been recognized as favored of Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all He desired to do." PK 475.

8. *What are we to learn from this? Ezekiel 18:23; 2 Peter 3:9; Jeremiah 31:33, 34; Hebrews 8:10.*

NOTE: "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to

Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. . . .

"Shall we, like them, squander our opportunities and privileges until God shall permit oppression and persecution to come upon us?" 5T 455-457.

FOR FURTHER STUDY

1. *Choose one of the major or minor prophets. What was his message, and to whom was it directed? Report your findings in class.*
2. *What did God do for the wise men of Babylon through Daniel? Daniel 2:12, 13, 24, 25.*

CHART ACTIVITIES

1. *How many calls were given to return from Babylon? See Ezra 1:2, 3; 6:1-3; 7:12, 13. Find out when these were given and place them on the history chart.*
2. *On the chart, label the 70 years' captivity in Babylon and plot the significant events following it. Explain how the 2,300-day prophecy relates to these events.*

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THE EARLY CHRISTIAN CHURCH

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God. Ephesians 3:10. . . .

"The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. . . .

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.

"During ages of spiritual darkness the church of God has been as a city on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts. . . .

"For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel message. That they might have success in their work they were to be given the power of the Holy Spirit. Not by human might or human wisdom was the gospel to be proclaimed, but by the power of God. . . .

"So mightily can God work when men give themselves up to the control of His Spirit. . . .

"Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. . . .

"The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures. . . .

"From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. . . .

"And today God is still using His church to make known His purpose in the earth. . . .

"In the time of the end, when God's work in the earth is closing, the efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church.

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. . . .

"But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. . . .

"Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness. . . .

"After the descent of the Holy Spirit, when the disciples went forth to proclaim a living Saviour, their one desire was the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds they strove to kindle this love in other hearts." AA 9, 11, 12, 17, 49, 50, 52-55, 547.

QUESTIONS

1. Summarize some of the wonderful promises recorded in the Scriptures regarding the church.
 - a. Isaiah 56:6, 7
 - b. Ezekiel 34:26, 29-31
 - c. Isaiah 43:10-12
 - d. Isaiah 42:6, 7
 - e. Isaiah 49:8-16
2. What question did Christ ask in Mark 4:30? What answer had He always intended for His people? Ezekiel 47:6-12.
3. What was the first step in the organization of the church that was to enable it to carry on its work on earth after Christ's departure? Mark 3:13, 14.
4. What great truth did the Saviour long to unfold to His disciples? Ephesians 2:14; 3:6.
5. What examples did He use to demonstrate this? Matthew 8:5-13; John 4:5-10; Matthew 15:21-28.

NOTE: "This truth was revealed in part at the time when He rewarded the faith of the centurion at Capernaum, and also when He preached the gospel to the inhabitants of Sychar. Still more plainly was it revealed on the occasion of His visit to Phoenicia, when He healed the daughter of the Canaanite woman. These experiences helped the disciples to understand that among those whom many regarded as unworthy of salvation, there were souls hungering for the light of truth." AA 19, 20.

6. What great promise did Christ give His disciples near the close of His earthly ministry? John 14:16, 17, 26; 15:26; 16:7, 13.

NOTE: This came as a partial fulfillment of the prophecies of Joel 2:23 and Zechariah 10:1.

7. What was the result of the outpouring of the Spirit on the Day of Pentecost? Zechariah 12:8; Acts 4:13, 33.
 8. How willing is God to give His Holy Spirit to those who serve Him? Luke 11:13.
 9. What will be the results of receiving the Holy Spirit? John 16:8; Galatians 5:22, 23.
- NOTE: "Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love." AA 51.
10. Endued with power from on high, what was the apostle Paul able to say of both his behavior and his method of labor? Galatians 4:12, first part; 2 Corinthians 4:5, 6.
 11. What fundamental truths show how we can become the children of God? Galatians 1:3, 4; 3:2, 6; Romans 8:14.
 12. What course should those who have accepted Christ pursue? Philippians 2:15, 16; Romans 12:1, 2.
 13. In His letter to the first Christian church, what did Christ see was already waning? What did the apostle John urge upon the believers? Revelation 2:4; 1 John 4:7-11.

FOR DISCUSSION AND RESEARCH

1. The Holy Spirit played a prominent role in the early Christian church. What will be His role in the closing scenes of earth?

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Lesson 7

AN ERA OF SPIRITUAL DARKNESS

"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, 'the mystery of iniquity' carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

"This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. . . .

"To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

"It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled 'Lord God the Pope,' and has been declared infallible. . . .

"The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority, Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to

set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as 'the venerable day of the sun.' . . .

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom. . . .

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast 'his power, and his seat, and great authority.' Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. . . .

"Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. . . .

"The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. . . . Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

"Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven.

"Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. . . . The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their departed friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury,

and vice of the pretended representatives of Him who had not where to lay His head. . . .

"But 'the noon of the papacy was the midnight of the world.' —J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. . . .

"For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, . . . The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. . . . It was by the word that even the Saviour of the world had resisted his [Satan's] attacks. At every assault, Christ presented the shield of eternal truth, saying, 'It is written.' To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. . . .

"The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.' 'There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.' Hosea 4:6, 1, 2. Such were the results of banishing the word of God." GC 49, 50, 52-55, 58-60, 51.

