

# ‘Choose ye this day whom ye will serve’

## General Introduction

From the opening of the great controversy it has been Satan’s purpose to misrepresent God’s character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan’s deceptions and set themselves against God. But amid the working of evil, God’s purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan’s temptations the whole human race have become transgressors of God’s law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father’s law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him, a people “in whose heart is His law.” Isaiah 51:7.

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means Satan carries the world with him. But a day is coming when his triumph will be forever ended.

God’s dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan’s rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God’s government and the righteousness of His law.’

*Patriarchs & Prophets*, page 338.

## Lesson 1: ‘War in heaven’

MEMORY VERSE: ‘And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.’ Revelation 12:7-8.

STUDY HELP: *Patriarchs & Prophets*, pages 33-43 *Great Controversy*, pages 492-500

### Introduction

‘The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.’ *Counsels to Teachers, Parents & Students*, page 462.

### ‘It was very good’

#### 1. How is God’s creation described? Genesis 1:31. (Compare Job 38:4-7, Psalm 104:24, Isaiah 40:26.)

NOTE: ‘The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God “rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory. After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker.’ *Patriarchs & Prophets*, page 47.

#### 2. How was the creation of the one we now know as Satan described? Ezekiel 28:15.

NOTE: ‘Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like Himself. Of him it is written, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”’ *Second Advent Review & Sabbath Herald*, September 24, 1901.

## **‘Till iniquity was found in thee’**

### **3. What are we told about the trend of Lucifer’s thinking while he was in heaven? Isaiah 14:13-14.**

NOTE: ‘Lucifer had said, “I will be like the Most High”; and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God’s power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place.’ *Desire of Ages*, page 435.

### **4. What effect did Lucifer’s brightness have upon him? Ezekiel 28:17.**

NOTE: ‘Lucifer might have remained in favour with God, beloved and honoured by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Little by little, Lucifer came to indulge a desire for self-exaltation... Pride in his own glory nourished the desire for supremacy. The high honours conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all.’ *Great Controversy*, pages 494-495.

## **‘And his tail drew the third part of the stars of heaven’**

### **5. What effect did Lucifer’s desire for self-exaltation have on the other heavenly beings? Revelation 12:7**

NOTE: ‘Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavoured to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honour upon Christ. He claimed that in aspiring to greater power and honour he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.’ *Great Controversy*, page 495.

### **6. What was the outcome of the war that resulted? Revelation 12:8.**

NOTE: ‘Satan grew bold in his rebellion, and expressed his contempt of the Creator’s law. This Satan could not bear. He claimed that angels needed no law; but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmonious action in Heaven. Then there was war in Heaven. The Son of God, the Prince of Heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathisers were expelled from Heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in Heaven. All was again peaceful and harmonious as before.’ *Spirit of Prophecy Volume 1*, page 22.

## **‘He was cast out into the earth’**

### **7. What Satan and those who followed him were defeated, to where did God banish him? Revelation 12:9. Compare Isaiah 14:12.**

NOTE: ‘Even when he was cast out of heaven. Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. 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.’ *Patriarchs & Prophets*, page 42.

### **8. Where and in what guise did Satan next appear? Genesis 3:1. Compare Revelation 12:9.**

NOTE: ‘Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in

reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables. It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.' *Maranatha*, page 59.

### **'He is a liar'**

#### **9. What title did Jesus give to Satan? John 8:44**

NOTE: 'After his defection in heaven, the Lord declares of Satan that he abode not in the truth. After his sin, he became a rebel, an avowed antagonist of God, and for the purpose of working out his rebellion, he established an infernal empire, and unfurled the standard of rebellion, rallying around him the powers of evil. Satan worked upon such principles as would conform those who sympathised with him to his own corrupt standard, and would assimilate them with his own Satanic nature. It was his determined purpose to efface from man the image of God, and stamp upon the souls of his subjects his own image and superscription. He employed in his work the most deceptive methods, and was successful in leading men to co-operate with him in rebellion against God. Christ gives to him the title of "the father of lies," "the accuser of the brethren," "a murderer from the beginning." By his bewitching power he instilled into man the same spirit of opposition and hatred of God as he himself had, and set up his throne as the rallying point for the confederacy of wickedness.' *Signs of the Times*, June 13, 1895

#### **10. What two lies formed the basis of his temptation of Eve? Genesis 3:4-5.**

NOTE: 'Here the father of lies made his assertion in direct contradiction to the expressed word of God. Satan assured Eve that she was created immortal, and that there was no possibility of her dying. He told her that God knew that if she and her husband should eat of the tree of knowledge, their understanding would be enlightened, expanded, and ennobled, making them equal with Himself.' *Confrontation*, page 13.

'Satan, who is the father of lies, deceived Adam... telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world.' *Evangelism* page 598.

#### **11. What are we told will be the fate of liars? Revelation 21:8, Revelation 22:15. Compare 1 John 4:20, 1 John 2:4.**

NOTE: 'Falsehood and deception of every cast is sin against the God of truth and verity. The word of God is plain upon these points. Ye shall not "deal falsely, neither lie one to another." "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." God is a God of sincerity and truth. The word of God is a book of truth. Jesus is a faithful and true witness. The church is the witness and ground of the truth. All the precepts of the Most High are true and righteous altogether. How, then, must prevarication and any exaggeration or deception appear in His sight?' *Testimonies Volume 4*, page 336.

### **'Never shalt thou be any more'**

#### **12. How are we shown that Satan's fall from heaven did not change his hatred against God? Revelation 12:13.**

NOTE: 'This great change of position had not increased his love for God, nor for His wise and just law. When Satan became fully convinced that there was no possibility of his being reinstated in the favour of God, he manifested his malice with increased hatred and fiery vehemence.' *The Story of Redemption*, page 27.

#### **13. When the great controversy is ended, what has God promised will be the fate of Satan? Ezekiel 28:19.**

NOTE: 'The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. 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. Satan's work of ruin is forever ended.' *Great Controversy*, page 673.

## **Lesson 2: 'Yea, hath God said?'**

MEMORY VERSE: 'And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.' Genesis 3:8.

STUDY HELP: *Patriarchs & Prophets*, pages 52-62.

### **Introduction**

'It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Sin means dishonour and disaster to every soul that indulges in it; but it is blinding and deceiving in its nature, and it will entice us with flattering presentations. If we venture on Satan's ground, we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us.' *Thoughts from the Mount of Blessing*, page 171.

### **'It was very good'**

**1. What was God's purpose in creating mankind? Isaiah 43:7. (For 'glory' see Exodus 33:18-19.)**

NOTE: 'We need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race. When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image, the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigour were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe, the "wondrous works of Him which is perfect in knowledge" (Job 37:16), invited man's study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory.' *Education*, pages 14-15.

**2. What test of obedience did the Lord devise for Adam and Eve? Genesis 2:16-17.**

NOTE: 'To deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being, and make him a mere automaton. It is not God's purpose to coerce the will. Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan.' *Patriarchs & Prophets*, page 331

**'The woman being deceived'**

**3. With what words did Satan begin his temptation of Eve? Genesis 3:1.**

NOTE: 'How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instil into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man.' *Desire of Ages*, page 118.

**4. How did Eve respond to this suggestion? Genesis 3:2-3. (Compare Genesis 2:17.)**

NOTE: 'Eve had overstated the words of God's command. He had said to Adam and Eve, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." In Eve's controversy with the serpent, she added the clause, "Neither shall ye touch it, lest ye die." Here the subtlety of the serpent was seen. This statement of Eve gave him advantage, and he plucked the fruit, and placed it in her hand, and used her own words, "He hath said, 'If ye touch it, ye shall die.' You see no harm comes to you from touching the fruit, neither will you receive any harm by eating it." Eve yielded to the lying sophistry of the devil in the form of a serpent. She ate the fruit, and realised no immediate harm. She then plucked the fruit for herself and for her husband.' *Second Advent Review & Sabbath Herald*, February 24, 1874.

**'Ye shall not surely die'**

**5. What lie did Satan now tell? Genesis 3:4.**

NOTE: 'The great original lie which he [Satan] told to Eve in Eden, "Ye shall not surely die," was the first sermon ever preached on the immortality of the soul. That sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. After the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath. A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favour.' *The Faith I Live By*, page 178.

**6. To whom alone does immortality naturally belong? 1 Timothy 6:13-16.**

NOTE: 'The popular ministry cannot successfully resist spiritualism. They have nothing wherewith to shield their flocks from its baleful influence. Much of the sad result of spiritualism will rest upon ministers of this age; for they have trampled the truth under their feet, and in its stead have preferred fables. The sermon which Satan preached to Eve upon the immortality of the soul, "Ye shall not surely die", they have reiterated from the pulpit; and the people receive it as pure Bible truth. It is the foundation of spiritualism. The word of God nowhere teaches that the soul of man is immortal. Immortality is an attribute of God only. 1 Timothy 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." God's word, rightly understood and applied, is a safeguard against spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to

the benevolent character of God. It presents Him as the veriest tyrant in the universe. This widespread dogma has turned thousands to universalism, infidelity, and atheism. The word of God is plain. It is a straight chain of truth, and will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times.' *Testimonies Volume 1*, page 344.

### **'Ye shall be as gods'**

#### **7. What further lie did Satan then add? Genesis 3:5.**

NOTE: The word translated 'gods' in this verse is 'Elohim,' exactly the same word translated as 'God' elsewhere in these opening chapters of Genesis.

'Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." Genesis 3:5. Spiritualism teaches "that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead." And again: "Each mind will judge itself and not another." "The judgement will be right, because it is the judgement of self... The throne is within you." Said a spiritualistic teacher, as the "spiritual consciousness" awoke within him: "My fellow men, all were unfallen demigods." And another declares: "Any just and perfect being is Christ." Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgement, or standard of character. This is progress, not upward, but downward.' *Great Controversy*, pages 554-555.

#### **8. What picture are we given of the all-pervasive influence of spiritualism in the last days? Revelation 16:13-14.**

NOTE: 'Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs;... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.' *Great Controversy*, page 561.

### **'The woman being deceived'**

#### **9. What difference does Paul point out between the sin of Adam and the sin of Eve? 1 Timothy 2:14.**

NOTE: 'God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send His angels to preserve any from being burned if they choose to place themselves in the fire. Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as He said. He rashly ate the tempting fruit.' *Second Advent Review & Sabbath Herald*, April 1, 1875.

#### **10. What was the consequence for the whole human race of Adam's sin? Romans 5:12.**

NOTE: 'God has seen fit plainly to present in His holy word the consequences of the sin of Adam, which opened the flood-gates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain command of God to follow the assertions of men. It is never safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonour and disaster to every soul that indulges in transgression of God's holy law, which is immutable.' *Bible Echo*, December 17, 1894.

### **'Cursed is the ground for thy sake'**

#### **11. What consequence for the natural world followed Adam's sin? Genesis 3:17-19.**

NOTE: 'In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. Even the air, upon which their life depended, bore the seeds of death. Continually they were reminded also of their lost dominion. Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of

man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil.' *Education*, page 26.

## **12. What precious hope was given to Adam and Eve through God's words to Satan? Genesis 3:15.**

NOTE: 'When the curse was pronounced upon the race, in connection with the curse there was given the promise of pardon through a Saviour who was to come. This promise was the star of hope that lighted up the gloom, that, like the pall of death, hung over the future of man, and of the world which was given him as his dominion. The gospel was first preached to Adam and Eve in Eden. They sincerely repented of their guilt, believed the promise of God, and were saved from utter ruin.' *Signs of the Times*, April 22, 1886.

## **Lesson 3: 'A just man and perfect'**

MEMORY VERSE: 'And Enoch walked with God: and he was not; for God took him.' Genesis 5:24.

STUDY HELP: *Maranatha*, page 65, *Conflict & Courage*, pages 28-31.

### **Introduction**

'Enoch, we read, walked with God three hundred years. That was a long time to be in communion with Him. He communed with God because it was agreeable to him, and he loved the society of God. Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character represent what the lives and characters of all must be, if like Enoch, they are subjects to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption.' *Conflict & Courage*, page 29.

### **'Without shedding of blood is no remission'**

#### **1. In what way did the Lord cover the nakedness brought about by Adam's sin? Genesis 3:21. (See Proverbs 28:13 & Psalm 32:1-5.)**

NOTE: 'The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering. This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God. But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb. Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul.' *Christ's Object Lessons*, pages 310-311.

#### **2. What was the lesson taught by the deaths of the creatures whose skins covered the nakedness of Adam and Eve? John 1:29, 1 John 1:7.**

NOTE: 'A system of sacrifices was then established, to keep before the fallen race that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die as a sacrifice; for only thus could He redeem man from the penalty of the broken law, and yet maintain the honour of the divine government. The sacrificial system was designed to teach man humility, in view of his fallen condition, and to lead him to repentance toward God and faith in the promised Redeemer for pardon of past transgressions. Had the law of God never been transgressed, there would have been no death, and hence no need of additional precepts to suit man's fallen condition.' *Signs of the Times*, June 10, 1880.

### **'The LORD had respect unto Abel and to his offering'**

#### **3. How did Abel show his understanding of this truth and his faith in the coming Saviour? Genesis 4:4.**

NOTE: 'Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.' *Conflict & Courage*, page 24.

#### **4. By contrast, what action did his brother Cain take? Genesis 4:3.**

NOTE: 'His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgement of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labour. He presented his offering as a favour done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice, but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out.' *Conflict & Courage*, page 25.

#### **5. What was the essential difference between Cain and Abel? Hebrews 11:4.**

NOTE: 'Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favour with God. It is only through the merits of Jesus that our transgressions can be pardoned. It is claimed by some that the human race is in need, not of redemption, but of development, that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favour by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. This history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other" (Acts 4:12).' *Conflict & Courage*, page 25.

### **'Only evil continually'**

#### **6. To what state did the human race deteriorate? Genesis 6:5, 11-12.**

NOTE: 'In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5,11. In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.' *Great Controversy*, page 543.

#### **7. In contrast to the prevailing evil, which people continued to live righteous lives? Genesis 5:24, Genesis 6:8-9.**

NOTE: 'With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions, voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship.' *Conflict & Courage*, page 31.

#### **8. Does God take into account the circumstances into which people are born? Psalm 87:6.**

NOTE: 'Consider Christ's pity for man. He knows just how they were born. He knows just how they were surrounded in childhood. You don't know what temptations came with their birth. You don't know the conditions of their parents. Put away all judgement. Judgement belongs to the Son of God. He is the One who is to judge the world.' *The Upward Look*, page 332.

### **'By faith Enoch...'**

#### **9. What was the secret of Enoch's walk with God? Hebrews 11:5-6.**

NOTE: 'When we learn to walk by faith and not by feeling, we shall have help from God just when we need it, and His peace will come into our hearts. It was this simple life of obedience and trust that Enoch lived. If we learn this lesson of simple trust, ours may be the testimony that he received, that he pleased God. In every phase of your character building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day.' *Conflict & Courage*, page 31.

#### **10. What glorious privilege was granted to Enoch? Hebrews 11:5, first part, Genesis 5:24, last part.**

NOTE: 'Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of heaven. Our present work is to come out from the world and be separate. This is the only way we can walk with God, as did Enoch.' *Conflict & Courage*, page 29.

## **‘A preacher of righteousness’**

### **11. What was the work of witness that Noah was called to perform? 2 Peter 2:5.**

NOTE: ‘Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ’s second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God’s law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonise with the pure principles of God’s moral government, they reject His warnings and deny the authority of His law. Of the vast population of the earth before the Flood, only eight souls believed and obeyed God’s word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction, but his message was rejected and despised. So it will be now.’ *Patriarchs & Prophets*, page 102.

### **12. What testimony is given of Noah’s life? Genesis 6:22.**

NOTE: ‘Those who are watching for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord’s household “their portion of meat in due season.” They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ’s servants now give the special warning for their generation.’ *Desire of Ages*, page 634.

## **‘God remembered Noah’**

### **13. When the promised destruction engulfed the earth, what are we told concerning Noah? Genesis 8:1, first part. (Compare Isaiah 43:2.)**

NOTE: ‘When the rain descended and the flood came, Noah and his family had entered the ark, and God had shut them in. Noah had faithfully warned the inhabitants of the antediluvian world, while they had mocked and derided him. And as the waters descended upon the earth, and one after another was drowning, they beheld that ark, of which they had made so much sport, riding safely upon the waters, preserving the faithful Noah and His family. So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And oh, what a triumph it would be for his satanic majesty to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints’ going up will witness the care of God for His people and behold their glorious deliverance.’ *Early Writings*, page 284.

### **14. What precious promises will those who walk with God rely on? Psalm 91:9-10,14, Psalm 27:5.**

NOTE: ‘God ever commends obedience. For their obedience Enoch was translated to heaven, and Noah was saved from the flood that deluged the earth. “Behold,” writes the psalmist. “the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine.” “I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace.”’ *Signs of the Times*, February 11, 1897.

## **Lesson 4: ‘The faith of Abraham’**

MEMORY VERSE: ‘He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.’ Romans 4:20.

STUDY HELP: *Conflict & Courage*, page 56, *The Faith I Live By*, pages 115-120.

### **Introduction**

‘The so-called faith that does not work by love and purify the soul will not justify any man. “Ye see,” says the apostle, “how that by works a man is justified, and not by faith only.” James 2:24. Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness. We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God’s love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead.’ *The Faith I Live By*, page 115.

### **‘By faith Abraham...’**

#### **1. What challenge to his faith did Abraham face and how did he respond? Hebrews 11:8, Genesis 12:1-4.**

NOTE: 'It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the Land of Promise, whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be.' *Christian Service*, page 181.

## **2. What sort of life did this step in faith bring to Abraham? Hebrews 11:9.**

NOTE: 'Abraham had no possession in the earth, "no, not so much as to set his foot on." Acts 7:5. He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home. The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son's son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah.' *Patriarchs & Prophets*, page 169.

### **'Let there be no strife'**

## **3. When conflict arose, how did Abraham respond? Genesis 13:7-9.**

NOTE: 'Here the noble, unselfish spirit of Abraham was displayed. How many under similar circumstances would, at all hazards, cling to their individual rights and preferences! How many households have thus been rent asunder! How many churches have been divided, making the cause of truth a byword and a reproach among the wicked! "Let there be no strife between me and thee," said Abraham, "for we be brethren;" not only by natural relationship, but as worshipers of the true God. The children of God the world over are one family, and the same spirit of love and conciliation should govern them. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10), is the teaching of our Saviour. The cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. The spirit of self-aggrandisement is the spirit of Satan; but the heart in which the love of Christ is cherished, will possess that charity which seeketh not her own. Such will heed the divine injunction, "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).' *Conflict & Courage*, page 47.

