

The Hour of His Judgement is come

General Introduction

“That the thoughts of many hearts may be revealed.” In the light of the Saviour’s life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father’s heart. It testifies that the thoughts of God toward us are “thoughts of peace, and not of evil.” Jeremiah 29:11. It declares that while God’s hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favour is heaped upon favour, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan’s kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God’s government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, “Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made manifest.” Revelation 15:3, 4.’ *Desire of Ages*, pages 57-58.

The reason for these lessons.

The prophecy of Revelation 14:6-12 portrays a heaven-sent proclamation to people of every nation, family, language and ethnic group that the time for judgement has finally come. In the light of this momentous truth, mankind are commanded to fear God (to render faithful and loving obedience), to give glory to Him (to reveal His glory, that is, His characteristics, in their own lives), and to worship him as their Creator.

In complete contrast, the enemy of God and man is exerting every effort to persuade especially those who claim to be followers of Christ that obedience to God’s law is not required of them, that they will be saved, even though their lives remain sinful, reflecting the characteristics of Satan, and that the evidence of ‘science falsely so called’ has ‘proved’ that the Creation described in the opening pages of Scripture did not take place.

Furthermore, he is seeking to persuade Christians that there will be no judgement, so far as Christians are concerned, since Christ in His death on Calvary removed the need for Christians to be judged. Many who formerly recognised the Bible teachings and prophecies regarding the judgement are now either denying that it is taking place or that it has anything to do with the believer. A concentrated attack upon the ‘more sure word of prophecy’ has led many to conclude that the prophecy of Daniel 8:14 has nothing to do with the judgement of God’s people.

Another view gaining currency is that, since the Bible teaches that God Himself is willing to allow His own words and works to be judged, the judgement **only** concerns God. In reaction against this erroneous view, some have gone to the opposite extreme, claiming that God’s words and works cannot possibly come into judgement.

These lessons will afford an opportunity to study in depth what God has revealed in His Word concerning the judgement. The Bible’s testimony on the questions and objections mentioned above will be available for scrutiny.

Lesson 1: June 29-July 5

‘The children of God are manifest and the children of the devil’

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: *The Great Controversy*, pages 492-499.

LESSON SCRIPTURE: Revelation 12:7-17.

LESSON AIM: To study the great conflict in which the universe is involved.

Introduction

'In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: "I will exalt my throne above the stars of God: . . . I will be like the Most High." God declares: "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh, that shall burn as an oven; . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonour to God, will now vindicate His love and establish His honour before the universe of beings who delight to do His will, and in whose heart is His law.' *Great Controversy*, pages 503-504.

'To stand against the wiles of the devil'

1. What conflict is going on in the world today? Ephesians 6:10-13.

NOTE: 'There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realise that if they would stand under the blood-stained banner of Prince Emmanuel they must be willing to be partakers of His conflicts and wage a determined war against the powers of darkness. When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might? No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (verses 10-13).' *In Heavenly Places*, page 259.

2. How does John describe the two opposing groups? 1 John 3:10.

NOTE: 'There are only two classes in the world today, and only two classes will be recognized in the Judgment,—those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion. When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive.' *Review & Herald*, May 7, 1901.

'I will be like the Most High'

3. What was the motive that began the conflict? Isaiah 14:13-14.

NOTE: Notice the blatant egotism in these words.

'Lucifer had said, "I will be like the Most High" (Isaiah 14:12, 14); 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 are we told about the rank of the one who began the great rebellion against God? Ezekiel 28:14.

NOTE: 'The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love, homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. But there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honoured of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.' *Great Controversy*, page 493.

'War in heaven'

5. What did these egotistical thoughts lead to? Revelation 12:7.

NOTE: 'This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held. The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle.' *Selected Messages, book 1, page 222.*

6. What was the outcome of this war in heaven? Revelation 12:8-9.

NOTE: 'The warfare that began in heaven did not end there. When Satan was cast out, there were cast out with him a large number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom He gave His life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested.' *Review & Herald, May 3, 1906.*

'Thou movest Me against him to destroy him'

7. What glimpse are we given of the way this conflict continues? Job 1:6-8.

NOTE: 'Satan was "a murderer from the beginning." John 8:44. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God. Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures, and hedges them in from the power of the destroyer. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. Those who follow Christ are ever safe under His watch care.' *The Faith I Live By, page 328.*

8. In what way does Satan seek to continue his warfare against God? Job 1:9-12. Compare Job 2:3-6.

NOTE: 'Very early in the history of the world is given the life record of one over whom this controversy of Satan's was waged. Of Job, the patriarch of Uz, the testimony of the Searcher of hearts was, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Against this man, Satan brought scornful charge: "Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side? . . . Put forth Thine hand now, and touch all that he hath;" "touch his bone and his flesh, and he will curse Thee to Thy face." The Lord said unto Satan, "All that he hath is in thy power." "Behold, he is in thine hand; but save his life." Thus permitted, Satan swept away all that Job possessed, flocks and herds, menservants and maidens, sons and daughters; and he "smote Job with sore boils from the sole of his foot unto his crown." Job 1:8-12; 2:5-7. Still another element of bitterness was added to his cup. His friends, seeing in adversity but the retribution of sin, pressed on his bruised and burdened spirit their accusations of wrongdoing. Seemingly forsaken of heaven and earth, yet holding fast his faith in God and his consciousness of integrity, in anguish and perplexity he cried: "My soul is weary of my life.'" *Education, page 155.*

'To be tempted of the devil'

9. How was the conflict continued when Christ came to earth? Matthew 4:1-11.

NOTE: 'Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us.' *Desire of Ages, page 116.*

10. Was this the end of Satan's warfare against Christ? Luke 4:13. Consider Matthew 16:22-23.

NOTE: 'After Satan had failed to overcome Christ in the wilderness, he combined his forces to oppose Him in His ministry, and if possible to thwart His work. What he could not accomplish by direct, personal effort, he determined to effect by strategy. No sooner had he withdrawn from the conflict in the wilderness than in council with his confederate angels he matured his plans for still further blinding the minds of the Jewish people, that they might not recognise their Redeemer. He planned to work through his human agencies in the religious world, by imbuing them with his own enmity against the champion of truth. He would lead them to reject Christ and to make His life as bitter as possible, hoping to discourage Him in His mission.' *Desire of Ages*, pages 205, 206.

'The dragon was wroth with the woman'

11. After Christ's ascension to heaven, how did Satan continue the conflict? Revelation 12:13, 15.

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

12. How are we shown that the conflict will continue in the final stages of human history? Revelation 12:17.

NOTE: 'Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion. A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve Him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battle field, the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.' *Last Day Events*, page 250.

Lesson 2: July 6-12

'Shall not the Judge of all the earth do right?'

MEMORY VERSE: 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 1 John 2:1.

STUDY HELP: *Patriarchs & Prophets*, pages 68-70.

LESSON SCRIPTURE: 2 Chronicles 19:4-11.

LESSON AIM: To study the concept of judgement, as revealed in the Scriptures.

Introduction

'In the time of harvest ye shall "return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.' *Christ's Object Lessons*, page 74.

'The wisdom of God was in him, to do judgment'

1. What example of judgement are we shown in the Scriptures? 1 Kings 3:16-28. Compare Exodus 18:16, Numbers 35:24, 1 Samuel 24:15.

NOTE: In Western countries, we are used to a concept of judgement, which finds no parallel in the Bible. In such cultures, the prosecutor is a public official, whose duty is to secure the conviction of the accused, who has been arrested by the police. The sole purpose of the court proceedings is to establish whether the accused can be proved to be guilty. The part played by the judge is to permit prosecution and defence to put their arguments fairly, and to pronounce sentence, if the jury finds the accused guilty. In Bible times, cases were often more like our civil trials, where two parties brought their dispute before the judge for settlement. The judge's role was to decide between the two. Even in the case of a criminal trial, the situation was similar. In such cases, the accusers were the witnesses. The judge's primary role was to decide whether the witnesses were telling the truth or the accused. (This is one reason why Christ's trial was a travesty; the witnesses could not agree on their

accusation, and thus Christ should have been acquitted.) Only if the judge decided in favour of the witnesses, would he then proceed to sentence, according to the penalties laid down in the law. Thus the Bible concept of judgement is choosing between two opposing parties.

2. In the great judgement day, who are the two parties opposed in judgement? Consider Romans 3:4 and John 16:11.

NOTE: 'It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ. When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, "Just and true are thy ways, thou King of saints." Revelation 15:3. In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonour to God, will now vindicate His love and establish His honour before the universe.' *The Faith I Live By*, page 71.

'We must all appear'

3. Who will be the witnesses in the judgement? Isaiah 43:9-12.

NOTE: "'Ye are My witnesses, saith the Lord, that I am God" (Isaiah 43:12), witnesses that He is good, and that goodness is supreme. "We are made a theatre unto the world, both to angels, and to men." 1 Corinthians 4:9. R.V., margin.' *Education*, page 154.