QUESTIONS

1. What was foreseen by the apostle Paul? 2 Thessalonians 2:3, 4, 7.
2. What prophecy was fulfilled in the early days of the papacy? 2 Thessalonians 2:4; Daniel 7:25.
3. What did the apostle John call this power? 1 John 2:22.
4. How can you disprove the papal claim to being Christ's representative? Matthew 20:27; Matthew 23:9.
5. What other lie did this power perpetrate, and where did this error originate? Genesis 3:4.
6. What ancient deception, based on this error, is enjoying a revival today? Revelation 16:13, 14.

NOTE: "The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism." GC 551.

7. Enumerate some of the other doctrinal errors put forth by Rome.
8. Where were God's faithful people during those dark years? Revelation 12:6, first part.
9. How long was this power to reign supreme? Revelation 12:6, last part.
10. What words of Jesus were fulfilled during the Dark Ages? Luke 21:16, 17.
11. When did the Protestant Reformation begin?

RESEARCH

1. List the two Bible texts which give the key to understanding prophetic time (1 prophetic day = 1 literal year).
2. Find the 7 Bible texts which show the 1,260 years of papal supremacy.
3. Find the Bible text, "Having a form of godliness, but denying the power thereof," and explain it in connection with this lesson.
4. What does "original sin" mean?

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LIGHT BREAKS FORTH

"The persecutions visited for many centuries upon this God-fearing people [the Waldenses] were endured by them with a patience and constancy that honored their Redeemer. . . . Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for 'the word of God, and for the testimony of Jesus Christ.' Revelation 1:9. . . .

"In the different countries of Europe men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved, to arise and assert their liberty. . . .

"The grand principle maintained by . . . Reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion. The Bible was their authority, and by its teaching they tested all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. 'Be of good comfort,' exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, 'we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.' . . .

"Luther saw the danger of exalting human theories above the word of God. He fearlessly attacked the speculative infidelity of the schoolmen and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles.

"Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through His atoning blood, rejoiced their hearts and inspired within them an immortal hope. . . .

"To those who urged that 'the preaching of the gospel answers all the ends of the law,' Wesley replied: 'This we utterly deny. It does not answer

the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell.' . . .

"Thus while preaching the gospel of the grace of God, Wesley, like his Master, sought to 'magnify the law, and make it honorable.' Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold. . . . The multitude that through his labors had been lifted from the ruin and degradation of sin to a higher and a purer life, and the number who by his teaching had attained to a deeper and richer experience, will never be known till the whole family of the redeemed shall be gathered into the kingdom of God. His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today!" GC 78, 79, 249, 126, 264.

QUESTIONS

1. *Who planted the seeds of the Protestant Reformation?*
2. *What was the main target of the apostates and at the same time the unfailing support of the reformers? Revelation 11:3; John 5:39.*
3. *What great truth broke loose and flooded the world? Habakkuk 2:4; Romans 1:17; Hebrews 10:38.*
4. *Nevertheless, how was God's law regarded?*
5. *What place does the Bible occupy in all true religion? Psalm 119:105. Every verse in Psalm 119 has reference to what? See also Isaiah 8:20.*
6. *Who can grasp the Bible message? John 7:17.*
7. *When did the Dark Ages officially end? Revelation 12:6, 14; 13:3, first part.*

NOTE: "This period . . . began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'" GC 439.

8. Concerning this period, what words of Christ were fulfilled by the Protestant Reformation? Matthew 24:21, 22.

9. Who made up God's church at this time? Revelation 12:6, 14, 16.

10. According to what standard were they judged by God? Acts 17:30; Romans 14:23, last part; James 4:17.

NOTE: "Men will be judged according to the measure of light given them. None will be accountable for their darkness and their errors if the light has not been brought to them. They have not sinned in not accepting what has not been given them." 2T 691.

11. What marks the end of the Protestant Reformation? (a) The pope's imprisonment; (b) the Advent message; (c) the close of time; (d) Luther's death.

RESEARCH

1. Choose a Reformer (preferably one less well known) between 1300 and 1700, find out about his life and life principles, and relate your findings in class.

2. Revelation 13:3, 14 speaks of the deadly wound of the beast. It also states that this wound would be healed. Find out what this means and give the details. See chart exercise below.

CHART EXERCISES

1. What date did Martin Luther nail the 95 Theses on the door of the Wittenberg church? Plot and label this important date on the chart.

2. Find and label the period of papal supremacy. Mark the date when the papal deadly wound was healed.

3. Plot the lifespan of each of the following Reformers—Martin Luther, John Wycliffe, John Calvin, John Huss, John Wesley, and all those found in Research Question 1 above.

Lesson 9

PROPHECY UNSEALED

"The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the 'appearing of the great God and our Saviour Jesus Christ' was the 'blessed hope.' . . .

"Luther declared: 'I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer.' 'The great day is drawing near in which the kingdom of abominations shall be overthrown.' . . .

"The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America—and those of Europe as well—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. . . . Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word. . . .

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord. . . .

"It was not the scholarly theologians who had an understanding of this truth [Revelation 14:6, 7], and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: 'Walk while ye have the light, lest darkness come upon you.' John 12:35. . . .

"To William Miller and his colaborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant

lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: 'Fear God, and give glory to Him; for the hour of His judgment is come.'

"The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. . . .

