

Sabbath School Lesson

2024 Third Quarter | July - September

THE TWO COVENANTS:
The Way to Rest
(PART 2)



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Credits

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Abbreviations

Abbreviations in order of appearance:

ABBREVIATION	BOOK / PERIODICAL / ETC
AA	The Acts of the Apostles
AG	Gods Amazing Grace
DA	The Desire of Ages
Ed	Education
Ev	Evangelism
FLB	The Faith I Live By
GCB	The General Conference Bulletin
LDE	Last Day Events
LHU	Lift Him Up
Lt #-Year	Letter #-Year
Mar	Maranatha
MB	Thoughts From the Mount of Blessings
Ms #	Manuscript #
OFC	Our Father Cares
PP	Patriarchs and Prophets
RH	Review and Herald
2SAT	Sermons and Talks Volume Two
SD	Sons and Daughters of God
3SM	Selected Messages Book 3
SR	The Story of Redemption
SC	Steps to Christ
ST	Signs of the Times
TMK	That I May Know Him
YRP	Ye Shall Receive Power

1 Two Types of Promises

LESSON 1



ADDITIONAL READING:

"Better Promises", from the book "*Removing the Veil*" by Daniel Bernhardt. Pages 6-19 (1ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

"The Law and the Covenants", from the book "*Patriarchs and Prophets*" by Ellen G. White. Pages 363-373 (Digital Edition).
<https://m.egwwritings.org/en/book/84.1631#1631>

Hymns:

1. 518, "Standing on the promises"
2. 532, "Day by day"
3. 590, "Trust and Obey"

MEMORY VERSE:

Ecclesiastes 5:4-5

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.



QUESTIONS

DEFINING

1. Look up the definitions for *promise* and *covenant* in the dictionary. According to the secular definition, what is the difference between a promise and a covenant? **Notes 1 and 2.**

2. When God established His covenant with Noah, his seed, and every living being, did He ask Noah to also promise something in return? **Genesis 9:8-17.**

3. So, according to the Bible, is there any difference between a covenant and a promise? **Compare Galatians 3:16-19; Exodus 6:4; 2 Chronicles 21:7.**

THE PROMISES OF MEN

4. What is better for man: to make a covenant with God or to refrain from promising? **Ecclesiastes 5:1-6; Deuteronomy 23:21-23; Romans 11:35.**

5. What are the promises of men like? Do we fulfill everything we promise? **Ecclesiastes 5:5; 2 Corinthians 1:17**

6. Who did God's will in the following parable: the one who promised and didn't keep his promise, or the one who didn't promise but fulfilled it? **Matthew 21:28-32. Note 3.**

GOD'S PROMISES

7. What are God's promises like? **2 Corinthians 1:18-20; Isaiah 55:10-11; Numbers 23:19**

8. What are the works of God like? Does He make some better promises and other worse ones? **Deuteronomy 32:4**

9. Does God change? **Malachi 3:6; James 1:17.** Does God regret giving or what He promised to give? **Romans 11:29; Numbers 23:19; 1 Samuel 15:29.**

TWO TYPES OF COVENANTS/PROMISES

10. ¿What does God promise to the people of Israel? **Exodus 19:5-6.** What do the people promise to God? **Exodus 19:8.** Did the people remain in God's covenant? **Exodus 20:19.**

11. Who promised to make them His special treasure, a kingdom of priests, and to sanctify them? Did God ask them to promise in exchange for fulfilling His covenant? **Exodus 19:5-6.**

12. What covenant ends up being confirmed at Sinai: what God promised or what man promised? **Exodus 24:3-8.**

13. Read **Hebrews 8:6-13**. Using what you learned in this lesson and the assigned reading, fill out the following table:

- a. Best promises | Worst promises (**Hebrews 8:6**)
- b. Best ministry | Worse ministry (**Hebrews 8:6**)
- c. Best covenant | Worse covenant (**Hebrews 8:6-7**)
- d. Faultless | With Fault (**Hebrews 8:7**)
- e. With rebuke | Without rebuke (**Hebrews 8:8, See SLT version**)
- f. Covenant of God | Covenant He made with their fathers when they left Egypt (**Hebrews 8:8-9**)
- g. Promises made by God | Man-made promises (**Exodus 19:5-8; Exodus 20:1-17**)
- h. God promises to put His law in the heart | Man promises to follow the law (**Exodus 24:3-8; Hebrews 8:10-12**)
- i. A covenant that is to come | A covenant that is ready to vanish away (**Hebrews 8:8 and 13**).