## **4. What error did Lot's selfishness lead him to commit? Genesis 13:10-13.**

NOTE: 'The most fertile region in all Palestine was the Jordan valley. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there. He "chose him all the plain of Jordan," and "pitched his tent toward Sodom." How little did he foresee the terrible results of that selfish choice! Lot chose Sodom for his home because he saw that there were advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime he was powerless to prevent. His children were becoming like these wicked people, for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small and not worth the price he had paid for them.' *Conflict & Courage*, page 48.

### **'My covenant is with thee'**

## **5. What promise did God make to Abraham? Genesis 12:2. Compare Genesis 12:7, Genesis 13:14-17, Genesis 15:1-6, Genesis 17:1-8.**

NOTE: '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. This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8,16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Genesis 17:7.' *Patriarchs & Prophets*, page 370.

## **6. How does the Bible reveal that the covenant God made with Abraham is the 'new covenant' which God wishes to make with us also? Galatians 3:8-9, 14-16. See Hebrews 6:13, 17-18.**

NOTE: '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. That the new covenant was

valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God, the “two immutable things, in which it was impossible for God to lie.” Hebrews 6:18.’ *Patriarchs & Prophets*, page 371.

### **‘I will establish My covenant with him’**

#### **7. How did Abraham and Sarah seek to fulfil God’s promise for Him? Genesis 16:1-3.**

NOTE: ‘Abraham had accepted without question the promise of a son, but he did not wait for God to fulfil His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife. Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. Abraham’s marriage with Hagar resulted in evil, not only to his own household, but to future generations.’ *Daughters of God*, page 27.

#### **8. How did the Lord emphasise to Abraham that Isaac, not Ishmael, was the son of the promise? Genesis 17:19-21.**

NOTE: ‘When Abraham was nearly one hundred years old, the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise. His mind at once turned to Ishmael, clinging to the belief that through him God’s gracious purposes were to be accomplished. In his affection for his son he exclaimed, “O that Ishmael might live before Thee!” Again the promise was given, in words that could not be mistaken: “Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him.” Yet God was not unmindful of the father’s prayer. “As for Ishmael,” He said, “I have heard thee: Behold, I have blessed him, ... and I will make him a great nation.”’ *Patriarchs & Prophets*, page 146.

### **‘He was called the Friend of God’**

#### **9. What may we learn of Abraham through his treatment of strangers? Genesis 18:2-5. Compare Hebrews 13:2.**

NOTE: ‘Three travellers are passing near. They make no appeal for hospitality, solicit no favour; but Abraham does not permit them to go on their way unrefreshed. He is a man full of years, a man of dignity and wealth, one highly honoured, and accustomed to command; yet on seeing these strangers he “ran to meet them from the tent door, and bowed himself toward the ground.” Addressing the leader he said: “My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.” With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food; while they were at rest under the cooling shade, Sarah his wife made ready for their entertainment, and Abraham stood respectfully beside them while they partook of his hospitality. This kindness he showed them simply as wayfarers, passing strangers, who might never come his way again.’ *Conflict & Courage*, page 50.

#### **10. When the Lord revealed the mission of the angels to Abraham, how did he react? Genesis 18:23-32.**

NOTE: ‘With deep reverence and humility he urged his plea: “I have taken upon me to speak unto the Lord, which am but dust and ashes.” There was no self-confidence, no boasting of his own righteousness. He did not claim favour on the ground of his obedience, or of the sacrifices he had made in doing God’s will. Himself a sinner, he pleaded in the sinner’s behalf. Such a spirit all who approach God should possess. Yet Abraham manifested the confidence of a child pleading with a loved father. He came close to the heavenly Messenger, and fervently urged his petition. Though Lot had become a dweller in Sodom, he did not partake in the iniquity of its inhabitants. Abraham thought that in that populous city there must be other worshipers of the true God. And in view of this he pleaded, “That be far from Thee, to do after this manner, to slay the righteous with the wicked: ... that be far from Thee: Shall not the Judge of all the earth do right?” Abraham asked not once merely, but many times. Waxing bolder as his requests were granted, he continued until he gained the assurance that if even ten righteous persons could be found in it, the city would be spared. Love for perishing souls inspired Abraham’s prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner.’ *Patriarchs & Prophets*, pages 139-140.

### **‘God will provide Himself a lamb’**

#### **11. How was Abraham’s faith ultimately tested? Genesis 22:2.**

NOTE: ‘It was to impress Abraham’s mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man’s redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, “It is enough.” To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32.’ *Patriarchs & Prophets*, page 154.

#### **12. What was Abraham’s response to God’s command and what was his reward? Genesis 22:15-18.**

NOTE: ‘Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ’s divine character. He saw His day, and was glad. [John 8:56] He was given a view of the divine sacrifice for sin. Of this sacrifice he

had an illustration in his own experience. The command came to him, "Take now thy son, thine only son Isaac, whom thou lovest,... and offer him... for a burnt offering." Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centred. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Genesis 22:12. This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realise the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death. Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.' *Desire of Ages*, pages 468-469.

## Lesson 5: 'I will be their God'

MEMORY VERSE: 'O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!' Deuteronomy 5:29.

STUDY HELP: *Patriarchs & Prophets*, pages 370-373

### Introduction

'We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honour God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings, the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives is greatly to dishonour God. Thus we turn from His commandments, which are our life, denying that He is our God and that we are His people.' *Counsels on Health*, page 238.

### 'I will not leave thee'

#### 1. How was the covenant made with Abraham renewed with Isaac? Genesis 26:24.

NOTE: 'The promises made to Abraham and confirmed to his son were held by Isaac and Rebekah as the great object of their desires and hopes. With these promises Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth but spiritual pre-eminence. He who received it was to be the priest of his family, and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God.' *Patriarchs & Prophets*, page 177.

#### 2. How did God confirm the covenant with Jacob? Genesis 28:11-15. Compare Genesis 28:1-4.

NOTE: 'Threatened with death by the wrath of Esau, Jacob went out from his father's home a fugitive; but he carried with him the father's blessing; Isaac had renewed to him the covenant promise, and had bidden him, as its inheritor, to seek a wife of his mother's family in Mesopotamia... Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow. As he slept he beheld a ladder, bright and shining, whose base rested upon the earth, while the top reached to heaven. Upon this ladder angels were ascending and descending; above it was the Lord of glory, and from the heavens His voice was heard: "I am the Lord God of Abraham thy father, and the God of Isaac." The land whereon he lay as an exile and fugitive was promised to him and to his posterity, with the assurance, "In thee and in thy seed shall all the families of the earth be blessed." This promise had been given to Abraham and to Isaac, and now it was renewed to Jacob. Then in special regard to his present loneliness and distress, the words of comfort and encouragement were spoken: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.'" *Patriarchs & Prophets*, pages 183-184.

#### 3. What truth was the Lord revealing to Jacob through His dream? John 1:51. Read verses 43-51)

NOTE: 'In the vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51. Up to the time of man's rebellion against the government of God, there had been free communion between God and man. But the sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was not left in solitary hopelessness. The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power. All this was revealed to Jacob in his

dream. Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his lifetime, and unfolded to his understanding more and more.' *Patriarchs & Prophets*, page 184.

### **'I will pass over you'**

#### **4. What was the climax of the plagues that God brought upon Egypt? Exodus 11:4-6.**

NOTE: 'Moses and Aaron related to Pharaoh the nature and effect of each plague which should follow his refusal to let Israel go. Every time he saw these plagues come exactly as he was told they would come; yet he would not yield. First, he would only grant them permission to sacrifice to God in the land of Egypt; then, after Egypt had suffered by God's wrath, he granted that the men alone should go. After Egypt had been nearly destroyed by the plague of the locusts, then he granted that their children and their wives might go also, but would not let their cattle go. Moses then told the king that the angel of God would slay their first-born. Every plague had come a little closer and more severe, and this was to be more dreadful than any before it. But the proud king was exceedingly angry, and humbled not himself. And when the Egyptians saw the great preparations being made among the Israelites for that dreadful night, they ridiculed the token of blood upon their doorposts.' *The Story of Redemption*, page 118.

#### **5. In what way were the people of Israel to show that they trusted God's power to deliver them? Exodus 12:21-23, 28.**

NOTE: 'The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Exodus 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honoured of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity.' *Selected Messages Book 3*, page 172.

### **'I am the Lord thy God'**

#### **6. With what statement did God preface the Ten Commandments? Exodus 20:1-2.**

NOTE: 'With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: "Thou art an holy people unto the Lord thy God... Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" (Deuteronomy 7:6-9). To us also have been spoken the words, "Ye are a chosen nation." Our work is to show forth the praises of Him who hath called us out of darkness into His marvellous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God's law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.' *1888 Materials*, page 129.

'As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.' *Christ's Object Lessons*, page 333.

'Christ came to give moral power to man; to elevate, ennoble, and strengthen him. He came to prove the falsity of Satan's charge that God had made a law which man could not keep. While possessing man's nature, Christ kept the Ten Commandments. Thus He proved to the inhabitants of the unfallen worlds and to human beings that it is possible for man perfectly to obey the law. He vindicated God's justice in demanding obedience to His law. Those who accept Christ as their Saviour, becoming partakers of the divine nature, are enabled to follow His example of obedience to every divine precept.' *Signs of the Times*, May 14, 1902.

#### **7. What did God do to ensure that His people would not forget His law? Exodus 24:12, 32:15-16. Compare Exodus 34:1,4.**

NOTE: 'He did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His holy precepts, or of confounding His requirements with human ordinances or customs. But He did not stop with giving them the precepts of the Decalogue. The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgements and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.' *Patriarchs & Prophets*, page 364.