"The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. . . . Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. . . .

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and then it had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. . . .

"The earnest, sincere believers had given up all for Christ and had shared His presence as never before. They had, as they believed, given their last warning to the world; and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed: 'Come, Lord Jesus, and come quickly.' But He had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience. . . .

"The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. . . .

"God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. . . . With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they

could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary. . . .

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people." GC 302, 303, 297, 298, 311, 312, 368, 370, 389, 404, 405, 410, 411, 423.

QUESTIONS

1. *How was the prophecy of Revelation 12:16 fulfilled? Explain the symbols of the earth, the woman, the flood, and the dragon.*

NOTE: "It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation." GC 292.

2. *What was the basis for government in the New World? How did this differ from the European system?*

NOTE: " 'The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.' —Congressional documents (U.S.A.), serial No. 200, document No. 271." GC 295, 296.

3. *In this atmosphere of religious freedom, what prophecy were devout men of God led by the Holy Spirit to search, understand, and preach? Daniel 8:14; 9:25-27.*
4. *What special, prophesied signs occurred, lending considerable weight to the preaching of the prophecies? Matthew 24:29; Revelation 6:12, 13.*

NOTE: The Lisbon earthquake occurred November 1, 1755; it extended over at least 4 million square miles, centering in southwestern Europe and pervading Africa and America as well. May 19, 1780, was the Dark Day, and that evening the moon had the appearance of blood. November 13, 1833, the great meteoric shower known as the Falling of the Stars occurred; depending on one's location, it lasted from 6 to 9 hours, with the greatest intensity about 4 a.m.

5. *In what two ways was the preaching of Christ's coming in fulfillment of the prophecies received by the people?*
6. *What messages accompanied the explanation of the prophecies? Revelation 14:6, 7; Matthew 25:6; Revelation 14:8.*
7. *What did the disappointment reveal about most of those who had accepted the message? Was God's hand in the disappointment? Revelation 10:9-11.*
8. *What message still had to be preached? Revelation 14:9-12.*
9. *Now who made up God's church?*

RESEARCH

1. *Using Luther's calculation, about what time did he see the judgment coming?*
2. *There were two disappointments for the advent believers. When did they occur, and which was the greater?*
3. *What does the cleansing of the sanctuary, begun in 1844 in fulfillment of Daniel 8:14, consist of? See chapter 24 of The Great Controversy. Why is it so important to understand this?*
4. *What is the connection between all of the following texts? Daniel 8:14; 7:13; Malachi 3:1; Matthew 25:1-13. See The Great Controversy, pp. 426, 427.*

5. *Explain the meaning of the open and shut door in the heavenly sanctuary. Revelation 3:7, 8.*

6. *Where does the eye of Christ's faithful followers find Him today?*

CHART EXERCISES

1. *Determine and plot the calculation of the 2,300-day prophecy and its subdivisions.*
2. *Plot and label the Lisbon earthquake, the Dark Day, and the Falling of the Stars.*

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Lesson 10

REFORMATION TODAY

" 'The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.' Revelation 11:19. . . . Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

"The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. . . . Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.

"The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. . . .

"Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, 'The hour of His judgment is come,' points to the closing work of Christ's ministration for the salvation of men. . . .

"In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. . . .

"While the worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. . . .

"But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. . . .

"In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. . . .

"Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. 'Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' John 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. . . .

"In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. . . . They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world. . . .

"There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of

God in the salvation of men and the uplifting of humanity." GC 433-435, 437, 446, 449, 450, 458, 459, 462, 463.

"Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God. . . .

"With the whole world before them in need of the gospel, professed Christians congregate where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions beyond." 8T 119.

"No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." 6T 17.

"When the law of God is most derided and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints." 7BC 981, 982.

". . . Obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. . . . And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. . . . It is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience." SC 60, 61.

QUESTIONS

1. Since 1844, God's true church has been carrying the last message of mercy that the world will ever hear. What is that message? Revelation 14:6-12.
2. What message gives added power to the three angels' messages? Revelation 18:1-4.
3. What was the foundation upon which the Seventh-day Adventist Church was organized? Revelation 14:12.
4. What was the condition of this church at the approach of the 20th century?

NOTE: "The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass." RH, July 24, 1888.

5. *What important message, reiterated strongly by Elders A. T. Jones and E. J. Waggoner at the 1888 General Conference in Minneapolis, Minnesota, would have preserved the people from transgression if it had been heeded?*

NOTE: "The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." TM 91, 92.

6. *What alone enables us to be obedient? What is the meaning of each of the three symbols? Revelation 3:18.*
7. *In times of crisis and inconvenience, the Seventh-day Adventist Church has been indecisive against disregard for God's law. What two commandments are still the most crucial tests for Reformers around the world? Exodus 20:9-11, 13.*
8. *What test just ahead will reveal who is really serving God and who is not? Revelation 13:15.*

FOR DISCUSSION

1. *After reading the first section, discuss ways in which you as a church member can aid in the proclamation of the gospel to the world. What can families do?*
2. *Divide up chapter 32 of The Great Controversy—"Snares of Satan"—between the class members. For each section, make a list of the snares that God's church today faces. Add them all to one long list. Discuss how they can be avoided.*

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Lesson 11

TRIUMPH OF GOD'S CHURCH

"The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

"Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6. . . .

"Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure.

"No man is safe for a day or an hour without prayer. . . .

"The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony. . . .

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. . . .

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand. . . .

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. . . . Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, 'It is done;' . . . Every case has been decided for life or death. . . .

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. . . .

"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . .

"It is at midnight that God manifests His power for the deliverance of His people. . . .

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the

length and breadth of the earth the dead shall hear that voice, and they that hear shall live. . . .

"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together His elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God." GC 528-530, 590, 591, 608, 611-613, 624, 636, 644, 645.

QUESTIONS

1. *How is God's remnant church enabled to finish proclaiming His message of mercy? Zechariah 4:6; 10:1; Acts 3:19, 20; Revelation 18:1-4.*
2. *What happens when the investigative judgment (the cleansing of the heavenly sanctuary) is complete and God's people are sealed? Daniel 12:1.*
3. *How much chance will there be for people to be saved after probation closes? Revelation 22:11; Amos 8:11, 12.*
4. *Once probation closes, God's people must live without a Mediator. What anguish of soul will they have to endure? Jeremiah 30:5-7.*
5. *Nevertheless, what promises will sustain them and be fulfilled? Psalms 121:5-7; 91:3-10; Isaiah 33:16; 41:17; 49:14-16.*
6. *What "strange work" will God do? Isaiah 28:21; Revelation 14:9-11; chapter 16.*
7. *What special resurrection occurs just before Christ's coming? Daniel 12:2; Revelation 1:7.*
8. *At Christ's coming, what will be the two contrasting reactions? On what side will those who have been "neutral" be? Revelation 6:15, 16; Isaiah 25:9; Matthew 12:30.*

9. *What prayer of Christ will then be fulfilled? John 17:24; Jude 24.*

10. *What wonderful feast will take place? Luke 22:30; Revelation 19:9.*

RESEARCH

1. *With the aid of the introductory notes and any other sources of information at your disposal, make a list of earth's closing events from now to the coming of Christ in the clouds of heaven. Find at least 10 events in their approximate order and list them on the chart.*

2. *What special trials will the 144,000 have to endure, besides those listed in Question 4 above?*

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Lesson 12

THE 1,000 YEARS

"Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks are drawn up in the form of a hollow square about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed every glance is fixed upon Him, every eye beholds His glory whose 'visage was so marred more than any man, and His form more than the sons of men.' Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own 'new name' (Revelation 2:17), and the inscription, 'Holiness to the Lord.' In every hand are placed the victor's palm and the shining harp. . . .

"Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying: 'Your conflict is ended.' 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' . . .

"As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity. . . .

"At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. . . .

"The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations. . . .

"That the expression 'bottomless pit' represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form, and void; and darkness was upon the face of the deep.' Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. . . .

"Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. . . .

"During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. . . . In union with Christ they [the righteous] judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death. . . .

"At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

"Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim: 'Blessed is He that cometh in the name of the Lord!' It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth with the same enmity to Christ and the

same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him. . . .

"As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.

"Now Satan prepares for a last mighty struggle for the supremacy. . . . He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. . . . The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints and to take possession of the City of God. . . .

"At last the order to advance is given, and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset. . . .

"In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people. . . .

"The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. . . .

"Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his

supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them. . . .

"Fire comes down from God out of heaven. . . .

"In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah." GC 645-647, 657-664, 666, 668, 671-673.

QUESTIONS

1. *What occurs at the beginning of the 1,000 years in heaven? James 1:12; 1 Peter 5:4; Revelation 2:10, last part, 17.*
2. *What special song will the 144,000 sing? Revelation 15:2-4; 14:1-3; 7:14-17.*
3. *What will the righteous do during the millennium? Isaiah 14:3-6; 1 Corinthians 6:2, 3; Daniel 7:22; Jude 6.*
4. *What state will the earth be left in after Jesus' coming? Isaiah 24:1, 3, 5, 6; Jeremiah 25:33; 4:23-27.*
5. *What will be Satan's lot for 1,000 years? Leviticus 16:21, 22; Revelation 20:1-3; Isaiah 14:12-20.*
6. *When do the wicked face their judgment? Revelation 20:5, 11, 12; Isaiah 24:22; 34:8.*
7. *What will take place before the assembled throng of both wicked and righteous—virtually all who ever populated the earth? Zechariah 14:4, 5, 9.*
8. *When does Satan make his last attempt to conquer God? Who are his partners in this?*

9. *What will be the end of sinners and sin? Isaiah 9:5; 34:2; Malachi 4:1.*

THINK ABOUT IT

1. *Why must we overcome every sin—every trace of rebellion—now?*
2. *Why does the often-preached idea that all men will be saved make no sense because of what heaven is like?*

RESEARCH

1. *What special place will the 144,000 occupy in eternity?*
2. *List on the chart (1) the occurrences during the millennium and (2) six events occurring at its end.*

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Lesson 13

THE KINGDOM OF GRACE AND GLORY

"As used in the Bible, the expression 'kingdom of God' is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is 'touched with the feeling of our infirmities,' the apostle says: 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace.' Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression 'the kingdom of heaven' to designate the work of divine grace upon the hearts of men.

"So the throne of glory represents the kingdom of glory; . . . This kingdom is yet future. It is not to be set up until the second advent of Christ.