First Covenant (Old Covenant)	Second Covenant (New Covenant)

 **NOTES** //////////////////////////////////////

1. **"Promise"**

- 1. a declaration that one will do or refrain from doing something specified
 - 2. a legally binding declaration that gives the person to whom it is made a right to expect or to claim the performance or forbearance of a specified act
- <https://www.merriam-webster.com/dictionary/promise>**

2. **"Covenant"**

- 1. a usually formal, solemn, and binding agreement : COMPACT
 - 2. a written agreement or promise usually under seal between two or more parties especially for the performance of some action
- <https://www.merriam-webster.com/dictionary/covenant>**

3. Christ did not condemn the first son for refusing the command. At the same time He did not commend him. The class who act the part of the son who said, "I will not," deserve no credit for holding the position they do. [Verse 30.] This open frankness is not to be commended as a virtue. This openness of character, sanctified by truth and holiness, will make them bold witnesses for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. Because a man is not a hypocrite he is nonetheless a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay. 14LtMs, Ms 127, 1899, par. 56

2 The Law as a Promise

LESSON 2



ADDITIONAL READING:

"Better Promises", from the book "Removing the Veil" by Daniel Bernhardt. Pages 6-19 (1ed., 2022).

URL: <https://maranathamedia.com/book/view/removing-the-veil>

"The Law and the Covenants", from the book "Patriarchs and Prophets" by Ellen G. White. Pages 363-373 (Digital Edition).

<https://m.egwwritings.org/en/book/84.1631#1631>

MEMORY

VERSE:

Exodus 19:5

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Hymns:

1. 229, All Hail the Power of Jesus's name
2. 272, "Give me the Bible"
3. "Holy Bible, Book Divine"



QUESTIONS

1. What would God speak with His voice? **Exodus 19:5.**

2. What are the words of the covenant? **Exodus 34:28**

3. Compare **Exodus 19:4,5** and **Exodus 20:1,2**. What does God remind the people of before speaking His covenant? Reflect on the emphasis that God places on reminding them that He is the one who has done everything.

4. Read carefully God's covenant according to **Exodus 20:1-17**. How are the commandments written: in present tense or future tense? Are they a list of commands in the imperative mood (do not have, do not do, etc.) or are they

promises (you will not have, you will not do, etc.)? **Note 1.**

5. What would be the result of hearing the voice of God? **Psalm 81:7-9, 13-16.** What would have been the experience of the people of Israel if they had heard the voice of God? **Psalm 81:10. Compare it with question 3.**

6. What did the people end up choosing? What does it mean to not want to listen? **Psalm 81:11,12, Jeremiah 7:23,24.**

7. Where did God want the people to keep his law? Where should this law be written? **Deuteronomy 6:6; 2 Corinthians 3:3.**

8. Where did the law end up being written? **Exodus 31:18, Deuteronomy 4:13. Note 2.**

9. How do the following verses describe the condition of man's heart? **Ezekiel 11:19; 36:26.**

10. What was God showing man by giving him the law on tables of stone? **James 1:23; Zechariah 7:12.**

11. What does God intend to accomplish in the new covenant? **Jeremiah 31:31-34.**

12. List the promises included in the following verses and compare them with God's promises to the people in Exodus 19:5-6: **Ezekiel 36:24-28**. Who does everything?

13. How do the following verses refer to God's covenant? What does it consist of? Does He change His promise? How long does it last? **Isaiah 55:3; Jeremiah 32:40**.

 **NOTES** //

1. **The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe.** “If ye love me, keep my commandments” (John 14:15). Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.... { OFC 205.3; DNC.231.3 }...
The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. **In every command or injunction that God gives there is a promise, the most positive, underlying the command.** God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace. { OFC 205.7; DNC.231.7 }
God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. { FLB 86.3; FV.88.4 }

2. If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, **and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.** And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. { PP 364.2; PP.334.2 }

3 The Promises to Abram

LESSON 3



ADDITIONAL READING:

"Abraham and the promises of God", of the book *"Removing the Veil"* by Daniel Bernhardt. pages 20-33 (1st ed., 2022). URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 264, "O for That Flame of Living Fire"
2. 290, "Turn Your Eyes Upon Jesus"
3. "Sweet Promise is Given"
4. "Redemption Draweth Nigh"

MEMORY VERSE:

Acts 3:25

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.