'God, the One infinite and all-wise, sees the end from the beginning, and in dealing with evil His plans were far reaching and comprehensive. It was His purpose, not merely to put down the rebellion, but to demonstrate to all the universe the nature of rebellion. It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ. When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, "Just and true are Thy ways, Thou King of saints." Revelation 15:3.' *The Faith I Live By*, page 71.

4. Does this mean that human beings will not be judged? 2 Corinthians 5:10.

NOTE: 'Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.' *Evangelism*, page 221.

'Thou shalt not bear false witness'

5. What principles were laid down for the correct administration of justice? Deuteronomy 17:4-11.

NOTE: An important principle was that no one could be found guilty on the testimony of a single witness. Two or three witnesses at least had to testify to the guilt of the accused. If their testimony was accepted as truthful by the judge, those witnesses were required to lead out in carrying out the judge's sentence. If not, the false witnesses suffered the penalty of the law. Before guilt could be established, diligent enquiry must be made. Only if the accusation was true and the guilt certain, could the court proceed to condemn the accused.

6. What warnings does the Bible give against false witnesses? Exodus 20:16, Deuteronomy 19:16-21.

NOTE: 'There are men who are ever talking and gossiping and bearing false witness, who sow the seeds of discord and engender strife. Heaven looks upon this class as Satan's most efficient servants.' *Maranatha*, page 228.

7. How did Christ apply this same principle to disputes among church members? Matthew 19:15-16.

NOTE: 'It was Christ who gave to Moses these directions for Israel; and when personally with His disciples on earth, as He taught them how to treat the erring, the Great Teacher repeated the lesson that one man's testimony is not to acquit or condemn. One man's views and opinions are not to settle disputed questions. In all these matters two or more are to be associated, and together they are to bear the responsibility, "that in the mouth of two or three witnesses every word may be established." Matthew 18:16.' *Patriarchs & Prophets*, page 516.

'An Advocate with the Father'

8. What assurance do we have of support in time of judgement? 1 John 2:1.

NOTE: In Scripture, the one whose conduct has been brought into question before the judge is entitled to have someone standing with him to speak on his behalf. In the New Testament, this person is called the 'paracletos', which means 'one who is summoned to the side of another' to help him in a court of justice by defending him, 'one who is summoned to plead a cause.' (See Strong's Concordance.) Jesus applies this term both to Himself and to the Holy Spirit. See John 14:16, 26. In 1 John 2:1, the same Greek word 'paracletos' is translated 'advocate.' Elsewhere it is translated 'comforter.'

'The penalty for the least transgression of [God's] law is death, and but for Christ, the sinner's Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner's behalf.' *This Day With God*, page 246.

9. How does Paul express this same truth, that Christ and the Holy Spirit plead on behalf of sinners before the throne of God? Romans 8:26, 34.

NOTE: 'Jesus will appear in the judgment as the advocate of His people, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 9:24; 7:25). In the judgment all who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.' *Reflecting Christ*, page 62.

'Ye shall do no unrighteousness in judgment'

10. What qualifications were required for a judge? Exodus 23:6-9, Deuteronomy 16:19. Compare Leviticus 19:11-18.

NOTE: 'When choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. "Hear the causes between your brethren," said Moses, "and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." Deuteronomy 1:16, 17.' *Acts of the Apostles*, page 94.

11. What similar qualifications are to be sought in those who take positions of leadership in the church? Titus 1:7-9.

NOTE: 'The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organised church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7-9.' *Acts of the Apostles*, page 95.

'That ye be not judged'

12. What warning did Christ give concerning judging one another? Matthew 7:1. Compare 1 Corinthians 6:1.

NOTE: "'Judge not, that ye be not judged." Do not think yourself better than other men, and set yourself up as their judge. Since you cannot discern motive, you are incapable of judging another. In criticising him, you are passing sentence upon yourself; for you show that you are a participant with Satan, the accuser of the brethren. The Lord says, "Examine yourselves, whether ye be in the faith; prove your own selves." This is our work. "If we would judge ourselves, we should not be judged." 2 Corinthians 13:5; 1 Corinthians 11:31.' *Desire of Ages*, page 314.

'Those who justify their course of action in going to law, and that with their brethren in the church, are acting out the spirit that developed the rebellion in heaven. God calls upon those who have light and are followers of Jesus to represent the perfect model upon which every character should be formed. But men have misrepresented God's character by adopting in their life practice a course of action militating against the truth, while at the same time claiming to be loyal. Some are loyal to the enemy of righteousness, but not to the God of truth.' *Special Testimonies, Series A, No. 12*, page 5.

13. What principle will determine the way we are judged? Matthew 7:2.

NOTE: 'The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." He who takes upon himself the work of judging and criticising others lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard Him as unkind and unmerciful.' *Christian Leadership*, page 59.

'I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonour His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life. I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you.' *Selected Messages, book 3*, page 304.

Lesson 3 July 13-19

‘The day of 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 355-356.

LESSON SCRIPTURE: Revelation 14:6-7.

LESSON AIM: To study what the Bible teaches about the time of the judgement.

Introduction

‘If the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God’s word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, “Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord,” when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the Judge of all the earth: “Depart from Me, ye cursed, into everlasting fire”? Matthew 25:21, 41. Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!’ *Great Controversy*, page 549.

‘He hath appointed a day’

1. How do we know that God appointed a time for the world to be judged? Acts 17:31. Compare Romans 2:16.

NOTE: ‘Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: “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. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.’ *Great Controversy*, page 548.

2. How did Jesus warn about a coming judgement? John 12:48, Matthew 12:36. Compare Acts 24:25.

NOTE: ‘In His teachings Christ sought to impress men with the certainty of the coming judgment and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honoured to the highest degree. There will be no lack of glory and honour. The law of God will be revealed in its majesty; and those who have stood in defiant rebellion against its holy precepts will understand that the law that they have discarded and despised is God’s standard of character.’ *In Heavenly Places*, page 359.

‘The hour of His judgement is come’

3. How did John see God’s warning to all mankind of the time when His judgement commenced? Revelation 14:6-7.

NOTE: ‘It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.’ *Christ’s Object Lessons*, page 310.

‘At the time appointed for the judgment, the close of the 2300 days, in 1844, began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works.” Revelation 20:12. Said the Judge: “All will be justified by their faith and judged by their works.” Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God.’ *The Faith I Live By*, page 211.

4. How are we shown that the judgement takes place before the return of Christ? Revelation 22:11-12.

NOTE: ‘Today angels are watching the development of character; and soon our lives will have to pass in review before God. Soon we shall be weighed in the balances of the sanctuary, and over against our names will be recorded the judgment rendered. And we shall receive the crowning gift of eternal life or be punished with everlasting destruction from the presence of the Lord. We may be unwilling to examine ourselves closely now to see what our spiritual condition is, and whether our hearts are being suitably impressed by the testing message of truth; but that will not make any difference with the work of the Judgment. Its decisions will be rendered just the same; and when the “Son of man shall come in the glory of His Father with His angels,” “He shall reward every man according to his works.”’ *Signs of the Times*, January 7, 1886.

‘When He comes, every case has been decided. Says Jesus: “My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: “Fear God, and give glory to Him; for the hour of His judgment is come.”’ *Great Controversy*, page 352.

‘The judgement was set’

5. What picture was Daniel given of the judgement? Daniel 7:9-10.

NOTE: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), attend this great tribunal.' *The Faith I Live By*, page 209.

6. For what reason were the books opened? Daniel 12:1, Revelation 20:15.

NOTE: 'Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent, and find shelter. No atoning blood will then wash away the stains of sin. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1. When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.' *Christian Experience & Teachings*, page 187.

7. How did Jesus picture this work of investigation? Matthew 22:11-14.

NOTE: 'By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds. It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed. By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. 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.

'Ye shall afflict your souls'

8. How did God picture this time of judgement for His people in the times of ancient Israel? Leviticus 23:27-29.

NOTE: Here is how a Jew describes the significance of the Day of Atonement: 'A horn blast reverberates through the dark reaches of the universe. The angelic hosts, drawn up in array before the throne of God, shudder at the sound. It is the day of judgement. The scrolls of fate roll open before the Lord. In these scrolls every man's hand has written his deeds... God reads the entries and pronounces judgement, fixing the destinies of every human being... Yom Kippur, the last of these days of grace, is a crisis of confession and repentance. As the sun sinks to the horizon, the scrolls of fate roll shut. The destinies of all men... are sealed.' Herman Wouk, *This Is My God*, page 62. The Jews call Yom Kippur (the Day of Atonement) Yom Haddin (the day of judgement).

9. How was the Day of Atonement described in Daniel 8:14? Compare Leviticus 16:16, 33.

NOTE: 'What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. The cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. Then in the great day of final award by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven.' *The Faith I Live By*, page 206.

'Unto two thousand and three hundred days'

10. What prophecy pointed to the time when God's judgement would begin? Daniel 8:14. Compare Daniel 9:25 for the starting date.

NOTE: 'The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of B.C. 457. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed.'" *The Faith I Live By*, page 208.