"The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could

become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. . . . Had He done this, there would have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, 'It is finished,' then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established." GC 347, 348.

"The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is to be given to 'the people of the saints of the Most High.' Daniel 7:27. They shall inherit the kingdom prepared for them 'from the foundation of the world.' Matthew 25:34. And Christ will take to Himself His great power and will reign. . . .

"But before that coming, Jesus said, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.' Matthew 24:14. His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom." MB 108, 109.

QUESTIONS

1. *What does the term "kingdom of God" encompass?*
2. *When was the kingdom of grace instituted? Genesis 3:15.*
3. *When was this kingdom established?*
4. *When can the kingdom of glory be expected? Matthew 25:31, 32.*
5. *What does the expression "kingdom of heaven" refer to?*
6. *What 4 elements will the kingdom of glory consist of? Psalm 10:16; Revelation 21:1, 9, 10; Isaiah 62:4; 2 Corinthians 11:2.*
7. *Describe the Holy City. Revelation 21:2, 9-27.*

8. *What will the surrounding new earth be like? Isaiah 35; 60:18; 11:6-9; Revelation 22:1-5.*

9. *What opportunities will there be to search for knowledge?*

NOTE: "There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed." GC 677, 678.

10. *Besides God's triumphant church, who will reside on the new earth? Revelation 21:3, 22; 22:3-5.*

11. *What is the only reminder of sin that will remain for eternity? Habakkuk 3:3, 4.*

NOTE: "One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . . 'Mighty to

save,' through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power." GC 674.