QUESTIONS

GOD'S PROMISES TO ABRAM

1. What was God's covenant with Abram? List the promises God made to him. **Genesis 12:1-4**

2. What moved Abram to obey after receiving God's call? **Hebrews 11:8; Galatians 3:8.**

3. What is faith the result of? **Galatians 5:6; 1 John 4:16-17.**

4. Through whom would Abram receive God's promise? **2 Corinthians 1:19-20; Genesis 12:7; Galatians 3:16; Acts 3:25.**

DOUBTS AND CONFIRMATIONS

5. Did Abram ever express doubt about God's divine protection, considering that such protection was essential to the fulfillment of the divine promises made to him? What was he afraid would happen? **Genesis 12:11-13.**

6. What does this reveal about his spiritual condition? **Hebrews 2:14-15**

7. What was the result of his deception? **Genesis 12:17-20. Note 1.**

8. Despite Abram's sin, does God keep his covenant with him? What details does He add about the original promise? **Genesis 13:14-15.**

9. Who is the seed? **Galatians 3:16.** Then why is the seed mentioned as a great multitude? **Genesis 3:16; Galatians 3:27-29; 1 Corinthians 12:12,13,27; John 17:20-23. Note 2.**

10. Had Abraham already received the promise of the land? **Acts 7:2-5; Exodus 6:3,4. Note 3.**

11. What was the promise of the land? **Romans 4:13-16; Hebrews 11:8-10; 2 Peter 3:13. Note 2 and 4.**

12. Since we are Abraham's seed - along with Christ - what do we hope to receive together with Abraham? **Hebrews 11:39-40; 1 Peter 1:3-4.**

NOTES

1. During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. Sarah was fair to look upon, and he doubted not that the dusky Egyptians would covet the beautiful stranger, and that in order to secure her, they would not scruple to slay her husband. He reasoned that he was not guilty of falsehood in representing Sarah as his sister, for she was the daughter of his father, though not of his mother. But this concealment of the real relation between them was deception. No deviation from strict integrity can meet God's approval. **Through Abraham's lack of faith, Sarah was placed in great peril. The king of Egypt, being informed of her beauty, caused her to be taken to his palace, intending to make her his wife. But the Lord, in His great mercy, protected Sarah by sending judgments upon the royal household. By this means the monarch learned the truth in the matter, and, indignant at the deception practiced upon him, he reprovved Abraham and restored to him his wife, saying, "What is this that thou hast done unto me? ... Why saidst thou, She is my sister? So I might have taken her to me to wife. Now therefore behold thy wife, take her, and go thy way." { PP 130.1; PP.108.2 }**

2. The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13. **And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are "Abraham's seed, and heirs according to the promise"—heirs to "an inheritance incorruptible, and undefiled, and that fadeth not away"—the earth freed from the curse of sin. Galatians 3:29; 1 Peter 1:4.** For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" and "the meek shall inherit the earth; and shall delight themse

3. But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. "To Abraham and his seed were the promises made." Galatians 3:16. **Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed—for "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8); it may appear to tarry; but at the appointed time "it will surely come, it will not tarry."** Habakkuk 2:3.

4. God gave to Abraham a view of this immortal inheritance, and with this hope he was content. "By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose

builder and maker is God." Hebrews 11:9, 10. { PP 170.1; PP.147.3 }

Of the posterity of Abraham it is written, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 13. We must dwell as pilgrims and strangers here if we would gain "a better country, that is, an heavenly." Verse 16. Those who are children of Abraham will be seeking the city which he looked for, "whose builder and maker is God." { PP 170.2; PP.147.4 }

4

Abram's Disbelief

LESSON 4



ADDITIONAL READING:

"Abraham and the promises of God" and "Abraham, justified by faith and not by works", from the book *Removing the Veil* by Daniel Bernhardt. Pages 20-48 (1st ed., 2022).
 URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 570, "Not I, but Christ"

MEMORY VERSE:

1 John 4:18

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.