### **'The first covenant'**

#### **8. By what promise did the people of Israel enter into a covenant with God? Exodus 19:8. Compare Exodus 24:3,7, Deuteronomy 5:27 & 26:17.**

NOTE: '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. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God, the “two immutable things, in which it was impossible for God to lie.” Hebrews 6:18.’ *Patriarchs & Prophets*, page 371.

#### **9. What was defective in this covenant? Hebrews 8:6-7.**

NOTE: ‘God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: “If ye will obey My voice indeed, and keep My covenant, then... ye shall be unto Me a kingdom of priests, and an holy nation.” Exodus 19:5, 6. The people did not realise the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favour of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.’ *Second Advent Review & Sabbath Herald*, October 17, 1907.

### **‘That it may be well with you’**

#### **10. Was God’s law the problem with the old covenant? Deuteronomy 5:29. Compare Deuteronomy 5:33, 6:24-25.**

NOTE: [The new covenant] ‘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. If it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. “By grace are ye saved” (Ephesians 2:8). Disobedient children? No, obedient to all His commandments.’ *God’s Amazing Grace*, page 133.

#### **11. How does the new covenant ensure obedience to God’s Law? Hebrews 8:10. Compare Hebrews 10:16 & Jeremiah 31:31-33.**

NOTE: ‘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. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. 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. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.’ *Steps to Christ*, page 60.

#### **12. How does the Bible emphasise the relationship between obedience and love? Deuteronomy 7:9, Joshua 22:5, Nehemiah 1:5, Daniel 9:4, John 14:15,21, Romans 13:8,10, 1 John 5:2-3.**

NOTE: ‘It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20.’ *Steps to Christ*, page 62.

#### **13. What outward sign of covenant relationship has God chosen? Exodus 31:16, Isaiah 56:6.**

NOTE: ‘The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law.’ *Counsels on Health*, page 358.

## **Lesson 6: ‘We have sinned and committed iniquity’**

MEMORY VERSE: ‘I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.’ Isaiah 42:6.

## Introduction

'The Israelites... rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practices of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles.' *Desire of Ages*, page 28.

### 'A light to the gentiles'

#### 1. What was God's purpose in selecting Israel as His people? Isaiah 60:1-6, Isaiah 49:6.

NOTE: 'It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known "throughout all the earth" (Exodus 9:16), that they were delivered from Egyptian bondage. If obedient to His requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for "all nations of the earth" might be fulfilled.' *Prophets & Kings*, page 368.

#### 2. What made it impossible for Israel to fulfil God's purpose? Jeremiah 3:6-8. (Compare Revelation 18:1-4.)

NOTE: 'When I study the Scriptures, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that they are asleep, and so conformed to the world that it would be difficult to discern between him that serveth God and him that serveth Him not. The distance is widening between Christ and His people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world have almost disappeared. Like ancient Israel, they follow after the abominations of the nations around them.' *Testimonies Volume 1*, page 277.

### 'Rising up early'

#### 3. By what means did God seek to bring His people back to Himself? Jeremiah 7:23-26.

NOTE: 'Jerusalem had been honoured of God above all the earth. The Lord had "chosen Zion," He had "desired it for His habitation." Psalm 132:13. There, for ages, holy prophets had uttered their messages of warning. There priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with heaven (Genesis 28:12; John 1:51), that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. But the history of that favoured people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.' *Great Controversy*, page 18.

#### 4. What was Israel's response to the prophets God sent to her? Matthew 21:33-36, Matthew 23:29-35.

NOTE: 'Grievously had the children of Israel "sinned against the Lord their God,... and wrought wicked things." "They would not hear, but... rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them." It was because they had "left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal," and refused steadfastly to repent, that the Lord "afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight," in harmony with the plain warnings He had sent them "by all His servants the prophets."' *Prophets & Kings*, page 291.

### 'Because ye have not heard My words'

#### 5. Because of their failure to fulfil His purpose, what did God allow to happen to His people? Amos 7:16-17, Jeremiah 25:8-11.

NOTE: 'The Lord graciously revealed Himself. He spread before Israel the things that were for the welfare of the nation. "I have written to him the great things of My law," He declared through Hosea, "but they were counted as a strange thing." "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them." Hosea 8:12; 11:3. Tenderly had the Lord dealt with them, instructing them by His prophets line upon line, precept upon precept. 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.' *Prophets & Kings*, pages 296-297.

#### 6. How did Daniel acknowledge the reason for the captivity? Daniel 9:5-6.

NOTE: 'The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man "greatly beloved" (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honoured

prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." "We have sinned, we have done wickedly." He declares: "I was speaking, and praying, and confessing my sin and the sin of my people." *Great Controversy*, page 470.

**7. Whom especially did the Lord hold accountable for His people's apostasy? Ezekiel 34:7-10.**

NOTE: 'The shepherds who lead the sheep in false paths will hear the charge made against them, "It was you who made light of truth. It was you who told us that God's law was abrogated, that it was a yoke of bondage... The blood of our souls is upon your priestly garments. Now will you pay the ransom for my soul? What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth which if obeyed would have saved us?" When Christ comes to take vengeance on those who have educated and trained the people to trample on God's Sabbath, to tear down His memorial, and tread down with their feet the feed of His pastures, lamentations will be in vain. Those who trusted in the false shepherds had the word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from the light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of Him that sitteth on the throne and from the wrath of the Lamb.' *Maranatha*, page 290.

**'As a shepherd seeketh out his flock'**

**8. What was God's purpose in permitting the captivity of His people? Jeremiah 24:1-10.**

NOTE: Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honour God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah. They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honour. And this they did. In prosperity and adversity they honoured God, and God honoured them.' *Prophets & Kings*, page 479.

**9. What promise did the Lord make concerning those who would return from the captivity? Jeremiah 31:10, 31-33.**

NOTE: 'Humbled in the sight of the nations, those who once had been recognised as favoured 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 that He desired to do. "I will correct thee in measure, and will not leave thee altogether unpunished," He declared in explanation of His purpose to chastise them for their spiritual good. Jeremiah 30:11. Yet those who had been the object of His tender love were not forever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy. To the prophet was given the message: [Jeremiah 31:10-14, 23-25, 31-34 quoted]' *Prophets & Kings*, page 475.

**'Seventy weeks are determined upon thy people'**

**10. What period of probationary time did the Lord allocate to Israel? Daniel 9:24.**

NOTE: 'God gives nations a certain time of probation. He sends light and evidence, that, if received, will save them, but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefited, and choose darkness rather than light, they will reap the results of their choice. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The professed Christian world is advancing, as did the Jewish nation, from one degree of sinfulness to a greater degree, refusing warning after warning, and rejecting a Thus saith the Lord, while crediting the fables of men. The Lord God will soon arise in His wrath, and pour out His judgements upon those who are repeating the sins of the inhabitants of the Noachic world. Those whose hearts are fully set in them to do evil, as were the hearts of the inhabitants of Sodom, will like them be destroyed. The fact that God had long forbearance, patience and mercy, the fact that His judgements have been long delayed, will not make the punishment any less severe when it does come.' *SDA Bible Commentary Volume 4*, page 1143.

**11. How did Jesus prophesy the end of Israel's probation? Matthew 21:43. Compare Matthew 23:37-38.**

NOTE: 'Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was ploughed like a field. Well might the Saviour weep in agony in view of that fearful scene!' *Desire of Ages*, page 577.

**'Lo, we turn unto the Gentiles'**

**12. What events signalled the end of the probation of the Jewish people? Acts 7:57-59, Acts 9:1-6, 15, Acts 11:5-9, 15-17.**

NOTE: 'Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. The one week, seven years, ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.' *Desire of Ages*, page 233.

### **13. What lesson may we learn from God's rejection of the Jews as His chosen people? Romans 11:18-22.**

NOTE: 'The branches represent the believers in Jesus Christ. Those who truly believe, will do the same works that He did. They are united to Christ by the faith that works by love and purifies the soul. As the branch is nourished by the sap which flows from the parent stock, so the believer in Christ is sustained by the life of Christ. The branches represent the very youngest of the followers of Christ, as the branch includes all the tiny tendrils that belong to it. Jesus is our centre. He is the parent stock that bears the branches. In Him our eternal life is centred. The words that He has spoken unto us are spirit and life, and those who feed upon His word, and are doers of His word, represent Him in character. His patience, meekness, humility, and love pervade their hearts.' *Second Advent Review & Sabbath Herald*, January 14, 1896.

## **Lesson 7: 'When the fullness of the time was come'**

MEMORY VERSE: 'Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.' Hebrews 2:17.

STUDY HELP: *Desire of Ages*, pages 48-49.

### **Introduction**

'But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. "Afterward," He said, "shall they come out with great substance." Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On "the self-same day" appointed in the divine promise, "it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exodus 12:41. So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem. "When the fullness of the time was come, God sent forth His Son.'" *Desire of Ages*, page 32.

### **'All that the prophets have spoken'**

#### **1. When was the Redeemer first promised? Genesis 3:15.**

NOTE: 'To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory.' *Signs of the Times*, November 4, 1908.

#### **2. What did God reveal concerning the coming Redeemer to the prophets? Micah 5:2, Isaiah 7:14, Zechariah 9:9, Zechariah 11:13, Psalm 22:7-8, 18, Psalm 69:21, Isaiah 53:3-9.**

NOTE: 'It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.' *Desire of Ages*, page 799.

### **'In all things like unto His brethren'**

#### **3. Why was it essential that, when Christ took upon Himself, humanity, He should take the same nature as those He came to save? Hebrews 2:11, 14-18.**

NOTE: 'Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made

“in the likeness of sinful flesh” (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our “Father which is in heaven is perfect.” *Desire of Ages*, page 311.