13. *To whom is all glory due, and to whom will it be given? Revelation 5:13.*

†

EDEN

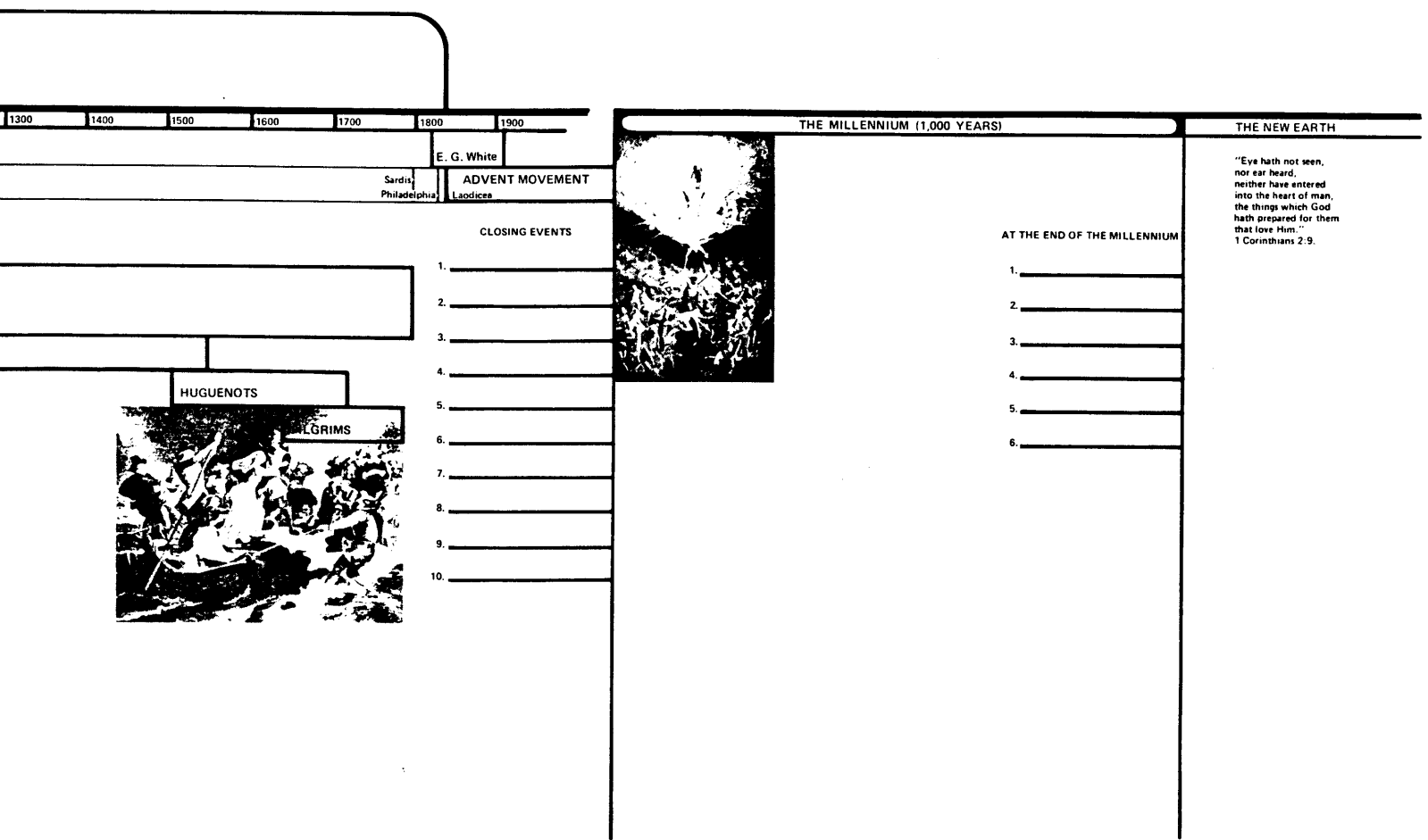
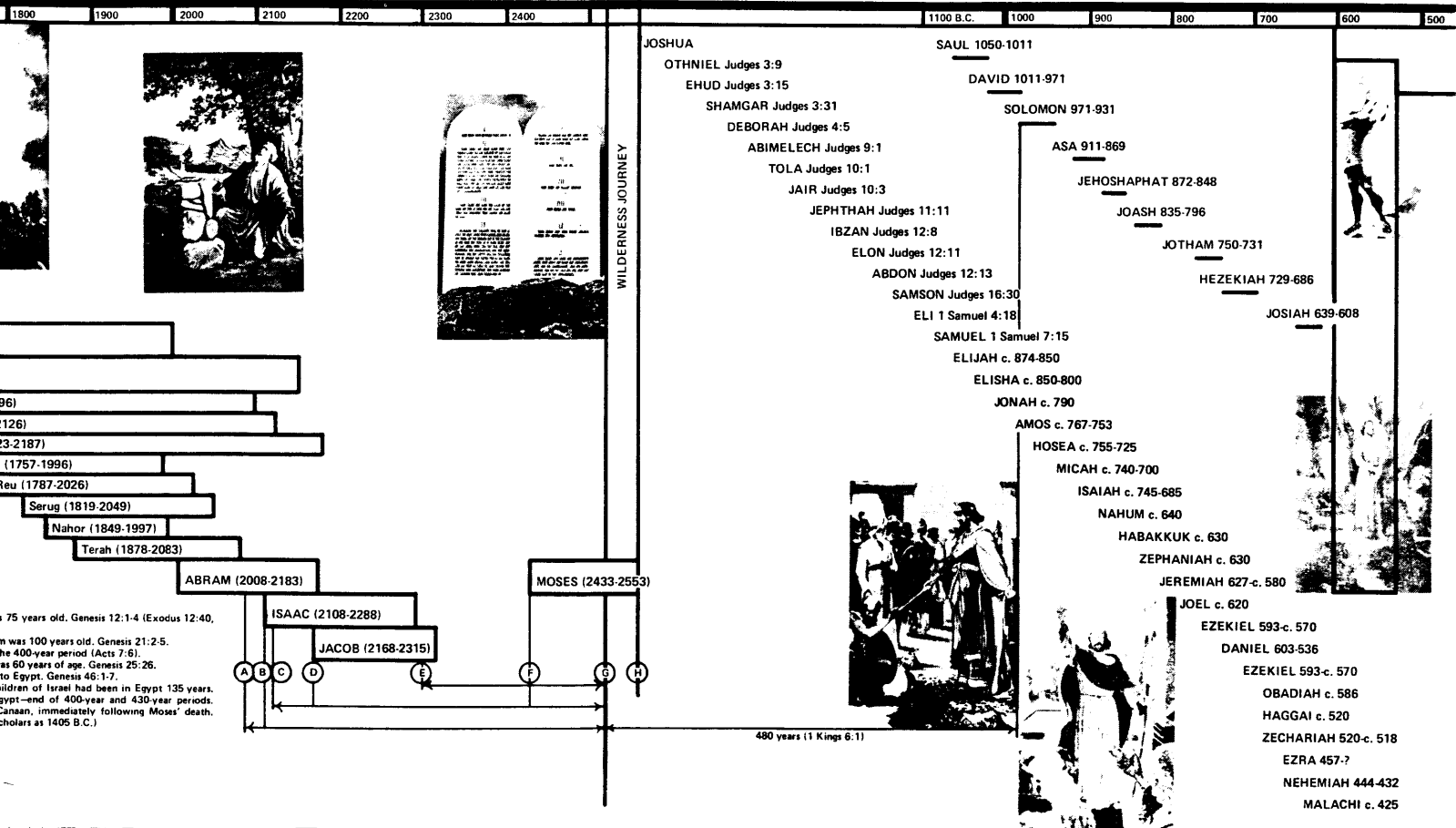


Chart of the Kings of Judah and Israel

Approximate Time Sequence, 931-400 B.C.