11. What event was to mark the commencement of the 2300 days, and the 70 weeks which were allocated to the Jews out of it? Daniel 9:25. Compare Ezra 7:8-26 & Ezra 6:14.

NOTE: 'The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time, "unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained. In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.' *Great Controversy*, page 326.

'To seal up the vision'

12. How did God authenticate the 2300-day prophecy? Daniel 9:24.

NOTE: 'Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks, 490 days, having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary...was definitely pointed out.' *Great Controversy*, page 328.

13. Who are the first to be judged? 1 Peter 4:17.

NOTE: 'In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4:17.' *Great Controversy*, page 480.

Lesson 4 July 20-26

'Just and true are Thy ways'

MEMORY VERSE: 'Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.' Romans 3:4.

STUDY HELP: *Reflecting Christ*, page 50.

LESSON SCRIPTURE: Philippians 2:5-11.

LESSON AIM: To study what the Bible teaches about the purpose of the judgement.

Introduction

'As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put

forth every power at his command to win man to co-operate with him in apostasy, and succeeded in bringing rebellion into our world.' *Review & Herald*, April 14, 1896.

'The accuser of our brethren'

1. Who brings the accusations in the judgement? Revelation 12:10.

NOTE: The name 'Satan' itself means 'accuser.'

'The work of Satan as an accuser began in heaven. This has been his work on earth ever since man's fall, and it will be his work in a special sense as we approach nearer to the close of this world's history. As he sees that his time is short, he will work with greater earnestness to deceive and destroy. He is angry when he sees a people on the earth who, even in their weakness and sinfulness, have respect to the law of Jehovah. He is determined that they shall not obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He seeks to accuse and condemn God and all who strive to carry out His purposes in this world in mercy and love, in compassion and forgiveness.' *Christ's Object Lessons*, page 167.

2. How did Satan first bring his accusations against God? Genesis 3:1, 4-5.

NOTE: 'The special work of Satan was to misrepresent the character of God, and in the first effort at man's overthrow he impeached the veracity of God. God had said to them of the forbidden tree, "In the day that thou eatest thereof thou shalt surely die;" but the enemy of all righteousness declared: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan represented God as a deceiver, as one who would debar His creatures from the benefit of His highest gift.' *Signs of the Times*. May 12, 1890.

'If Thou be the son of God'

3. How did Satan seek to continue his warfare when Christ was on earth? Matthew 4:1.

NOTE: 'Mighty issues for the world were at stake in the conflict between the Prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered.' *Desire of Ages*, page 114.

4. What were the main issues in this confrontation between Christ and Satan? Matthew 4:3, 6, 9.

NOTE: 'These first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. 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. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.' *Desire of Ages*, page 118.

'Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:17. Satan can exercise his usurped authority only as God permits. When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan.' *Desire of Ages*, pages 129-130.

'That Thou mightest be justified in Thy sayings'

5. What is the purpose of the judgement? Romans 3:4.

NOTE: It should be clear that God does not require any investigation in order to reach His decision concerning the righteous and the wicked. The purpose of the judgement must therefore be for the enlightenment of His created beings. The fact that God permits His created beings to examine His dealings with His creation, rather than simply proceeding to the execution of His judgements reveals much about His character.

'The working out of the plan of salvation reveals not only to men but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race. In Christ, the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer through whom they are all made secure from apostasy. The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually

unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels unto Him bonds of indissoluble union. Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God.' *The Messenger*, June 7, 1893.

6. Which three groups must finally acknowledge God's justice and right to rule? Philippians 2:10-11.

NOTE: Notice that those in heaven ['things' is a supplied word], those in earth and those 'under the earth', that is, the dead, must finally acknowledge the supremacy of Christ and ascribe glory to God.

'In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made manifest." Revelation 15:3, 4.' *Desire of Ages*, page 58.

'True and righteous are His judgements'

7. Who are present at the first phase of judgement? Daniel 7:9-10.

NOTE: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.' *Great Controversy*, page 479.

'The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth.' *Great Controversy*, page 483.

8. How does the Bible record their verdict? Revelation 19:1-2.

NOTE: 'The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward.'" *Review & Herald*, April 25, 1893.

'Thy judgements are made manifest'

9. What group will next have the opportunity to judge? Revelation 20:4. Compare 1 Corinthians 6:2-3.

NOTE: 'During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the Second Advent. "Judge nothing before the time, until the Lord come." Daniel declares that when the Ancient of days came, "judgment 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 judgment was given unto them." Revelation 20:4. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2, 3. 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.... Satan also and evil angels are judged by Christ and His people. Says Paul, "Know ye not that we shall judge angels?" 1 Corinthians 6:3.' *The Faith I Live By*, page 216.

10. What verdict will the redeemed of earth give? Revelation 15:3-4.

NOTE: '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. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created.' *Great Controversy*, page 670.

‘Every tongue shall confess to God’

11. When will ‘the dead’ have their part in the judgement? Revelation 20:11-13.

NOTE: Notice that the resurrected wicked are called ‘the dead.’ Their resurrection brings them no hope of life. They are the ones described in Philippians 2:10 as ‘under the earth.’

‘Solemn will be the day of final decision. In prophetic vision the apostle John describes it: “I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:11, 12. 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. There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ’s righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.’ *Christ’s Object Lessons*, pages 318-319.

12. How many will finally acknowledge God as their Lord? Romans 14:11-12.

NOTE: ‘As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, “Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints” (Revelation 15:3); and, falling prostrate, they worship the Prince of life. Satan seems paralysed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, “son of the morning;” how changed, how degraded! From the council where once he was honoured, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his. Memory recalls the home of his innocence and purity. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. The time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. He is the object of universal abhorrence. Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavoured to cast upon Jehovah rests wholly upon himself. And now Satan bows down and confesses the justice of his sentence.’ *Maranatha*, page 345.

Lesson 5 July 27-August 2 ‘Every work into judgement’

MEMORY VERSE: ‘For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ Ecclesiastes 12:14.

STUDY HELP: *Great Controversy*, pages 479-491.

LESSON SCRIPTURE: Deuteronomy 30:15-20.

LESSON AIM: To discover what is the basis for the judgement.

Introduction

‘Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. “He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.” “Hereby we do know that we know Him if we keep His commandments.” 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.’ *Christ’s Object Lessons*, page 312.

‘According as his works shall be’

1. How are we shown on what basis people will be judged? Revelation 22:11-12.

NOTE: There is a view, based on a misunderstanding of the word 'reward', that our works do not determine whether we are saved or lost, but only the nature of the reward that we will receive. This view arose from the Calvinistic 'once saved, always saved' teaching, sometimes known as 'the New Theology.' This view teaches that a single profession of belief in Jesus at some stage in the life is all that is needed for eternal life. What happens subsequently will never alter your status as a 'saved' person, though persistence in sin will affect the nature of the reward that you receive. However, the Greek word 'misthos' translated 'reward' literally means 'wages' and, according to Strong's *Analytical Concordance*, can mean both rewards, in the commonly accepted sense, and punishments, according to context.

2. How did Jesus show that one's works determine which resurrection we shall be part of? John 5:28-29.

NOTE: 'It is a pleasing fable that is presented to us in this age that if we only believe in Christ, that is all that is required; works have nothing to do with our acceptance with God. Many trample the law of God under their feet, cherishing in their hearts the delusive thought that it is not binding on them. This is not the truth. In the resurrection all will come forth, they that have done good and they that have done evil, and the fate of each will be decided according as his works have been. All good works spring from genuine faith, and the fruits in the works show the character of the faith. Hence it is by our works that we shall be judged.' *Bible Echo*, January 15, 1889.

'So speak ye and so do'

3. How are we shown that the Ten Commandments will be the standard by which we are judged? James 2:10-12.

NOTE: 'The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14. The apostle James admonishes his brethren: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.' *Great Controversy*, page 482.

4. How does Paul reinforce this teaching? Romans 2:12-13.

NOTE: 'In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16.' *Great Controversy*, page 435.

'The books were opened'

5. In order that men's works may be investigated in the judgement, how are we shown that God keeps records? Daniel 7:10, last part. Compare Ecclesiastes 12:14.

NOTE: 'The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: "The judgment was set, and the books were opened." The Revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.' *Great Controversy*, page 480.

'There is a record also of the sins of men. The secret purposes and motives appear in the unerring register. Every man's work passes in review before God. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.' *The Faith I Live By*, page 210.

6. What book in particular are we told of? Malachi 3:16.

NOTE: 'Oh, how different are the standards by which God and men measure character. God sees many temptations resisted of which the world and even near friends never know, temptations in the home, in the heart. He sees the soul's humility in view of its own weakness; the sincere repentance over even a thought that is evil. He sees the wholehearted devotion to His service. He has noted the hours of hard battle with self, battle that won the victory. All this God and angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name.' *Christ's Object Lessons*, page 403.

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name" (Malachi 3:16). Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God" (Nehemiah 13:14). In the book of God's remembrance every deed of righteousness is immortalised. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" (Psalm 56:8).' *Lift Him Up*, page 327.