**4. What warning does John give about those who deny this truth? 1 John 4:1-3.**

NOTE: ‘After the fall of man, Satan declared that human beings were proved to be incapable of keeping the law of God, and he sought to carry the universe with him in this belief. Satan’s words appeared to be true, and Christ came to unmask the deceiver. The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature. In taking human nature, Christ was fitted to understand man’s trials and sorrows and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathise with man in his peculiar trials. Christ condescended to take man’s nature, and was tempted in all points like as we, that He might know how to succour all who should be tempted.’ *Selected Messages Book 1*, page 252.

**‘The time is fulfilled’**

**5. With what message of prophetic fulfilment did Christ begin His ministry? Mark 1:14-15. (Read verses 9-11 and compare Daniel 9:25.)**

NOTE: ‘The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,” sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. “The time is fulfilled.”’ *Desire of Ages*, page 233.

**6. How did the gospel writers show their understanding that prophecy was being fulfilled? Matthew 1:22-23, Matthew 2:14-18, Matthew 21:4-5, Matthew 27:35, Mark 1:2.**

NOTE: ‘The apostles also all testify to the importance of the Old Testament Scriptures. Peter says: “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Luke thus speaks of the prophets who predicted the coming of Christ: “Blessed be the Lord God of Israel; for He hath visited and redeemed His people; and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began.”’ *Redemption (Pamphlet No. 6)*, page 27.

**‘I have glorified Thee on the earth’**

**7. What was the purpose of Christ’s life? John 17:4. (Compare Exodus 33:18-19 & John 14:9.)**

NOTE: ‘Christ’s life was a life of pure benevolence, of disinterested labour. He assumed human nature for no other purpose than to display the glory of God in the happiness of man.’ *Second Advent Review & Sabbath Herald*, March 19, 1901. ‘Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men.’ *Christ’s Object Lessons*, page 17.

**8. Did Christ exercise powers that may not be available to His followers? John 5:19, 30, John 7:16, John 8:28, John 12:49, John 14:12.**

NOTE: “‘Verily, verily, I say unto you,’” Christ continued, “He that believeth on Me, the works that I do shall he do also.” The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.’ *Desire of Ages*, page 664.

**‘The Lamb of God’**

**9. Why was it necessary for Christ to die? Romans 5:6-8. (Compare 1 John 4:10.)**

NOTE: ‘Our Saviour manifested for us a love that the love of man can never equal. When we were bruised and dying, He had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in His holy, happy home, where He was beloved by all the heavenly host. He beheld our sore need, He undertook our case, and identified His interests with those of humanity. He died to save His enemies. He prayed for His murderers. Pointing to His own example, He says to His followers, “These things I command you, that ye love one another”; “as I have loved you, that ye also love one another.” John 15:17; 13:34.’ *Christ’s Object Lessons*, page 381.

**10. What supreme evidence of love did Christ reveal on Calvary? Luke 23:34.**

NOTE: 'Christ was earning the right to become the advocate for men in the Father's presence. That prayer for His enemies embraced the world. It took in every sinner who had lived or should live, from the beginning of the world to the end of time. Whenever we sin, Christ is wounded afresh. For us He lifts His pierced hands before the Father's throne, and says, "Forgive them; for they know not what they do.'" *The Story of Jesus*, page 142.

'Stand before the cross and learn from it the cost of redemption. With breaking heart, the Holy Sufferer looks up to God, and cries, "My God, My God, why hast thou forsaken me?" His heart was breaking under the thought of the woe that was to come upon the actors, under a sense of their ingratitude, under the weight of the sin He Himself must carry for them. No heart save His own could approach unto such sin-bearing. Amidst His agony there came from heart and lips the wonderful prayer, "Father, forgive them; for they know not what they do.'" *Bible Training School*, July 1, 1916.

### **'Saved by His life'**

#### **11. What did the death of Christ achieve for us? Romans 5:10, first part.**

NOTE: 'Jesus did not yield up His life till He had accomplished the work which He came to do, and exclaimed with His departing breath: "It is finished." Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered: "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God.' *Testimonies Volume 2*, page 211.

#### **12. What will the living Saviour accomplish for His people? Romans 5:10, last part. See also Hebrews 7:25.**

NOTE: 'The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.' *Great Controversy*, page 489.

'Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, "Many shall be purified, and made white, and tried." Daniel 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.) Those who accept Christ, and in their first confidence say, 'I am saved,' are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall." 1 Corinthians 10:12. Our only safety is in constant distrust of self, and dependence on Christ.' *Christ's Object Lessons*, page 155.

## **Lesson 8: 'God so loved the world'**

MEMORY VERSE: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16.

STUDY HELP: *Maranatha*, page 105.

### **Introduction**

'If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." 1 John 3:1. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Christ is to be accepted, believed on, and exalted. This is to be the theme of conversation, the preciousness of Christ.' *Counsels to Teachers, Parents & Students*, page 338.

### **'For God so loved'**

#### **1. How does the Bible describe man's condition without God? Ephesians 2:2-3.**

NOTE: 'Many are without God and without hope in the world. They are guilty, corrupt, and degraded, enslaved by Satan's devices. Yet these are the ones whom Christ came from heaven to redeem. They are subjects for tenderest pity, sympathy, and tireless effort; for they are on the verge of ruin. They suffer from ungratified desires, disordered passions, and the condemnation of their own consciences; they are miserable in every sense of the word, for they are losing their hold on this life and have no prospect for the life to come.' *Maranatha*, page 226.

#### **2. How does God regard fallen, sinful man? John 3:16, first part, Ephesians 2:4.**

NOTE: "'God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with

their rich foliage of living green, all testify to the tender, fatherly care of our God and to His desire to make His children happy... God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgements upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.' *Steps to Christ*, page 10.

### **'God so loved the world'**

#### **3. What is the extent of God's love? John 3:16, first part.**

NOTE: 'Selfishness would make a monopoly of eternal life. The Jewish nation thought to confine the benefits of salvation to their own nation; but the world's Redeemer showed them that salvation is like the air we breathe, like the atmosphere that belongs to the whole world. Every soul can be enriched by the love of God. The selfishness that would number Israel is an offence to God; for God's gift belongs not to a select few but to the whole world.' *Second Advent Review & Sabbath Herald*, November 12, 1895.

#### **4. What did Jesus say would be the effect of His sacrifice on Calvary? John 12:32-33.**

NOTE: It is believed by many Christians that God's love is extended to a select few, that the majority of mankind has been chosen by God to be recipients of His wrath. This view is set out in *Nave's Study Bible*, 1978 ed., page 1840: 'We may rightly conclude that, though Christ's sacrifice is of infinite worth to the Father and thus sufficient to save every last individual of Adam's fallen race, it was **designed** for the elect alone. Since Christ's atonement ['atonement' here means sacrifice] actually secured the salvation of **many**, and since God cannot be thwarted in any of His designs, we must in honesty conclude that His design was to purchase redemption for certain elect persons.' (Emphasis in original.) The Bible, however, makes clear that God's love encompasses the world.

'The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.' *Steps to Christ*, page 27.

'Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep. Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth.' *Desire of Ages*, pages 479-480.

### **'That He gave His only begotten Son'**

#### **5. How was God's love for mankind demonstrated? John 3:16, first part, Romans 5:8.**

NOTE: 'In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word.' *Desire of Ages*, page 25.

'The greatest gift that God could bestow upon men was bestowed in the gift of His beloved Son. The apostle says, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" There was nothing held in reserve. No second probation will ever be provided. If the unspeakable gift of God does not lead man to repentance, there is nothing that ever will move his heart. There is no power held in reserve to act upon his mind, and arouse his sensibilities. The whole character of God was revealed in His Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. The way for man's return to God and heaven has no barriers. The matchless depths of the Saviour's love have been demonstrated; and if this manifestation of God's love for the children of men does not prevail to draw men to Himself, there is nothing that ever will.' *Signs of the Times*, December 30, 1889.

#### **6. How does this wonderful love practically aid us in our Christian life? Romans 8:31-32.**

NOTE: 'Why do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges Himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every one who realises that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to His feet; for He loves us. His every word and look invite our confidence. He

will shape and mould our characters according to His will, and every day we shall be found asking, "Lord, what wilt Thou have me to do?" *Second Advent Review & Sabbath Herald*, October 30, 1900.

### **'That whosoever believeth in Him'**

#### **7. What is to be our response to the love which God has shown us in Christ? John 3:16, John 1:12.**

NOTE: 'You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that His death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are, poor, and miserable, and blind, and naked. They may be brought to realise their need of repentance toward God, and faith toward our Lord Jesus Christ. The plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence.' *Second Advent Review & Sabbath Herald*, July 24, 1888.

#### **8. What examples show us what it means to believe in Jesus? Matthew 8:5-10, 13, Matthew 9:27-29.**

NOTE: 'God must be served from principle instead of from feeling. Morning and night obtain the victory for yourselves in your own family. Let not your daily labour keep you from this. Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may not at all times feel the immediate answer; but then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith. "Faithful is He that calleth you, who also will do it." Walk the narrow plank of faith. Trust all on the promises of the Lord. Trust God in darkness. That is the time to have faith. But you often let feeling govern you. You look for worthiness in yourselves when you do not feel comforted by the Spirit of God, and despair because you cannot find it. You do not trust enough in Jesus, precious Jesus. You do not make His worthiness to be all, all. The very best you can do will not merit the favour of God. It is Jesus' worthiness that will save you, His blood that will cleanse you. But you have efforts to make. You must do what you can on your part. Be zealous and repent, then believe. Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling.' *Testimonies Volume 1*, page 167.