	JUDAH	ISRAEL	THE PROPHETS	BABYLON AND PERSIA	ASSYRIA	EGYPT AND SYRIA	
1000	Kings: Rehoboam, 931-913 Abijah (Abijam), 913-911 Asa, 911-869	Jeroboam I, 931-910 Nadab, 910-909 Baasha, 909-886	Ahijah (I) Shemaiah (J) Hanani (J)			Shishak of Egypt Benhadad I of Syria	1000
900	Jehoshaphat, 872-848* Jehoram, 854-841* Ahaziah, 841 Athaliah, 841-835 Joash, 835-796	Elah, 886-885 Zimri, 885 Omri, 885-874 (Tibni, 885-880) Ahab, 874-853 Ahaziah, 853-852 Joram, 852-841 Jehu, 841-814 Jehoahaz, 814-798	Jehu (J) Elijah (I) Micaiah (I) Elisha (I)		Shalmaneser III, 859-824	Benhadad II of Syria Hazeal of Syria	900
800	Amaziah, 796-767 Uzziah (Azariah), 790-739* Jotham, 750-731* Ahaz, 735-715* Hezekiah, 729-686*	Jehoash, 798-782 Jeroboam II, 793-753* Zachariah, 753-752 Shallum, 752 Menahem, 752-742 Pekahiah, 742-740 Pekah, 752-732† Hoshea, 732-722 Fall of Israel, 723/22	Jonah (I), c. 790? Amos (I), c. 767-753 Hosea (I), c. 755-c. 725 Isaiah (J), c. 745-c. 685 Micah (J), c. 740-c. 700	Merodach-baladan, 722/21-709	Tiglath-pileser III (Pul), 745-727 Shalmaneser V, 727-722 Sargon II, 722-705 Sennacherib, 705-681	Benhadad III of Syria Rezin of Syria So of Egypt	800
700	Manasseh, 696-641* Amon, 641-639 Josiah, 639-608 Jehoahaz (Shallum), 608 Jehoiakim, 608-597 First Campaign of the Babylonians against Jerusalem, 605		Nahum (J), c. 640? Habakkuk (J), c. 630? Zephaniah (J), c. 630? Jeremiah (J), 627/26-c. 580 Joel (J), c. 620?	Nabopolassar, 626/25-605	Esarhaddon, 681-669 Ashurbanipal, 669-626?		700
600	Jehoiachin (Coniah), 597 Zedekiah, 597-586 Fall of Judah, 586 Governors: Gedaliah, 586 Zerubbabel, 537-?		Ezekiel (J), 593/92-c. 570 Obadiah (J), c. 586? Haggai (J), 520/(19?) Zechariah (J), 520-c. 518	Nebuchadnezzar, 605-562	Fall of Nineveh, 612	Necho of Egypt, 609-594 Hophra of Egypt, 588-569	600
500				Evil-Merodach, 562-560 Nergal-shar-usar, 560-556 Labashi-Marduk, 556 Nabonidus, 556-539 (Belshazzar), (c. 552-539)* Fall of Babylon, 539 (Darius the Mede), (539-538?) Cyrus, 539-530 Cambyses, 530-522			500
400	Ezra, 457-? Nehemiah, 444-432		Malachi (J), c. 425?	False Smerdis, 522 Darius I, 522-486 Xerxes, 486-465 Artaxerxes I, 465-423 Darius II, 423-405/04 Artaxerxes II, 405/04-359/58	*The earlier years of these reigns coincide with the closing years of the preceding reigns, representing coregencies. †Pekah's years have been reckoned from 572 B.C., although he took over actual control of the kingdom only after murdering Menahem's son Pekahiah.		400

Approximate Time Chart Showing Inter-Testament Period

400 B.C. to 1 B.C.

	ROME	PROPHETS, PRIESTS, AND GOVERNORS OR KINGS OF JUDEA	GRECIAN KINGS		PERSIAN KINGS	
			OF PALESTINE AND MESOPOTAMIA	OF EGYPT		
400		Joiada, 400			Artaxerxes II, 404	400
	Plebs gain equality, 350	Jonathan, 370				
		Jaddua, 338	Alexander the Great, 333		Artaxerxes III, 358	
		Onias I, 317	Seleucus, 312	Ptolemy (Soter), 305	Arces, 337 Darius III, 335	
300		Simon I Eleazar, 290 Manasseh, 275	Antiochus I, 292			300
	First Punic War, 250		Antiochus II, 266	Ptolemy II (Philadelphus), 284		
	Second Punic War, 218	Onias II, 249	Seleucus II, 245	Ptolemy III (Euergetes), 246		
	Hannibal, 210	Simon II, 218	Antiochus III, 222	Ptolemy IV (Philopater), 221 Ptolemy V (Epiphanes), 204		
200	Scipio, 210					200
	Battle of Zama, 207	Onias III, 189 Jason, 174 Onias IV, 172 Judas Maccabaeus, 163 Alcimus, 162 Jonathan Maccabaeus, 161 Haphus Simon III, 142 John Hyrcanus, 134 Aristobulus I, 106 Alexander Jannaeus, 104	Seleucus IV, 188 Antiochus IV (Epiphanes), 174 Demetrius I, 161 Alexander I, 151 Demetrius II, 145 Antiochus VII, 139 Antiochus VIII, 125 Antiochus IX, 115	Ptolemy VI (Philometer), 181 Euergetes II, 170 Ptolemy VII, 145 Cleopatra-Kokke, 116 Ptolemy VIII, 115 Ptolemy IX, 108		
100	Battle of Pydna, 168					100
	Third Punic War, 150					
	The Gracchi, 125					
	Marius and Sulla, 90	Hyrcanus II, 76	Seleucus VI, 96 Antiochus XII, 87 Antiochus XIII, 69 Philippus II, 65	Ptolemy X, 80 Ptolemy XI (Auletes), 80		
	Pompey, 55	Herod the Great, 37				
	Julius Caesar, 49					
	Augustus Caesar, 30	Herod Antipas, 4 Herod Archelaus, 3		Ptolemy XII, 51 Ptolemy XIII, 47 Cleopatra, 44 Ptolemy XIV, 43		
0						0