'The wages of sin is death'

7. What is the required penalty for sinful deeds? Romans 6:23, first part. Compare James 1:15 & Romans 5:12.

NOTE: 'While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that

pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is “the second death” that is placed in contrast with everlasting life.’ *Great Controversy*, page 544.

‘He who chooses a course of disobedience to God’s law is deciding his future destiny; he is sowing to the flesh, earning the wages of sin, even eternal destruction, the opposite of life eternal. Submission to God and obedience to His holy law bring the sure result. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3.’ *The Faith I Live By*, page 71.

8. How may we escape the rightful penalty for our sins? Isaiah 53:5-6.

NOTE: ‘The death of the spotless Son of God testifies that “the wages of sin is death,” that every violation of God’s law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.’ *Great Controversy*, page 539.

‘Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. “With His stripes we are healed.”’ *Desire of Ages*, page 25.

‘That your sins may be blotted out’

9. How may those sins we have committed not be held against us in the time of judgement? Acts 3:19.

NOTE: ‘All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.’ *The Faith I Live By*, page 212.

10. How does John explain that we may have confidence towards God? 1 John 3:21-22. Consider 1 John 4:16-17.

NOTE: ‘Supreme love for God and unselfish love for one another, this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. “We love Him, because He first loved us.” In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. John strove to lead the believers to understand the exalted privileges that would come to them through the exercise of the spirit of love. This redeeming power, filling the heart, would control every other motive and raise its possessors above the corrupting influences of the world. And as this love was allowed full sway and became the motive power in the life, their trust and confidence in God and His dealing with them would be complete. They could then come to Him in full confidence of faith, knowing that they would receive from Him everything needful for their present and eternal good. “Herein is our love made perfect,” he wrote, “that we may have boldness in the day of judgment: because as He is, so are we in this world.”’ *Acts of the Apostles*, page 551.

‘According to his works’

11. How did Jesus picture the judgement? Matthew 25:40, 45-46.

NOTE: ‘At the day of judgment, those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things which are generally overlooked that they are rewarded. “I was an hungered, and ye gave Me meat,” He says. “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me”’ *Lift Him Up*, page 346.

12. How does Paul assure us that the outcome of the judgement will depend on our deeds? Romans 2:6. Read verses 2-9.

NOTE: ‘He [Paul] clearly showed that it is man’s duty to live a life of sobriety and temperance, keeping the passions under the control of reason, in conformity to God’s law, and preserving the physical and mental powers in a healthy condition. He declared that there would surely come a day of judgment when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favour of God or to deliver him from the results of sin. He showed that this life is man’s time of preparation for the future life. Should he neglect present privileges and opportunities he would suffer an eternal loss; no new probation would be given him.’ *Acts of the Apostles*, page 423.

Lesson 6 August 3-9

‘Then shall He sit upon the throne of His glory’

MEMORY VERSE: 'So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.' Matthew 13:49.

STUDY HELP: *Christ's Object Lessons*, pages 122-123.

LESSON SCRIPTURE: Matthew 7:21-23.

LESSON AIM: To study what Jesus taught about the judgement in His parables.

Introduction

'These parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction.' *Christ's Object Lessons*, page 123.

'Likened unto ten virgins'

1. What distinguished those virgins who were accepted at the marriage from those who were not? Matthew 25:3-4.

NOTE: 'The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. The oil is a symbol of the Holy Spirit. . . In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.' *Christ's Object Lessons*, pages 406, 408.

2. What words of rejection were uttered by the Lord? Matthew 25:12.

NOTE: 'Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship.' *Christ's Object Lessons*, page 413.

'He delivered unto them His goods'

3. How did the master determine how to distribute his goods among his servants? Matthew 25:15.

NOTE: 'To His servants Christ commits "His goods", something to be put to use for Him. He gives "to every man his work." Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God. The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Corinthians 12:8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised.' *Christ's Object Lessons*, pages 326-327.

'The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.' *Christ's Object Lessons*, page 328.

4. Why were two of the three servants commended? Matthew 25:19-23.

NOTE: 'Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life.' *Christ's Object Lessons*, page 353.

5. Why was the third servant rejected? Matthew 25:26, 30.

NOTE: 'It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven. "He that is faithful in that which is least is faithful also in much." Luke 16:10. The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life. There are really no nonessentials in the Christian's life. Our character building will be full of peril while we underrate the importance of the little things.' *Christ's Object Lessons*, page 355-356.

'Sheep and goats'

6. How are we shown that the judgement is a separating process? Matthew 25:31-33. Compare Matthew 13:47-49.

NOTE: 'There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before His hearers the judgment work: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.'" *Faith & Works*, page 44.

'As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges but have not improved them will, under one pretext or another, go out from us.' *Testimonies*, volume 6, page 400.

7. What was the determining factor in this picture of the judgement? Matthew 25:40, 45.

NOTE: 'Every deed, small and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognised. The cup of cold water offered, the prison visited, the hungry fed, each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God.' *Sons & Daughters of God*, page 361.

'A wedding garment'

8. What were all the guests required to do when attending the King's wedding feast? Consider Matthew 22:11-12.

NOTE: 'This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. 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.

9. How did Jesus show that the judgement will accept some and reject others? Matthew 22:14.

NOTE: 'The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness. Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.' *Christ's Object Lessons*, page 312.

'The strait gate'

10. How did Jesus show that effort is required on the Christian's part to enter the kingdom of heaven? Luke 13:24.

NOTE: The marginal reading for 'strive' is: 'Strive as in agony.'

'To man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality, yet it is God that supplies the efficiency. No human being can be saved in indolence. The Lord bids us, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.' *Counsels to Parents, Teachers & Students*, page 366.

11. How did Jesus teach that a day will come when it will be too late to enter the kingdom? Luke 13:25-27.

NOTE: 'When we read that many will seek to enter in and shall not be able, then we want to understand what we shall do in order to succeed. This to us is a mournful statement, that there are those who will fail to enter in at the strait gate because they only **seek** to enter in, and do not **strive**.' *In Heavenly Places*, page 263.

'We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with an intensity that is proportionate to the value of the prize before us. It is not money or lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their sufficiency, will receive this gift.' *My Life Today*, page 340.

'The fig tree'

12. What did the farmer expect to find on his fig tree? Luke 13:6.

NOTE: 'Under the symbol of the fig-tree, Christ represents, not the Jews only, but all who have neglected to improve the gifts of Heaven. He has bestowed upon us greater blessings than were granted to His ancient people, and He claims of us fruit corresponding to the gifts bestowed. What is this fruit? It is a pure and holy character; godliness, self-denial for others' good, meekness and lowliness of heart. Jesus claims penitence, faith, and obedience. He came to leave for men a perfect model of character. He was obedient to all the requirements of his Father. If we follow Him, we shall in our life carry out the precepts of God's holy law.' *Historical Sketches*, page 180.

13. What verdict did the farmer reach concerning his unfruitful tree? Luke 13:7.

NOTE: 'Consider, I pray you, the solemn lesson of this parable. The dresser of the vineyard pleads for a respite for the doomed fig-tree; but if it still bear no fruit, he himself declares, "After that thou shalt cut it down." May not this be the position of some now before me? May they not be even now receiving the last trial? The divine illumination, the example of perfect goodness, are granted us. From time to time, new opportunities, new lessons, are given. And what will be the result? If we are careless and neglectful, we know not how soon the word may be spoken of us, "Cut it down; why cumbereth it the ground?"' *Historical Sketches*, page 180.

14. How does the parable illustrate the patience and mercy of the Lord towards His unfruitful people? Luke 13:8-9.

NOTE: 'In the parable the dresser of the vineyard does not question the sentence that the tree, if it remained fruitless, should be cut down; but he knows and shares the owner's interest in that barren tree. Nothing could give him greater joy than to see its growth and fruitfulness. He responds to the desire of the owner, saying, "Let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well." The gardener does not refuse to minister to so unpromising a plant. He stands ready to give it still greater care. He will make its surroundings most favourable, and will lavish upon it every attention. The owner and the dresser of the vineyard are one in their interest in the fig tree. So the Father and the Son were one in their love for the chosen people. Christ was saying to His hearers that increased opportunities would be given them. Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world.' *Christ's Object Lessons*, pages 215-216.

Lesson 7 August 10-16

'True and righteous are His judgements'

MEMORY VERSE: 'For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?' 1 Peter 4:17.

STUDY HELP: *Desire of Ages*, page 58.

LESSON SCRIPTURE: Revelation 22:10-15.

LESSON AIM: To study the three different stages in the judgement.

Compiler's note: Just as in man's courts, God's judgement involves three stages: investigation of evidence; verdict of guilt or innocence; and the pronouncement and execution of the sentence. The Bible uses the word 'judgement' for all these three stages and we should not be misled into applying the word to only one phase of the judgement.

Introduction

'In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. The whole universe will have become witnesses to the nature and results of sin.' *The Faith I Live By*, page 71.

'God shall bring every work into judgement'

1. What investigation is required in order to determine the outcome of the judgement? Daniel 7:10.

NOTE: 'It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.' *Christ's Object Lessons*, page 310.