QUESTIONS

THE OLD COVENANT

1. Read the story told in **Genesis 14** and consider the following points:
 - a. Who told Abram the rescue strategy? **Genesis 14:12-15**
 - b. What did God do with Abram's enemies? **Genesis 14:19-20**
 - c. What was God to Abram in this war? **Genesis 15:1.**
2. Why does God tell Abram "Fear not"? **Genesis 15:1. Connect with Job 19:29; Matthew 26:52; Revelation 13:10; Hebrews 2:15. Note 1.**

3. What does fear bring about? **1 John 4:18 . Note 2.**

4. What eliminates fear? **1 John 4:18.** And what generates the knowledge of love? **1 John 4:16-17.**

5. ¿What does God confirm to Abram regarding his promised inheritance? **Genesis 15:1**. What is the reward equated to? **See Job 31:2 and Psalm 127:3**. What is Abram heir to? **Romans 8:17**.

6. Did he accept God's promise in Genesis 15:1 with absolute confidence? **Genesis 15:2,3**. What did God confirm to him? **Genesis 15:4-5**. What was Abram's attitude? **Genesis 15:6**

7. Did Abram doubt the divine promise again? **Genesis 15:7,8**. What other descendant of Abram expressed the same doubt? **Luke 1:18**. What did the angel reveal about what that question entailed? **Luke 1:19,20**.

8. What does God do in the face of Abram's disbelief? **Genesis 15:9-11,18**.

9. Had Abram previously made a covenant in this way? **Genesis 14:13**, see **Note 3**.

10. For whom is this covenant or oath necessary? **Hebrews 6:16**. Why does God make this covenant? **Hebrews 6:17**. **Note 4**. Compare with the covenant of the people of Israel in **Jeremiah 34:18-20**.

11. What would be the result of that customary covenant between men? What would happen to his offspring? **Genesis 15:13-21**

4. **Still the patriarch begged for some visible token as a confirmation of his faith** and as an evidence to after-generations that God's gracious purposes toward them would be accomplished. **The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.** By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. **This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience.** { PP 137.1; PP.116.1 }

5 Receiving the promise

LESSON 5



ADDITIONAL READING:

"Abraham, justified by faith and not by works", from the book *"Removing the Veil"* by Daniel Bernhardt. Pages 20-48 (1st ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 83, "O Worship the King"
2. 623, "I Will Follow Thee"
3. 528, "A Shelter in the Time of Storm"

MEMORY VERSE:

Genesis 18:14

Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.



QUESTIONS

1. After the covenant of chapter 15, what did Sarai propose to Abram? What words did Abram hear? **Genesis 16:1-2. Note 1.**

2. Who was Hagar? What attitude did Hagar assume when she conceived? **Genesis 16:3-5.**

3. What attitude did Sarai take toward her servant?? What were the consequences of Abram heeding his wife's words? **Genesis 16:5-6. Note 2.**

4. When fleeing from Sarai's presence, what did the angel tell Hagar? How does this connect to the flow of blessings and the divine pattern? **Genesis 16:9-10. Note 3.**

5. When heeding Sarai's word, what word did Abram ignore? **Genesis 15:4-5. Note 4.**

6. Did God cancel His promise because of Abraham's unbelief? **Genesis 17:1-8; 2 Timothy 2:13.**

7. What sign did God give to Abraham so that he would not forget His promises? **Genesis 17:9-11**

8. What lesson did this sign have for Abraham? Was that sign a work to receive righteousness, or was it just a sign of God's covenant? **Romans 4:1-5, 10-11; Romans 2:25-29; Deuteronomy 30:5.**

9. He who has his heart circumcised, in what does he put his trust? Where doesn't he put it? **Philippians 3:3; Romans 8:1-4.**

10. How does God confirm His covenant with Abraham? **Genesis 17:15,16.** Does it mean then that Abraham had excluded his wife from God's promises? What does God say about marriage? **Genesis 2:24.**

11. How does Abraham react to the confirmation of the covenant? **Genesis 17:17.** How did his wife react? **Genesis 18:12.** Examine these reactions in the light of the channel of blessing.