### **'Should not perish'**

#### **9. What precious promise is given to those who exercise faith in Jesus Christ? John 3:16. Compare John 10:27-28.**

NOTE: 'The Lord Jesus Christ has infinite tenderness for those whom He has purchased at the cost of His own sufferings in the flesh, that they should not perish with the devil and his angels, but that He may claim them as His chosen ones. They are the claim of His love, of His own property; and He looks upon them with unutterable affection, and the fragrance of His own righteousness He gives to His loved ones who believe in Him.' *Christian Education*, page 146.

#### **10. What is the connection between disobedience and perishing? Deuteronomy 8:19-20. Compare Psalm 1:6.**

NOTE: 'In the act of dying, Christ was destroying him who had the power of death. He carried out the plan, finished the work which from Adam's fall He had covenanted to undertake. By dying for the guilt of a sinful world, He reinstated fallen man, on condition of obedience to God's commandments, in the position from which he had fallen in consequence of disobedience. And when He broke the fetters of the tomb and rose triumphant from the dead He answered the question, "If a man die, shall he live again?" (Job 14:14). Christ made it possible that every child of Adam might, through a life of obedience, overcome sin and rise also from the grave to his heritage of immortality purchased by the blood of Christ.' *In Heavenly Places*, page 44.

### **'But have everlasting life'**

#### **11. What wonderful prospect awaits those who believe in Jesus? John 3:16, Romans 6:22.**

NOTE: 'Would you become assimilated to the divine image? Would you drink of the water which Christ shall give you, which shall be in you a well of water springing up into everlasting life? Would you bear fruit to the glory of God? Would you refresh others? Then with heart hungering for the bread of life, the Word of God, search the Scriptures, and live by every word that proceedeth out of the mouth of God. Your soul's sanctification and righteousness will result from faith in the Word of God, which leads to obedience of its commands. Let the Word of God be to you as the voice of God instructing you, and saying, "This is the way, walk ye in it." Isaiah 30:21. Christ prayed, "Sanctify them through Thy truth: Thy word is truth." John 17:17.' *The Faith I Live By*, page 21.

#### **12. What is the connection between eternal life and obedience? Matthew 19:16-19.**

NOTE: 'Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life, the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden, harmony with God's law, which is holy, just, and good.' *Christ's Object Lessons*, page 391.

#### **13. How is such obedience possible? 2 Corinthians 10:5, Romans 8:26-32.**

NOTE: 'By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.' *Christ's Object Lessons*, page 311.

## Lesson 9: 'Go ye therefore'

MEMORY VERSE: 'And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.' Mark 16:15-16.

STUDY HELP: *Christian Service*, pages 7-13.

### Introduction

'The church is God's appointed agency for the salvation of men. It was organised 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 marvellous 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.' *Acts of the Apostles*, page 9.

### 'Ye are My witnesses'

#### 1. What was Christ's purpose in setting up a church on earth? Matthew 28:19-20.

NOTE: 'The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfil the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them.' *Steps to Christ*, page 81.

#### 2. What is to be the extent of the church's work? Matthew 24:14, Acts 1:8. Compare Acts 13:47.

NOTE: 'If the followers of Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labour for souls in Christian countries. We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.' *Steps to Christ*, page 81.

### 'Ye shall receive power'

#### 3. What promise of divine help is given to help the church in its task? Acts 1:8. Compare Luke 24:49.

NOTE: 'Every individual must realise his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognise the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.' *Testimonies to Ministers*, page 507.

#### 4. How is the condition of the church described as they waited for the promised power? Acts 2:1.

NOTE: 'The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.' *Christian Service*, page 75.

### 'He led captivity captive, and gave gifts unto men'

#### 5. In order that the church might accomplish its work, what gifts did the Lord give to His people? I Corinthians 12:8-11.

NOTE: 'At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the

word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. If they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.' *The Faith I Live By*, page 292.

**6. What was the purpose of these spiritual gifts? Ephesians 4:12-16.**

NOTE: 'Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are employed in His service, not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind, by representing the truth, not testifying to a falsehood... In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples.' *Signs of the Times*, March 15, 1910.

**'They went everywhere preaching the word'**

**7. What example are we given of Philip's fulfilment of the Gospel commission? Acts 8:5-8, 26-40.**

NOTE: 'Philip left Jerusalem, and preached a risen Redeemer in Samaria. Many believed and received Christian baptism. Philip's preaching was marked with so great success, and so many were gathered into the fold of Christ, that he finally sent to Jerusalem for help. The disciples now perceived the meaning of Christ, when He said, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'" *Sketches from the Life of Paul*, page 39. '[God] called Philip from his successful ministry in Samaria, to cross the desert and go to Gaza to labour for a single inquiring soul. The promptness with which the eunuch accepted the gospel and acted upon its belief should be a lesson to us. God designs that we should be prompt in accepting and confessing Christ, prompt in obeying Him, and in answering the call of duty. The eunuch was a man of good repute, and occupied a high and responsible position. Through his conversion the gospel was carried to Ethiopia, and many there accepted Christ, and came out from the darkness of heathenism into the clear light of Christianity.' *Spirit of Prophecy Volume 3*, page 305.

**8. What other examples of faithful Christian service are we shown? Acts 18:24-26.**

NOTE: 'Aquila and Priscilla were not called to give their whole time to the ministry of the gospel, yet these humble labourers were used by God to show Apollos the way of truth more perfectly. The Lord employs various instrumentalities for the accomplishment of His purpose, and while some with special talents are chosen to devote all their energies to the work of teaching and preaching the gospel, many others, upon whom human hands have never been laid in ordination, are called to act an important part in soul-saving.' *Acts of the Apostles*, page 355.

**'The church that is in thy house'**

**9. What pictures are we given of the way the early development of the church? Romans 16:3-5, Colossians 4:15, Philemon 1-2.**

NOTE: 'I would encourage those who assemble in little companies to worship God. Brethren and sisters, be not disheartened because you are so few in number. The tree that stands alone upon the plain, strikes its roots deeper into the earth, spreads out its branches farther on every side, and grows stronger and more symmetrical while wrestling singly with the tempest of rejoicing in the sunshine. So the Christian, cut off from earthly dependence, may learn to rely wholly upon God, and may gain strength and courage from every conflict. May the Lord bless the scattered and lonely ones, and make them efficient workers for Him.' *Our High Calling*, page 166.

'Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has travelled before them. Then let them appropriate to themselves God's promises of divine guidance.' *Second Advent Review & Sabbath Herald*, Sept. 27, 1887.

'Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the Bread of Life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life.' *This Day With God*, page 11.

**10. What pictures are we given of the way the early church developed? Acts 2:42, 44-47.**

NOTE: 'Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labour for the enlargement of His kingdom. "The multitude of them that believed were of one heart and of one soul."... The Spirit of Christ animated the whole congregation; for they had found the pearl of great price. These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power.' *Christ's Object Lessons*, page 121.

**'Conquering and to conquer'**

**11. What prophetic pictures are we given of the early church? Revelation 2:1-3, Revelation 6:2.**

NOTE: 'Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who

is at your right hand, ready to give you His efficiency and omnipotent power in every emergency. The Lord is your counsellor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.' *Second Advent Review & Sabbath Herald*, December 29, 1904.

## **12. What problem arose in the early church? Revelation 2:4-5.**

NOTE: 'Let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed.' *Christian Service*, page 98.

'As members of God's remnant church, we must pray with firm faith for the gift of the grace of love. Love is the fulfilling of the law, and is manifested altogether too little among those upon whom has been shining great light. Genuine religion is life and light to every believer. The Christian graces are given not as ornaments to win admiration, but as talents to be used in accomplishing a work for God.' *Bible Training School*, June 1, 1903.

'It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, marking boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost.' *Second Advent Review & Sabbath Herald*, June 7, 1887.

## **Lesson 10: 'The truth of the Gospel'**

MEMORY VERSE: 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' Romans 1:16.

STUDY HELP: *Steps to Christ*, pages 57-65.

### **Introduction**

'The influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the Law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realises the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not; whosoever sinneth hath not seen Him, neither known Him."' *Signs of the Times*, February 25, 1897.

### **'This Gospel... must be preached'**

#### **1. What commission did Christ give His church? Matthew 24:14.**

NOTE: 'The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.' *Great Controversy*, page 312.

#### **2. How does the Bible define the Gospel? Romans 1:16.**

NOTE: 'The real end of the gospel is to develop in human beings supreme, sanctified love for God and unselfish love for one another. This love is not a fitful impulse; it is not merely the exercise of benevolence, or philanthropy; it is the fruit of a heart purified from all defilement. The gospel was made known by God to raise human beings from sin to righteousness. He who receives the gospel constantly reaches out for the divine, perseveringly taking hold of the strength of the Saviour. His heart is an abiding place for the Holy Spirit. Day by day he shows forth the praises of Him who has called Him out of darkness into His marvellous light.' *Loma Linda Messages*, page 62.

'Men may profess to believe the gospel; but unless they are sanctified by the gospel their profession is of no avail. If they do not gain the victory over sin, then sin is gaining the victory over them. The thorns that have been cut off but not uprooted grow apace, until the soul is overspread with them.' *Christ's Object Lessons*, page 50.

### **'And would pervert the Gospel of Christ'**

#### **3. Against what false gospel did the church have to battle? Acts 15:1, 5. Compare Galatians 1:6-8, 2:16, 2 Corinthians 11:4.**

NOTE: 'Paul's object was to preach the righteousness that comes by faith on Jesus Christ. He took the position that every soul must have a genuine experience in this righteousness. The burning zeal in the heart of Paul compelled him to give the message. He gave assurance of his own faith in the message he bore, and the Holy Spirit accompanied his words with convincing power... Those who engage in the work of God's cause today will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith. Theories will be brought in that will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root

out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap. Today we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger, His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).' *Manuscript Releases Volume 7*, pages 356-357.