REFORMERS

1320-1633

- | | AGE | |
|---------------|-----|--|
| ca. 1320-1384 | 64 | JOHN WYCLIFFE, England, "Morning Star of the Reformation," Roman Catholic professor of theology at Oxford University. |
| ca. 1373-1415 | 42 | *JOHN HUSS, Bohemia, priest and patriot. |
| ca. 1365-1416 | 51 | *JEROME of Prague, Bohemia, nobleman. |
| 1452-1498 | 46 | *GIROLAMO SAVONAROLA, Italy, Dominican monk, great preacher. |
| ca. 1466-1519 | 53 | JOHN COLET, England, educator, noted preacher. |
| ca. 1504-1528 | 24 | *PATRICK HAMILTON, young reformer of Scotland. Burned with green wood. |
| 1490-1529 | 39 | *LOUIS DE BERQUIN, nobleman, the "Luther of France." Burned at the stake. |
| ca. 1495-1531 | 36 | *THOMAS BILNEY, England, winner of men for God. Sentenced to death, he recanted and was overcome by remorse. He resolved to make right his wrong and publicly confessed he had denied the truth. Burned at the stake, he cried, "Jesus," and "I believe" to the end. |
| 1484-1531 | 47 | ULRICH ZWINGLI, founder of Swiss Protestantism. |
| 1503-1533 | 30 | *JOHN FRITH, England, brilliant scholar. Burned at the stake. |
| 1466-1536 | 70 | DESIDERIUS ERASMUS, Switzerland, priest. |
| ca. 1483-1536 | 53 | *WILLIAM TYNDALE, England, scholar, translator of the English Bible. Strangled and burned. |
| ca. 1452-1536 | 84 | JACQUES LEFEVRE, French educator, one of the first Reformers to express belief in justification by faith and the supremacy of the Scriptures. |
| ca. 1500-1541 | 41 | JUAN DE VALDES, Italian nobleman. |
| ca. 1513-1546 | 33 | *GEORGE WISHART, Scotland, scholar, teacher, preacher. Condemned for heresy, he was hanged and burned. |
| 1483-1546 | 63 | MARTIN LUTHER, Germany, Augustinian monk, university professor. |
| ca. 1520-1550 | 30 | FRANCISCO DE ENZINAS, Spain, nobleman, scholar, translator of the Greek New Testament into Spanish. |
| 1491-1551 | 60 | MARTIN BUCER, Germany, theologian. In England his body was exhumed, tried for heresy and burned, but a later queen ordered all honors reinstated to him. |
| 1493-1552 | 59 | OLAVUS PETRI, "Sweden's Luther," preacher, educator. |
| ca. 1485-1555 | 70 | *HUGH LATIMER, England, noted preacher. Burned at the stake with Nicholas Ridley. |
| ca. 1500-1555 | 55 | *JOHN HOOPER, England, Bishop, fighter against papal errors. Died at the stake. |
| ca. 1500-1555 | 55 | *JOHN ROGERS, England, scholar and translator of the Bible, priest. Died at the stake. |
| ca. 1500-1555 | 55 | *NICHOLAS RIDLEY, England, bishop. Died at the stake with Hugh Latimer. |
| 1489-1556 | 67 | *THOMAS CRANMER, England, archbishop, educator. He recanted but later calmly faced death at the stake. |
| 1497-1560 | 63 | PHILIPP MELANCHTHON, Germany, scholar, theologian, linguist and professor. |
| 1496-1560 | 64 | GUSTAVUS VASA, Sweden, king. |
| 1499-1560 | 61 | JOHN LASKI, Poland, nobleman, scholar. |
| ca. 1500-1560 | 60 | MENNO SIMONS, Holland, priest. |
| 1494-1561 | 67 | HANS TAUSEN, the "Luther of Denmark," priest. |
| 1500-1562 | 62 | PETER MARTYR, Italy, Augustinian prior and vicar-general of his order, preacher. |
| 1509-1564 | 53 | JOHN CALVIN, Switzerland, scholar, author, organist. |
| 1487-1564 | 77 | BERNARDINO OCHINO, Italy, Capuchin monk. Died in exile and disgrace in Moravia. |
| 1489-1565 | 65 | WILLIAM FAREL, Switzerland, professor. |
| 1488-1568 | 80 | MILES COVERDALE, England, priest, preacher, translator of the first complete Bible printed in the English language. |
| 1500-1570 | 70 | *AONIO PALEARIO, Italy, public orator, professor, author. Tortured, hanged, and burned. |
| 1505-1572 | 67 | JOHN KNOX, Scotland, chaplain to the English king, preacher. |
| 1519-1572 | 53 | *GASPARD DE COLIGNY, France, nobleman, statesman, military expert, Huguenot leader, first victim of St. Bartholomew Massacre in Paris. |
| 1504-1575 | 71 | HEINRICH BULLINGER, Switzerland, successor to Zwingli in Zurich. |
| 1517-1587 | 70 | JOHN FOXE, England, author of The Book of Martyrs. |
| 1535-1603 | 68 | THOMAS CARTWRIGHT, England, Puritan leader, brilliant scholar, eloquent preacher. |
| 1519-1605 | 86 | THEODORE BEZA, Switzerland, educator, theologian, leader of French Huguenots, discoverer of ancient Bible manuscript known as Codex D. |
| 1545-1622 | 77 | ANDREW MELVILLE, Scotland, educator. |
| ca. 1550-1633 | 83 | ROBERT BROWNE, England, founder of the Brownists or Separatists, first Englishman to express the Anabaptist doctrine of complete separation of church and state. |

*These Reformers died for their faith.