2. Who are present when the books are opened for investigation? Daniel 7:10.

NOTE: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.' *Great Controversy*, page 479.

3. What is contained in these books? Ecclesiastes 12:14.

NOTE: 'God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce? Parents, answer the question! What kind of picture will the great Master Artist make of you in the records of heaven? We must decide this now. Hereafter, when death shall come, there will be no time to straighten the crooked places in the character.' *Child Guidance*, page 562.

'Let everyone who professes the name of Christ consider the fact that he must meet every act of injustice, give an account for every harsh word, at the judgment seat of Christ. It will not be pleasant to review the words that have been spoken that have wounded and bruised souls, to review the decisions that have worked against souls for whom Christ died. Every action will come into judgment, and the spirit that prompted it will be made manifest. The fruit of every selfish, arbitrary exaction will be made plain, and men will see the results of their doings even as God sees them. They will see that they have turned precious souls out of the right path by dealing with them in an un-Christlike manner. We are living in the great Day of Atonement, and it is now time that everyone should repent before God, confess his sins, and by living faith rest upon the merit of a crucified and living Saviour.' *Testimonies to Ministers*, page 224.

'We shall judge angels'

4. How does the Bible record the second phase of investigation in the judgement? Revelation 20:4, first part.

NOTE: Some translations render the phrase 'judgement was given unto them' as 'they were given authority to judge.'

'After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgement upon the wicked dead.' *Early Writings*, page 52.

5. How does Paul speak of the scope of this judgement? 1 Corinthians 6:2-3. Consider 2 Peter 2:4, Jude v.6.

NOTE: 'During the thousand years between the first and the second resurrection, the judgement of the wicked takes place. 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. Says Paul, "Know ye not that we shall judge angels?" And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude v.6.' *The Faith I Live By*, page 354.

'Every knee shall bow'

6. How does the Bible depict the final stage in this investigation? Revelation 20:11-13.

NOTE: 'As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart, all appear as if written in letters of fire.' *Great Controversy*, page 666.

7. Why is it essential that even the wicked have the opportunity to see what is recorded in the books of heaven? Philippians 2:10-11.

NOTE: '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. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings 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.'" *Great Controversy*, page 670.

'The judgment of God is according to truth'

8. How does the Bible record the verdict of God's judgement? Revelation 22:12.

NOTE: 'In the great judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, the word will judge him.' *Youth's Instructor*, June 14, 1894.

9. How are we shown that this verdict is pronounced before Christ returns? Revelation 22:13.

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.' *Early Writings*, page 48.

'According as his work shall be'

10. What is the outcome of the judgement for those judged to be righteous and holy? Revelation 22:14.

NOTE: It is not surprising that this verse has been subverted by two minor changes in a few Greek manuscripts. Those versions which follow these corrupted manuscripts thus conceal the terms for right of entry to the City of God. 'Let none of us entertain the thought that it is of little moment whether we heed the commandments of God, or pass them by with indifference. When the great books of Judgement are opened, and the motives of every heart are laid bare, there will be no excuse for those who trifle with God's plain words. "The wages of sin is death." This is the awful and inevitable sentence pronounced upon the transgressor. But the righteous shall enter into life. Says the Son of God, "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city.'" *Signs of the Times*, January 6, 1888.

11. What is the sentence pronounced upon those judged to be unjust and filthy? Matthew 25:41.

NOTE: The Greek word translated 'everlasting' ['aionios' from 'aion' meaning an indefinite time] varies its meaning according to whom it applies. When applied to God, it means 'eternal.' When applied to mortals, however, it only means 'lifelong.'

'Men may succeed in concealing their transgression from their fellow men, but they will no less surely reap the result, in suffering, disease, imbecility, or death. And beyond this life stands the tribunal of the judgment, with its award of eternal penalties. "They which do such things shall not inherit the kingdom of God," but with Satan and evil angels shall have their part in that "lake of fire" which "is the second death." Galatians 5:21; Revelation 20:14.' *Patriarchs & Prophets*, page 461.

'To execute judgement upon all'

12. How is the punishment of the unjust and filthy described? Revelation 20:15. Compare Revelation 21:8.

NOTE: 'While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life. 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. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations.' *The Faith I Live By*, page 72.

13. How is the reward of the righteous described? Isaiah 64:4. Compare 1 Corinthians 2:9. Read Revelation 20 & 21.

NOTE: 'There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in "the beauty of the Lord our God," what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil.

He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting, in the vast universe behold "God's name writ large," and not in earth or sea or sky one sign of ill remaining. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. 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.' *The Faith I Live By*, page 364.

Lesson 8 August 17-23

'The hour of His judgement is come'

MEMORY VERSE: 'And I saw another angel fly 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, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' Revelation 14:6-7.

STUDY HELP: *The Faith I Live By*, page 90.

LESSON SCRIPTURE: Revelation 14:6-6-13.

LESSON AIM: To study the warning of His judgement that God has given to the world.

Introduction

'The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon, none know how soon, it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behoves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.' *The Faith I Live By*, page 211.

'I saw another angel fly in the midst of heaven'

1. How does God represent in prophecy His warning to mankind of the beginning of His judgement? Revelation 14:6-7.

NOTE: 'This message is declared to be a part of "the everlasting gospel." 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.

'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 judgment.' *Great Controversy*, page 355.

2. What is especially significant about this message? Revelation 14:7. Contrast Acts 24:25.

NOTE: '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 judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfilment of these prophecies.' *Great Controversy*, page 355.

'Fear God'

3. What response does God require of mankind in view of the fact that His judgement has begun? Revelation 14:7 first part.

NOTE: 'By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.' *Great Controversy*, page 436.

4. How did Solomon explain the importance of fearing God? Ecclesiastes 12:13-14.

NOTE: 'We know that we love and fear God when we keep His commandments, when we are seeking to walk in God's way. When we are searching carefully for His counsel and guidance, and instruction in His word, we will not try to make of none effect the words of Jesus Christ, but will try to get beneath the surface, and will try to understand the deep spiritual meanings, and seek by holy endeavour, day by day, to follow the example of obedience of the Lord Jesus Christ.' *Sabbath School Worker*, January 1, 1891

'Worship Him that made heaven and earth'

5. To whom is mankind's worship due? Revelation 14:7, last part.

NOTE: 'The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things." Revelation 4:11.' *Great Controversy*, page 436.

6. What method has God devised for mankind to worship Him as Creator? Exodus 20:8-11. Genesis 2:1-3.

NOTE: 'In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.' *Great Controversy*, page 53.

'Babylon is fallen'

7. What announcement accompanies the call for all mankind to worship their Creator? Revelation 14:8.

NOTE: 'The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel, the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15.' *Great Controversy*, page 382.

8. How is Babylon depicted in the book of Revelation? Revelation 18:3-6.

NOTE: 'In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman, a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.' *Great Controversy*, page 381

'Poured out without mixture'

9. What solemn warning is give to mankind? Revelation 14:9-11.

NOTE: 'The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin that calls down the wrath of God unmixed with mercy must be of the most heinous character. Is the world to be left in darkness as to the nature of this sin? Most assuredly not. God does not deal thus with His creatures. His wrath is never visited upon sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that man may know why these judgments are to be inflicted, and may have opportunity to escape them.' *Signs of the Times*, November 1, 1899.

10. What is meant by the wrath of God? Revelation 15:1, Revelation 16:1. Read the whole of Revelation 16.

NOTE: 'When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the Revelator, in describing those terrific scourges: "There fell a

noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” The sea “became as the blood of a dead man: and every living soul died in the sea.” And “the rivers and fountains of waters . . . became blood.” Terrible as these inflictions are, God’s justice stands fully vindicated. The angel of God declares: “Thou art righteous, O Lord, . . . because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In the plague that follows, power is given to the sun “to scorch men with fire. And men were scorched with great heat.” Verse 8, 9. These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.’ *Maranatha*, page 267.

‘Here are they’

11. How are God’s faithful people described at this time? Revelation 14:12.

NOTE: ‘The result of an acceptance of these messages is given in the Word: “Here are they that keep the commandments of God, and the faith of Jesus.” In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: “As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ.” And he says that “the doers of the law shall be justified.” Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for “without faith it is impossible to please Him.” And “whatsoever is not of faith is sin.” Hebrews 11:6; Romans 14:23.’ *Great Controversy*, page 435.

12. What reassurance does John give to those who face the prospect of God’s judgement? 1 John 4:16-17.

NOTE: ‘The love of the world separates from God. “If any man love the world, the love of the Father is not in him.” It is impossible for any to discern the truth while the world has their affections. The world comes between them and God, beclouding the vision and numbing the sensibilities to such a degree that it is impossible for them to discern sacred things. God calls upon such: “Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.” Those who have stained their hands with the pollution of the world are required to cleanse themselves from its stains. Those who think they can serve the world and yet love God are double-minded. But they cannot serve God and mammon. They are men of two minds, loving the world and losing all sense of their obligation to God, and yet professing to be Christ’s followers. They are neither the one thing nor the other. They will lose both worlds unless they cleanse their hands and purify their hearts through obedience to the pure principles of truth. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” “Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.”’ *Testimonies, volume 1*, page 530.