#### **4. What contrasting 'gospel' was also a problem in the early church? Revelation 2:6,15.**

NOTE: 'The doctrine is now largely taught that the gospel of Christ has made the law of God of none effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned.' *Bible Echo*, February 8, 1897.

'Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah? No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception.' *Signs of the Times*, February 25, 1897.

### **'Saved by His life'**

#### **5. How did Paul explain the purpose of Christ's death? Romans 5:10, first part.**

NOTE: 'Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In His expiring agony hear Him exclaim, "My God, My God, why hast Thou forsaken Me?" and remember that He endured the hiding of His Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place.' *Second Advent Review & Sabbath Herald*, June 17, 1884.

#### **6. How does salvation come to us? Romans 5:10, last part.**

NOTE: 'The gospel is the power and wisdom of God, if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation, which we need to learn and teach to children and youth. Said Christ, "I sanctify Myself, that they might also be sanctified." This is the work that ever devolves upon every teacher.' *Counsels on Sabbath School Work*, page 124.

'How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us, and leave us to perish. No, no, that is not like our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, He knows how to succour those who are tempted. Our crucified Lord is pleading for us in the presence of His Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathising Saviour.' *Second Advent Review & Sabbath Herald*, September 1, 1891.

### **'God forbid'**

#### **7. How does Paul express his abhorrence of the teaching that Christians may continue in sin? Romans 6:1-2.**

NOTE: 'Christ has paid all that man owes to God from the beginning of his life. Sin is the transgression of the law, and through Christ man must now render perfect obedience to that law. By His righteousness of active obedience, Christ clothes me with His righteousness, in order that I shall not continue in sin, but perfect a character after the similitude of Christ.' *The Home Missionary*, November 1, 1897.

#### **8. What will be the evidence of the work of salvation in the Christian's life? 1 John 3:5-6.**

NOTE: 'The part man has to act in the salvation of the soul is to believe on Jesus Christ as a perfect Redeemer, not for some other man, but for his own self. Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practising known sins, or neglecting known duties.' *The Faith I Live By*, page 115.

### **'A nation bringing forth the fruits'**

#### **9. Why did God reject the Jewish people? Matthew 21:43. (Read verses 33-41.)**

NOTE: 'God in His Son had been seeking fruit, and had found none. Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fill. It robbed the world of the blessings that God designed to give. The Israelites had misrepresented God among the nations. They were not merely useless, but a decided

hindrance. To a great degree their religion was misleading, and wrought ruin instead of salvation.' *Christ's Object Lessons*, page 215.

**10. What fruit will the Spirit bring forth in the lives of those who obey the Gospel? Galatians 5:22-23. Compare John 15:1-8.**

NOTE: 'There can be no growth or fruitfulness in the life that is centred in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ, the Spirit of unselfish love and labour for others, you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.' *Christ's Object Lessons*, page 68.

**'Every creature under heaven'**

**11. How successful was the early church in preaching the Gospel? Colossians 1:23. Compare Acts 8:4.**

NOTE: "'Go ye into all the world, and preach the gospel to every creature.'" Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be co-labourers with Him, their Redeemer, in the work of saving the world. Christ assured them, "All power is given unto Me in heaven and in earth." They were to go forth in His name, and He promised them the ministry of His Spirit. He did not lay before them a plain and easy path. They were to be partakers of His sufferings. But He told them of the legacy they would receive. If they united with one another and with Him, His righteousness would shine upon them, and from them to a world constantly increasing in wickedness.' *Second Advent Review & Sabbath Herald*, March 15, 1898.

**12. How is this successful work pictured in prophecy? Revelation 6:2.**

NOTE: 'And what rich assurances are given to the steadfast, to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unreprouvable" in the presence of His Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel.'" *Second Advent Review & Sabbath Herald*, October 4, 1906.

**Lesson 11: 'The woman fled into the wilderness'**

MEMORY VERSE: 'He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isaiah 33:16.

STUDY HELP: *Great Controversy*, pages 61-78.

**Introduction**

'Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honour the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labour also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honour. It was only by fleeing from the power of Rome that any could obey God's law in peace.' *Great Controversy*, page 65.

**'Thou dwellest even where Satan's seat is'**

**1. How is the persecution of the church by the Roman emperors depicted in prophecy? Revelation 2:8-11.**

NOTE: 'Thousands of the followers of Christ, men, women, and children, were put to death in the most cruel manner. Some were crucified, some covered with the skins of wild beasts, and torn in pieces by dogs, others were clothed in garments of inflammable material, and set on fire at night to illuminate the circus of the Vatican and the pleasure gardens of Nero. Thus this monster in human form amused the public by exhibiting his victims in their dying agonies, while he himself stood by, taking the keenest delight in their misery. Degraded and hardened as were the Romans, and bitter as was their prejudice against the Christians, the constant repetition of these horrible, heart-sickening scenes excited even their compassion.' *Sketches from the Life of Paul*, page 303.

**2. What deterioration in the church's spiritual state took place in the period following the persecutions? Revelation 2:14-16.**

NOTE: '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.' *Great Controversy*, page 49.

**'I will put upon you none other burden'**

**3. How did Paul prophesy the emergence of apostate Christianity? 2 Thessalonians 2:3-4.**

NOTE: '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. Satan once endeavoured to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honours, the church was led to seek the favour 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. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.' *Great Controversy*, page 50.

**4. As persecution began again, what was the church obliged to do? Revelation 12:6, 14.**

NOTE: '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 axe. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6.' *Great Controversy*, page 54.

**'Hold fast till I come'**

**5. What words of encouragement did the Lord address to the church of this time of persecution? Revelation 2:24-25.**

NOTE: 'Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God, men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees.' *Great Controversy*, page 61.

**6. How are those who laid down their lives for the truth pictured in prophecy? Revelation 6:9-11.**

NOTE: 'The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchres of the sea, from mountain caverns, from convent vaults: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ.' *Maranatha*, page 199.

**'A thousand two hundred and threescore days'**

**7. How long was this period of persecution to last? Revelation 12:6, 14. (Compare Daniel 7:25, Daniel 12:7, Revelation 11:2-3, Revelation 13:5.**

NOTE: This period of persecution is mentioned seven times, far more frequently than any other Bible time prophecy.

'The periods here mentioned, "forty and two months," and "a thousand two hundred and threescore days", are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in AD 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.' *Great Controversy*, page 266.

**8. What events were to usher in this period of papal power? Daniel 7:8, 24.**

NOTE: 'When he dispatched his letter to Rome, in 533, Justinian commissioned his general Belisarius to exterminate the remnants of the surviving Arian Christians in north Africa and Italy. He wished to eradicate his rivals and support the bishop of Rome politically. This would make it possible for him to act without restraint in establishing his brand of Christianity.... The Ostrogoths made a series of blunders and were annihilated by 538 AD. By these tactics the three Arian Christian Barbarian 'horn' kingdoms – Heruls, Vandals and Ostrogoths – were 'plucked up by their roots.' The 'diverse...little horn' then stepped into the religious and political vacuum in the West, and the 'universal' pope was created... For the first time in history, the bishop of Rome exercised authority over all Christian churches with power to destroy all heretics.' Hardinge, *Jesus is my Judge*, page 149.

**'Those days shall be shortened'**

**9. How did Jesus speak of this period of persecution? Matthew 24:21.**

NOTE: 'From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history, the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, no, nor ever shall be.' *Desire of Ages*, page 630.

**10. Why did God bring this persecution to a premature end? Matthew 24:22.**

NOTE: "'And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.'" For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. "But for the elect's sake," He said, "those days shall be shortened.'" *Desire of Ages*, page 631.

'In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church, the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened, He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased.' *Maranatha*, page 150.

**'The earth helped the woman'**

**11. What factor contributed to the survival of the church? Revelation 12:15-16.**

NOTE: There is little agreement as to the precise interpretation of 'the earth' in this passage. Ellen White makes no comment about it. It has been agreed that waters symbolise nations and peoples (see Revelation 17:15). Commenting on Revelation 13:11, we read: 'The beast with lamblike horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World, that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.' *Great Controversy*, page 440. It seems reasonable, therefore, to interpret 'the earth' in Revelation 12:16 in the same way as Revelation 13:11. It is a fact of history that only in the United States was religious liberty established as a constitutional right. It is also a fact that it was to America that many of the church in the wilderness fled for refuge. Nowhere in Europe, with its established churches, was safe from religious persecution.

**12. What are the identifying features of the true church? Revelation 12:17.**

NOTE: 'A striking contrast is seen between those who practise the truth and those who have joined the ranks of the apostate. Meek and lowly will those be who follow the Lamb of God. Boastful, denunciatory, and lawless in word and deed will those be who war against the commandments of God. They are thus because they have the spirit and attributes of the dragon, who was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.' *Second Advent Review & Sabbath Herald*, May 3, 1898.

'We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God's precepts.' *Signs of the Times*, April 22, 1889.

**Lesson 12: 'The hour of His judgement'**

MEMORY VERSE: 'Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.' Acts 17:31.  
STUDY HELP: *Great Controversy*, pages 423-432.

## Introduction

'The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the judgement the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King.' *Signs of the Times*, April 12, 1905.

### 'A name that thou livest'

#### 1. How did prophecy depict the church as it emerged from the long centuries of tribulation? Revelation 3:1-2.

NOTE: 'While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel. The great principle of religious liberty was not yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.' *Great Controversy*, page 251.

'Under the rule of the established church the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favourite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant and abandoned to vice, while the church had no courage or faith any longer to support the downfallen cause of truth.' *Great Controversy*, page 253.

#### 2. What remedy did the Lord propose for this spiritual darkness? Revelation 3:3-5.

NOTE: 'Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation and must trust wholly to "the Lamb of God, which taketh away the sin of the world." At a meeting of the Moravian society in London a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." Through long years of wearisome and comfortless striving, years of rigorous self-denial, of reproach and humiliation, Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by alms-deeds and self-abnegation, was a gift, "without money and without price.'" *Great Controversy*, pages 255-256.

### 'I saw another angel'

#### 3. What message was the church to give to prepare the world for judgement? Revelation 14:6-7.

NOTE: 'A great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message: "Fear God, and give glory to Him; for the hour of His judgement is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verses 6, 7. The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth," "to every nation, and kindred, and tongue, and people," give evidence of the rapidity and world-wide extent of the movement. The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgement. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgement had come.' *Great Controversy*, page 355.

#### 4. What message was to follow the message of the first angel? Revelation 14:8.

NOTE: 'The first angel's message of Revelation 14, announcing the hour of God's judgement and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." Acts 4:32, 31; 2:47. But the churches

generally did not accept the warning. Their ministers, who, as watchmen “unto the house of Israel,” should have been the first to discern the tokens of Jesus’ coming, had failed to learn the truth either from the testimony of the prophets or from the signs of the times... The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.’ *Great Controversy*, page 379 -380.

### **‘Neither hot nor cold’**

#### **5. How does prophecy picture the professed people of God in the hour of His judgement? Revelation 3:14-17.**

NOTE: The name ‘Laodicea’ may be translated to mean ‘a people judged’ or ‘a just people.’ Though the Laodicean church is portrayed as lukewarm, this is not the meaning of the name, ‘Laodicea.’

‘Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly. They are “neither cold nor hot,” but “lukewarm”. And unless they heed the counsel of the “faithful and true Witness,” and zealously repent and obtain “gold tried in the fire,” “white raiment,” and “eye-salve,” He will spew them out of His mouth.’ *Early Writings*, page 107.

#### **6. Is the state of the Laodicean church hopeless? Revelation 3:18-21.**

NOTE: ‘I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonising cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them... I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people. The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.’ *Testimonies Volume 1*, pages 179-181.

### **‘Without spot or wrinkle’**

#### **7. How is the work of judgement pictured by the prophet Malachi? Malachi 3:1-3.**

NOTE: ‘Both the prophecy of Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” and the first angel’s message, “Fear God, and give glory to Him; for the hour of His judgement is come,” pointed to Christ’s ministration in the most holy place, to the investigative judgement, and not to the coming of Christ for the redemption of His people and the destruction of the wicked... Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came” not to the earth, but “to the Ancient of Days, and they brought Him near before Him.” Daniel 7:13. This coming is foretold also by the prophet Malachi: “The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.” Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, “in flaming fire taking vengeance on them that know not God, and that obey not the gospel.” 2 Thessalonians 1:8.’ *Great Controversy*, page 424.

#### **8. How is God’s people pictured when Christ has completed His work of purification? Ephesians 5:26-27.**

NOTE: ‘To the church it is given “that she should be arrayed in fine linen, clean and white,” “not having spot, or wrinkle, or any such thing.” Revelation 19:8; Ephesians 5:27. The fine linen, says the Scripture, “is the righteousness of saints.” Revelation 19:8. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.’ *Christ’s Object Lessons*, page 310.

#### **9. What choice will be placed before mankind in the time of judgement? Revelation 13:15-17, Revelation 14:9-12.**

NOTE: ‘This symbol [the beast], as most Protestants have believed, represents the Papacy. The “image to the beast” represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. As the sign of the authority of the Catholic Church, papist writers cite “the very act of changing the Sabbath into Sunday.” What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church, “the mark of the beast”? Sunday-keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. And it is not until the issue is plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.” When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message.’ *The Faith I Live By*, page 286.

## ‘At that time shall Michael stand up’

### **10. How is the conclusion of the judgement announced in Scripture? Revelation 22:11-14.**

NOTE: ‘Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father’s throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary.’ *Early Writings*, page 48.

### **11. When the judgement is complete, what event follows and what promise is made to those whose names are in the Book of Life? Daniel 12:1.**

NOTE: ‘Many do not realise what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful, and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” *Christian Experience & Teachings*, page 112.

## ‘The harvest is ripe’

### **12. By what symbol does the Bible picture the Second Coming of Christ? Mark 4:29. Compare Revelation 14:14-20.**

NOTE: “‘The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life. “When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.’ *Christ’s Object Lessons*, pages 68-69.

### **13. What fruit is Christ seeking in His people? Galatians 5:22-23. See also Matthew 7:17-20.**

NOTE: ‘The Christian is in the world as a representative of Christ, for the salvation of other souls. There can be no growth or fruitfulness in the life that is centred in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ, the Spirit of unselfish love and labour for others, you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.’ *Christ’s Object Lessons*, page 67.

## Lesson 13: ‘It is done’

MEMORY VERSE: ‘And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.’ Revelation 21:5.

STUDY HELP: *Great Controversy*, pages 635-678.

### Introduction

‘Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan’s rule in contrast with the government of God has been presented to the whole universe. Satan’s own works have condemned him. God’s wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: “Just and true are thy ways, thou King of saints.”’ *God’s Amazing Grace*, page 373.

## ‘The Lord Himself shall descend’

**1. How did Christ describe His Second Coming? Matthew 24:27. Compare Mark 13:26.**

NOTE: 'Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant.' *Great Controversy*, page 640.

'Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His Second Coming... This coming there is no possibility of counterfeiting. It will be universally known, witnessed by the whole world.' *Great Controversy*, page 625.

**2. How did Paul picture this scene? 1 Thessalonians 4:16-17.**

NOTE: '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. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?"' 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.' *Great Controversy*, page 644.

**'In righteousness He doth judge and make war'**

**3. How did the prophet John see the Second Coming of Christ? Revelation 19:11-16. Compare Revelation 16:12-16.**

NOTE: The Second Coming of Christ is from the east, literally the sun-rising. The battle of Armageddon is 'that great day of God Almighty.' 'The kings of the earth' unite in warfare against the armies in heaven.

'Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms, "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendour. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.' *Great Controversy*, page 640.

**4. How is the fate of the wicked pictured in John's prophecy? Revelation 19:17-21. Compare 2 Thessalonians 1:7-8.**

NOTE: "'The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth, priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33. 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.' *Great Controversy*, page 656.

**5. What promise did Christ make to those who had a hand in His condemnation? Mark 14:61-62. Compare Revelation 1:7.**

NOTE: 'There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power. Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic sceptre, and bowed before Him in blasphemous mockery. The men who smote and spat upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse. With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." Matthew 27:42, 43.' *Great Controversy*, page 643.

**'The thousand years'**

**6. Where did Christ promise to take His people when He returned? John 14:2-3. Compare 1 Thessalonians 4:17.**

NOTE: 'Jesus has gone to prepare mansions for us... It is these mansions that I am looking to; it is not the earthly mansions here, for ere long they are to be shaken down by the mighty earthquake; but those heavenly mansions that Christ has gone to prepare for the faithful. "We have no home here; we are only pilgrims and strangers, passing to a better country, even a heavenly. Place your mind upon these things, and while you are doing this, Christ will be right by your side. May God help us to win the precious boon of eternal life.' *Life Sketches*, page 293.

**7. What work awaits God's people during the thousand years? Revelation 20:4, 1 Corinthians 6:2-3.**

NOTE: 'During the thousand years between the first and the second resurrection the judgement of the wicked takes place. The apostle Paul points to this judgement as an event that follows the Second Advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, "judgement was given to the saints of the Most High." Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgement was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4, 6. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2. In union with Christ they 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. Satan also and evil angels are judged by Christ and His people.' *Great Controversy*, page 660.

**8. How does the Bible picture Satan's situation during the thousand years? Revelation 20:1-2.**

NOTE: 'For six thousand years, Satan's work of rebellion has "made the earth to tremble." He had "made the world as a wilderness, and destroyed the cities thereof." And he "opened not the house of his prisoners." ... Even the wicked are now placed beyond the power of Satan, and alone with his evil angels he remains to realise the effect of the curse which sin has brought. "The kings of the nations, even all of them, lie in glory, everyone in his own house [the grave]. But thou art cast out of thy grave like an abominable branch... Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isaiah 14:18-20. For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed.' *Great Controversy*, pages 659-660.

**'When the thousand years are expired'**

**9. When will the remainder of the dead be raised to life again? Revelation 20:5, first part. Compare John 5:28-29.**

NOTE: '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.' *Great Controversy*, page 662.

**10. What activity does Satan then engage in? Revelation 20:7-9.**

NOTE: 'Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavour to execute his plans.' *Great Controversy*, page 663.

**11. What prevents him from carrying out his plan? Revelation 20:11-15.**

NOTE: 'Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honours will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.' *Christ's Object Lessons*, pages 318-319.

**'Behold I make all things new.'**

**12. Once the controversy is over, what work will God perform? Revelation 21:5, Isaiah 65:17.**

NOTE: 'Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God. In the Bible the inheritance of the saved is called "a country." Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.' *Great Controversy*, page 674-675.

**13. Is it possible for the human mind to imagine what is in store for God's people? Isaiah 64:4.**

NOTE: 'And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13. The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.' *Great Controversy*, page 678.