Lesson 9 August 24-30 ‘Ye shall afflict your souls’

MEMORY VERSE: ‘For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.’ Leviticus 16:30.

STUDY HELP: *Great Controversy*, pages 417-420.

LESSON SCRIPTURE: Leviticus 16.

LESSON AIM: To study how the judgement was depicted in the sanctuary.

Introduction

‘The intercession of Christ on man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross... We are now living in the great Day of Atonement. All who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart.’ *God’s Amazing Grace*, page 69.

‘Remission of sins’

1. What provision was made for sin through the sanctuary service? Leviticus 4:2-4, 27-29.

NOTE: ‘The penitent Israelite found a suitable bull calf without blemish (Leviticus 4:2-4), which he realised God had provided in the first place (Psalm 50:10), and presented this innocent creature as his substitute. Under priestly guidance, he bound and threw his victim in the designated place, “north of the altar,” and before the veil into the Holy Place. Turning its face towards the west, he laid both his hands on its head between its horns, leaning his full weight upon it, and silently confessed his specific sins to God (Leviticus 5:5, Numbers 5:6-7) . This “laying on of hands” is very important, for it indicates that the penitent was transmitting his sins to his victim, to which he delegated his responsibility to deal with them. In this way he symbolically

transferred his guilt to the blameless victim, which, because it was his representative, was ready to die in his place (cf. Leviticus 16:21, Isaiah 53:4-5). Taking a knife, he slit its throat.' Hardinge: *With Jesus in His Sanctuary*, page 401.

2. How did this shedding of blood release the penitent sinner from his guilt? Hebrews 9:22.

NOTE: 'Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." Leviticus 17:11. The broken law of God demanded the life of the transgressor.' *Great Controversy*, page 418.

'The blood of Jesus Christ His Son cleanseth us from all sin'

3. How was Israel shown that the record of guilt remained even after the sin was confessed? Leviticus 4:34, Leviticus 4:17.

NOTE: 'In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood.' *Patriarchs & Prophets*, page 347. 'The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.' *Great Controversy*, page 418.

4. What other method was given for demonstrating the transfer of sin from the sinner to the sanctuary? Leviticus 6:25-26.

NOTE: When the offering was for a ruler or for one of the people, the blood was not taken into the Holy Place, but the flesh was to be eaten by the priest who officiated at the altar of sacrifice, as the Lord directed Moses. 'The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.'

'In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolised the transfer of the sin from the penitent to the sanctuary.' *Great Controversy*, page 418.

'He shall make an atonement for the Holy Place'

5. What was the purpose of the Day of Atonement? Leviticus 16:16.

NOTE: Notice that the atonement was for the Holy Place, for the Tabernacle of the Congregation, which had become defiled with all the confessed and repented sins transferred to it under the symbols of flesh and blood. It was the Tabernacle, and specifically the Holy Place which had become defiled as the confessed and repented sins of the people had been transferred from the sinner to the sanctuary through the symbols of the flesh and blood of the sacrifice.

'What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. The cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. Then in the great day of final award by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven.' *The Faith I Live By*, page 206.

6. What call to readiness was made before the Day of Atonement? Leviticus 23:24.

NOTE: 'On the first day of Tishri the Lord established the Feast of Trumpets. As its name suggests, the blare of the shofar, or ram's horn, started by the priests and swelled on the lips of every Israelite who chose to make the call, alerted the people to the approaching crisis on Yom Kippur, the Jewish name for the Day of Atonement. Israel was taught that ten days later on "Cover-up Day", the meaning of Yom Kippur, the Divine Judge, having scrutinised each case as a shepherd examines his sheep, would pass sentence. Henri Daniel-Roos reminds us that during these "ten days of penitence" "many pious Jews prepared themselves for these moving ceremonies by fasting, praying and ritual ablutions, and even by making a retreat. The Day of Atonement, Yom Kippur, was so important that if a man simply spoke of 'the day' [compare Hebrews 10:25], everyone knew that he meant this particular day.'" Hardinge: *With Jesus in His Sanctuary*, page 507.

7. What were the people of Israel required to do in preparation for the Day of Atonement? Leviticus 16:29-31.

NOTE: 'In the typical day of atonement, every man was required to afflict his soul before God. He was not to afflict the souls of others, but the work was between God and his own soul. The same work of self-examination and humiliation is required of each of us now; and I entreat you to make thorough work for eternity. "Seek ye the Lord while He may be found; call ye upon Him while He is near.'" *Signs of the Times*, May 29, 1884.

'Ye shall afflict your souls'

8. What two groups were revealed on the Day of Atonement? Leviticus 23:27-29.

NOTE: 'In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.' *Great Controversy*, page 489.

9. What was the fate of those who refused to afflict their souls? Leviticus 23:29.

NOTE: The words 'cut off' imply destruction.

'In this great day of atonement our work is that of heart-searching, of self-abasement, and confession of sin, each humbling his own soul before God, and seeking pardon for himself individually. Anciently every one that did not on the Day of Atonement afflict his soul was cut off from the people. God would have us work out our own salvation with fear and trembling. If each will search and see what sins are lurking in his own heart to shut out Jesus, he will find such a work to do that he will be ready to esteem others better than himself. He will no longer seek to pluck the mote out of his brother's eye while a beam is in his own eye.' *Historical Sketches*, page 213.

'The judgement was set'

10. What link does prophecy make between the cleansing of the sanctuary and the time of judgement? Compare Daniel 7:9-14 with Daniel 8:13-14.

NOTE: The four great prophecies of Daniel [Daniel 2, Daniel 7, Daniel 8-9 and Daniel 11-12] cover similar ground. All picture the oppression of God's people by a succession of evil powers and all culminate with the establishment of the kingdom of God. This event is variously pictured as: the stone cut out without hands which symbolises the setting up of God's kingdom [Daniel 2:44-45]; the judgement that removes dominion from the persecutors of God's people and gives the kingdom to the saints [Daniel 7:12, 27]; the cleansing of the sanctuary [Daniel 8:14] which brings to an end the evil activity of the 'exceeding great horn' [Daniel 8:25-26]; and Michael standing up for His people and delivering them [Daniel 12:1], bringing to an end the activity of the King of the North [Daniel 11:45].

'In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement, a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment.' *Great Controversy*, page 352.

11. How did John see the commencement of the cleansing of the sanctuary in vision? Revelation 11:19.

NOTE: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement.' *Great Controversy*, page 433.

'Then shall the sanctuary be cleansed'

12. What prophecy did God give to reveal the time when the antitypical Day of Atonement would commence? Daniel 8:14.

NOTE: 'The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. The cleansing of the sanctuary involves a work of investigation, a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works.' *The Faith I Live By*, page 207.

13. What event began this, the longest of the Bible's time prophecies? Daniel 9:24-25. Compare Ezra 6:14, Ezra 7:8.

NOTE: 'In the seventh chapter of Ezra the decree is found, verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.' *Great Controversy*, page 326.

Lesson 10 August 31-September 6 'Judgment was given unto them'

MEMORY VERSE: 'Know ye not that we shall judge angels? How much more things that pertain to this life?' 1 Corinthians 6:3.

STUDY HELP: *Great Controversy*, pages 660-661.

LESSON SCRIPTURE: Revelation 20:4-6, 1 Corinthians 6:2-3.

LESSON AIM: To study the judgement that takes place during the thousand years after Christ's return.

Introduction

'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.' *Great Controversy*, page 660.

'In My Father's house'

1. Where has Jesus promised to take His people when He returns? John 14:2-3. See Isaiah 32:17-18.

NOTE: 'A fear of making the future inheritance seem too material has led many to spiritualise away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. In the Bible the inheritance of the saved is called a country. 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. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isaiah 60:18.' *The Faith I Live By*, page 368.

2. What condition did Christ place upon being with Him? John 12:26.

NOTE: 'The mansions Jesus has gone to prepare are to receive only those who are true, who are pure, who love and obey His words. If we would enjoy eternal bliss, we must cultivate religion in the home. Peace, harmony, affection, and happiness should be perseveringly cherished every day, until these precious things abide in the hearts of those who compose the family. That which will make the character lovely in the home is that which will make it lovely in the heavenly mansions. If we manifest the character of Christ here, keeping all the commandments of God, we shall be cheered and blessed with glimpses of the pleasant home in the mansions Jesus has gone to prepare.' *The Faith I Live By*, page 279.

'I saw thrones and they sat upon them'

3. What will the saints be doing when Jesus takes them to heaven to be with Him? Revelation 20:4.

NOTE: 'Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own "new name" (Revelation 2:17), and the inscription, "Holiness to the Lord." In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skilful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Revelation 1:5, 6.' *Great Controversy*, page 645.

4. What promise did Jesus make to those who avail themselves of the Gospel power to overcome in the battle with temptation? Revelation 3:21.

NOTE: 'The Lord revealed to John what is the condition of nearness in His kingdom. "To him that overcometh," Christ said, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, . . . and I will write upon him My new name." Revelation 3:21, 12. So Paul the apostle wrote, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Timothy 4:6-8.' *Desire of Ages*, page 549.

‘Judgement was given unto them’

5. What will the saints be doing during this period of one thousand years? Revelation 20:4, first part.

NOTE: ‘During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the Second Advent. "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, "judgment 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 judgment 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.’ *Great Controversy*, page 660.

6. How did Paul speak of this time of judgement? 1 Corinthians 6:2.

NOTE: ‘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.’ *Great Controversy*, page 660.

‘Ye also shall sit upon twelve thrones, judging’

7. What promise did Christ make to His faithful followers? Matthew 19:28.

NOTE: ‘What a promise is this! Christ's faithful ones are to be sharers with Him in the kingdom He has received from His Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under His direction, are to administer the affairs of His kingdom.’ *Review & Herald*, July 4, 1907.

8. How did Jesus explain the qualification to share with him in the work of judgement? Matthew 19:29-30.

NOTE: ‘God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of Him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves. God does not accept men because of their capabilities, but because they seek His face, desiring His help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," He declares, "even to him that is poor and of a contrite spirit, and trembleth at My word." He accepts and communes with His lowly, unpretentious followers; for in them He sees the most precious material, which will stand the test of storm and tempest, heat and pressure. Our object in working for the Master should be that His name may be glorified in the conversion of sinners. Those who labour to gain applause are not approved of God.’ *Review & Herald*, July 4, 1907.

‘We shall judge angels’

9. Besides the wicked of this earth, who else will the righteous be called upon to judge? 1 Corinthians 6:3.

NOTE: ‘Satan also and evil angels are judged by Christ and His people. Says Paul: "Know ye not that we shall judge angels?" Verse 3. And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgement of the great day." Jude 6.’ *Great Controversy*, page 661.

10. How did Peter speak of this time when angels will be judged? 2 Peter 2:4.

NOTE: The word translated ‘hell’ in this verse is ‘tartaroo’. It means a place of darkness, a dark abyss. It carries no concept of fire or even torment. This word is only used this once in the New Testament, in connection with the casting out of the rebellious angels from heaven. The parallel passage in Jude v.6 simply uses the word ‘darkness.’

‘The earth looked like a desolate wilderness. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns. Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. Large trees had been uprooted and were strewn over the land. Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused...During this time, Satan suffers extremely. Since his fall his evil traits have been in constant exercise. But he is then to be deprived of his power, and left to reflect upon the part which he has acted since his fall, 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 all the sins that he has caused to be committed.’ *Maranatha*, page 313.

‘Thy judgements are made manifest’

11. What quality is required for someone to be a judge? Hebrews 10:38. Compare Genesis 6:8-9.

NOTE: ‘God wants unselfish, just men, whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. "Thou that honour me, I will honour," saith the Lord.’ *1888 Materials*, page 1261.

12. What does it mean to be just? Proverbs 20:7, first part, Proverbs 24:16, Isaiah 26:7, Hosea 14:9.

NOTE: 'A Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over. He may be criticised, he may be tested, but his unbending integrity will shine forth like pure gold. He is a blessing to all connected with him, for his word is trustworthy. He is a man who will not take advantage of his neighbour. He is a friend and benefactor to all, and his fellow men put confidence in his counsel. A truly honest man will never take advantage of weakness and incompetence in order to fill his own purse.' *My Life Today*, page 330.

13. What hymn of praise will arise as God's people recognise the justice and truthfulness of God throughout the great controversy with Satan? Revelation 15:3-4.

NOTE: "'Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.'" Verse 4. 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. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings 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.'" *Great Controversy*, page 670.

Lesson 11 September 7-13

'A great white throne'

MEMORY VERSE: 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.' Revelation 20:12.

STUDY HELP: *Great Controversy*, pages 662-673.

LESSON SCRIPTURE: Revelation 20:7-15.

LESSON AIM: To study the final phase of the judgement.

Introduction

'Invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government, and executes justice upon those who have transgressed His law and oppressed His people. As the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed.' *The Faith I Live By*, page 356.

'The resurrection of damnation'

1. When is the time for the resurrection of the wicked? Revelation 20:5, first part.

NOTE: The first part of this verse is a parenthetical comment. The last part of verse 5 resumes the topic of verse 4 and really should be part of verse 6.

'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.

2. How did Jesus speak of this second resurrection? John 5:28-29.

NOTE: 'What a spectacle! What a scene! At the first resurrection all came forth in immortal bloom; but at the second the marks of the curse are visible on all. The kings and noblemen of the earth, the mean and low, the learned and unlearned, come forth together. All behold the Son of man; and those very men who despised and mocked Him, who put the crown of thorns upon His sacred brow, and smote Him with the reed, behold Him in all His kingly majesty. Those who spat upon Him in the hour of His trial now turn from His piercing gaze and from the glory of His countenance. Those who drove the nails through His hands and feet now look upon the marks of His crucifixion. Those who thrust the spear into His side behold the marks of their cruelty on His body. And they know that He is the very one whom they crucified and derided in His expiring agony. And then there arises one long protracted wail of agony, as they flee to hide from the presence of the King of kings and Lord of lords.' *Early Writings*, page 292

'Satan shall be loosed out of his prison'

3. What effect does this second resurrection have upon Satan? Revelation 20:7-8.

NOTE: 'Satan again commenced his work. He passed around among his subjects, and made the weak and feeble strong, and told them that he and his angels were powerful. He pointed to the countless millions who had been raised. There were mighty warriors and kings who were well skilled in battle and who had conquered kingdoms. And there were mighty giants and valiant men who had never lost a battle. There was the proud, ambitious Napoleon, whose approach had caused kingdoms to tremble. There stood men of lofty stature and dignified bearing, who had fallen in battle while thirsting to conquer. As they come forth from their graves, they resume the current of their thoughts where it ceased in death. They possess the same desire to conquer which ruled when they fell. Satan consults with his angels, and then with those kings and conquerors and mighty men. Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves.' *Early Writings*, page 293.

4. How does Peter describe the character of Satan? 1 Peter 5:8.

NOTE: '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. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding.' *Great Controversy*, page 663.

'They compassed the camp of the saints about'

5. What shows that neither Satan nor his followers have changed in their attitude to Christ and His people? Revelation 20:9, first part.

NOTE: 'Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle. There are many skilful men in that vast army, and they construct all kinds of implements of war. Then with Satan at their head, the multitude move on. Kings and warriors follow close after Satan, and the multitude follow after in companies. Each company has its leader, and order is observed as they march over the broken surface of the earth to the Holy City.' *Early Writings*, page 293.

6. How is this gathering of the nations described by Zephaniah? Zephaniah 3:8.

NOTE: 'In that vast throng are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.' *Maranatha*, page 338.

'From whose face the earth and the heaven fled away'

7. What occurs to bring to an end Satan's attempt to assault the beloved city? Revelation 20:11.

NOTE: 'Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.' *Great Controversy*, page 665.

8. How did the prophet Joel picture these scenes? Joel 3:12-14. See marginal reading for 'decision.'

NOTE: The verse is not saying that people in the valley are making their decisions but that God has brought them there to make known His decision concerning them. The Hebrew word literally means 'cutting'. It is used for threshing which divides the wheat from the chaff.

'What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene.' *Faith & Works*, page 17.

'The books were opened'

9. What is the basis of the judgement of the wicked? Revelation 20:12-13.

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*, page 318.

10. How complete is this record of men's deeds? Ecclesiastes 12:14. Compare Matthew 12:36-37.

NOTE: 'As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart, all appear as if written in letters of fire.' *Great Controversy*, page 666.

'The second death'

11. What sentence is carried out upon the wicked? Revelation 20:9, last part, Revelation 20:15. Compare Revelation 21:8.

NOTE: "The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." "Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup." Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass, a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men, "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8. The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." *Great Controversy*, pages 672-673

12. How are we shown that Satan himself shares the fate of his followers? Revelation 20:10.

NOTE: The Greek words translated 'forever and ever' in this verse literally translate as 'unto the ages of the ages.' When applied to God, the phrase should indeed be translated as 'forever and ever.' For created beings, however, 1st century Greek usage of this phrase does not require the meaning 'everlasting.' It simply means a period of time of indefinite length, but no farther than the nature of the subject allows. Since the devil does not possess inherent immortality (see 1 Timothy 6:14-16), this phrase can legitimately be understood thus: 'as long as he is capable of suffering.'

'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.' *Great Controversy*, page 673.

13. How are we shown that death itself will be ended once this judgement is over? Revelation 20:14. Compare Revelation 21:4.

NOTE: 'Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying: "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6. While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Psalm 84:11. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.' *Great Controversy*, pages 673-674.

Lesson 12 September 14-20

'Affliction shall not rise up the second time'

MEMORY VERSE: 'What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time.' Nahum 1:8..

STUDY HELP: *Great Controversy*, pages 674-678..

LESSON SCRIPTURE: Isaiah 35.

LESSON AIM: To study what will happen when judgement is over.

Introduction

'In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonour to God, will now vindicate His love and establish His honour before the universe. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time." Nahum 1:9. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them.' *The Faith I Live By*, page 71.

'Never shalt thou be any more'

1. How does David describe the end of the wicked? Psalm 37:10.

NOTE: 'The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion. Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1), Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, "Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . Thou shalt be a terror, and never shalt thou be any more." Then "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;" "they shall be as though they had not been." Ezekiel 28:6-19; Psalm 37:10; Obadiah 16.' *Desire of Ages*, page 763.

2. What promise is given us that sin will never again arise to disrupt God's universe? Nahum 1:8.

NOTE: 'Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.' *Desire of Ages*, page 26.

'No more death'

3. Because sin will be gone for ever, what also will be gone? Revelation 21:4, Revelation 7:16-17.

NOTE: 'The earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will Jesus place his throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus desires to give His children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness.' *Bible Echo*, June 1, 1892.

4. How does Isaiah picture the sinless state? Isaiah 35:5-6. Compare Isaiah 33:24 & Isaiah 29:18.

NOTE: 'The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognise, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love'. *That I May Know Him*, page 362.

'No more curse'

5. What further consequence of sin will be gone forever? Revelation 22:3, first part.

NOTE: 'The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God" (Psalm 90:17), in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.' *God's Amazing Grace*, page 360.

6. What happened to the earth as a result of the curse? Genesis 3:17-19. Compare Isaiah 24:4 & Hebrews 1:10-12.

NOTE: 'Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him rule over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree. And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan of man's recovery from the ruin and degradation of sin.' *Patriarchs & Prophets*, 59-60.

‘What are these wounds?’

7. What single reminder of sin will remain? Zechariah 13:6. Compare Habakkuk 3:4, margin.

NOTE: ‘One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, “He had bright beams [margin] coming out of His side: and there was the hiding of His power.” That pierced side whence flowed the crimson stream that reconciled man to God--there is the Saviour’s glory, there “the hiding of His power.” “Mighty to save,” through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. And the tokens of His humiliation are His highest honour; through the eternal ages the wounds of Calvary will show forth His praise and declare His power.’ *My Life Today*, page 350.

8. What song of praise to Christ is already sung in heaven? Revelation 5:9-14.

NOTE: ‘The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore, humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father’s face, till the woes of a lost world broke His heart, and crushed out His life on Calvary’s cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: “Worthy, worthy, is the Lamb that was slain, and hath redeemed us to God, by His own most precious blood!”’ *God’s Amazing Grace*, page 98.

‘Everlasting joy’

9. How does Isaiah picture the joy of the redeemed? Isaiah 35:10. Compare Jeremiah 31:12.

NOTE: ‘The prophet caught the sound of music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” “Joy and gladness shall be found therein, thanksgiving, and the voice of melody.” “As well the singers as the players on instruments shall be there.” “They shall lift up their voice, they shall sing for the majesty of the Lord.” Isaiah 35:10; 51:3; Psalm 87:7; Isaiah 24:14.’ *Prophets & Kings*, page 730.

10. What song will the ransomed sing? Revelation 15:3-4. Compare Exodus 15:2, 11, 13, 18.

NOTE: ‘What sustained the Son of God during His life of toil and sacrifice? He saw the results of the travail of His soul and was satisfied. Looking into eternity, He beheld the happiness of those who through His humiliation had received pardon and everlasting life. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.’ *Acts of the Apostles*, page 601.

‘Worthy is the Lamb’

11. What songs already are sounding in heaven? Revelation 4:11, Revelation 7:11-12.

NOTE: “Whoso offereth praise,” says the Creator, “glorifieth Me.” All the inhabitants of heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, “While I live, will I praise the Lord: I will sing praises unto my God while I have any being.” “Let the people praise Thee, O God; let all the people praise Thee.”’ *Patriarchs & Prophets*, pages 289, 290.

‘With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” Revelation 5:12. Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.’ *Desire of Ages*, page 834.

12. Who will be the ones that have the right to enter the city of God? Revelation 14:12, Revelation 22:14.

NOTE: ‘The redeemed saints, who have loved God and kept His commandments here, will enter in through the gates of the city, and have right to the tree of life. They will eat freely of it as our first parents did before their fall. The leaves of that immortal widespread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow, and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of His soul and be satisfied, when the redeemed, who have been subject to sorrow, toil, and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by breaking God’s commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin will be destroyed by the second death. Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience. Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John:

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” *Maranatha*, page 325.

Lesson 13 September 21-27

‘What manner of persons?’

MEMORY VERSE: ‘So then every one of us shall give account of himself to God.’ Romans 12:14.

STUDY HELP: *The Faith I Live By*, page 211.

LESSON SCRIPTURE: Romans 14:7-12, 2 Peter 3:11-14.

LESSON AIM: To understand what it means to be prepared for the time of God’s judgement.

Introduction

‘I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory, those who have been washed and made white in the blood of the Lamb. A song of triumph shall peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain.’ *The Adventist Home*, page 550.

‘The judgment of God is according to truth’

1. What two classes does Paul speak of in connection with the judgement? What distinguishes one group from the other? Romans 2:5-9

NOTE: ‘There are only two classes in the world today, and only two classes will be recognised in the judgment, those who violate God’s law and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. “If ye love Me,” He says, “keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father’s which sent Me.” “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” John 14:15-24; 15:10.’ *Christ’s Object Lessons*, page 283.

2. By what standard will God judge each man? Romans 2:12-16.

NOTE: ‘None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. “If they speak not according to this word, it is because there is no light in them.” Now shall the case be decided according to the Word of God, or shall man’s pretensions be credited? Christ says, “By their fruits ye shall know them.”’ *Selected Messages, book 2*, page 50.

‘Every man according to his deeds’

3. How are we shown that the judgement is an individual matter? Romans 2:6.

NOTE: ‘The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.’ *The Faith I Live By*, page 211.

4. What deeds will be acceptable to God in the judgement? Romans 2:7. Compare Luke 12:47.

NOTE: ‘As God works upon the heart by His Holy Spirit, man must co-operate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to heaven, and helpful to your associates. Christ said to the Pharisees, “O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matthew 12:34-37).’ *Ye Shall Receive Power*, page 52.

‘Giving all diligence’

5. What counsel does Peter give to those aware of the coming judgements of God? 2 Peter 3:11-14.

NOTE: 'Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly for the applause of those around them, than the approbation of God. Many of these professed Christians dress, talk and act like the world, and the only thing by which they may be known, is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things. "What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for and hastening unto the coming of the day of God?" 2 Peter 3:11, 12.' *Sons & Daughters of God*, page 352.

6. How does Peter explain in detail what this preparation means? 2 Peter 1:5-7, 10.

NOTE: 'The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfil the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavour to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, He will multiply grace, according to our need, from His own divine sufficiency.' *Peter's Counsel to Parents*, page 16.

'Joy in heaven'

7. What warning is given to those who, having come to Christ, persist in their sins? Hebrews 10:26-27.

NOTE: 'Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatise, "sin wilfully," transgress the law of God ("for sin is the transgression of the law"), for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.'" *Review & Herald*, July 31, 1888.

8. What precious assurance is there for the repentant sinner? 1 John 2:1-2. Read Luke 15:3-7.

NOTE: 'In the parable the shepherd goes out to search for one sheep, the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue he could never find his way to God. The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep. With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.' *Christ's Object Lessons*, pages 187-188.

'Be ye therefore ready'

9. What counsel does Jesus give to those who look for His appearing? Luke 12:40.

NOTE: 'Unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need. Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labour in the home, or in a public field of usefulness.' *Acts of the Apostles*, page 55.

10. How does Peter describe what it means to be ready? 2 Peter 3:14.

NOTE: 'It is better to be ready five minutes before the time than to be five minutes late.' *Youth's Instructor*, January 28, 1897. 'We are to watch, and work, and pray, never letting self obtain the mastery. We are to be ready, through watchfulness and prayer, to spring into action in obedience to the Master's command. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. For Christ's sake, watch and pray, and... strive to restrain all harsh words. Resolve that you will not speak words that will cast a shadow over the lives of others. Do not stop to ask whether those around

you appreciate your efforts to deny self. Open the windows heavenward. Think of Christ, and try to please Him.' *The Upward Look*, page 24.

'A crown of righteousness'

11. What sad words will come from the mouths of those who did not make the necessary preparation? Jeremiah 8:20.

NOTE: 'O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonour your Redeemer. Sadly they turn away, grieved that you should thus crucify Him afresh, and put Him to open shame. On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing.' *Maranatha*, page 39.

12. What awaits those who thoughts are set on the coming of Jesus? 2 Timothy 4:7-8.

NOTE: 'In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and, without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honour to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellowmen, and He who has identified Himself with suffering humanity accredited these acts of compassion and love as though done to Himself. Our every endowment, our every talent, we owe to the Lord. Every victory gained is gained through His grace.' *Lift Him Up*, page 343.