12. Read God's explanation in **Genesis 17:18 to 22.** Through what wife and son would Abraham receive the fulfillment of the promise?

the reproof there were mingled words of comfort. "The Lord hath heard thy affliction." "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And as a perpetual reminder of His mercy, she was bidden to call her child Ishmael, "God shall hear." { PP 145.3; PP.126.1 }

4. **Both Abraham and Sarah distrusted the power of God, and it was this error that led to the marriage with Hagar.** { PP 147.1; PP.127.2 }

God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. { PP 147.2; PP.127.4 }

6 Sarah and Hagar: The Two Covenants

LESSON 6

ADDITIONAL READING:

"The two covenants in Abraham", from the book "Removing the Veil" by Daniel Bernhardt. Pages 49-63 (1st ed., 2022).

URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 422, "Marching to Zion"
2. "I Belong to the King"

MEMORY VERSE:

Galatians 4:22-24

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants...

QUESTIONS

1. After God fulfilled His promise in Isaac, what was Ishmael's reaction?
Genesis 21:8-9. Note 1.

2. Compare with the mother's reaction when she became pregnant. **Genesis 16:4-5.** What does this tell us about Ishmael? **Genesis 16:12.**

3. What finally happened to Hagar, the slave woman, and her son Ishmael?
Genesis 21:10-12

4. What do Sarah and Hagar represent in Abraham's life as an allegory?
Galatians 4:21-24. In whose life were these two covenants manifested?
Galatians 4:22. What other names are given to these two covenants? **Hebrews 8:13.** What does this tell us about seeing covenants as experiences in a person's

life?

5. What two types of children did Abraham beget? **Galatians 4:22**. What is the difference between them? **Galatians 4:23**

6. What does it mean to be born according to the flesh? **Romans 9:7-11; John 1:12-13; Romans 8:7-8**. Why is it said that Ishmael was born according to the flesh? **Genesis 16:1-2**.

7. What does the apostle Paul equate to being born of the promise? **Galatians 4:23 and 29**.

8. How is one born of the Spirit? **John 3:5-6, 9-12; 1 John 5:1; Galatians 3:26**. **Note 2**.

9. What does it mean to be in the Spirit? **Romans 8:1-4, 14**.

10. With the experience of what mountain is Hagar compared? What kind of children were begotten on that mountain? **Galatians 4:24-25**.

11. Why is the Jerusalem of Paul's time the ancient Sinai, and so is Hagar? **Genesis 21:9-10; Exodus 20:19; Psalms 81:7-14; Acts 6:7-10; 7:1,54,57-60; 2**

moved. She related to Abraham the disrespectful conduct of Ishmael to her and to her son Isaac, and said to him, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." { SR 79.1; HR.81.1 }

2. The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit.... Pride and self-love resist the Spirit of God; every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In humility and contrition we must beseech our heavenly Father, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. **As we receive divine light, and cooperate with the heavenly intelligences, we are "born again," freed from the defilement of sin by the power of Christ.** { OFC 74.1; DNC.81.4 }

3. **All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled.** The Lord will not forsake His people in their time of trial. He says, "For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Are these words of comfort spoken to those who are making void the law of God? No, no, **the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant** [Isaiah 54:9-13 quoted] (RH August 20, 1895). { 4BC 1148.3 }

4. In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. { DA 466.4; DTG.431.4 }

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. **Subjection to God is restoration to one's self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty."** James 2:12. { DA 466.5; DTG.432.1 }

5. **When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. We see**

in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom. { AA 333.2; HAp.268.2 }

In the contemplation of Christ we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him, and we can only exclaim, O the height and depth of the love of Christ! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 4:10; 3:1. { AA 333.3; HAp.268.3 }

In every true disciple this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Christ. It is on the earth that His children are to reflect this love through blameless lives. Thus sinners will be led to the cross to behold the Lamb of God. { AA 334.1; HAp.269.1 }

7 Under the law (Part 1)

LESSON 7



ADDITIONAL READING:

"Under the Law", from the book *"Removing the Veil"* by Daniel Bernhardt. Pages 243-260 (1st ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. "When the Cross Seems Hard to Carry"
2. 594, "Heir of the Kingdom"
3. 326, "Open My Eyes That I May See"

MEMORY VERSE:

Romans 6:14

For sin shall not have dominion over you: for ye are not under the law, but under grace.



QUESTIONS

THE ETERNITY OF THE LAW

1. How does the Lord define His righteousness? **Psalms 119:172**. How durable is it? **Psalms 119:142**. What is God's law like? **Psalms 19:7**.

2. What was the thought they had about Jesus? What had He come for? Why? What does this tell us about its validity? **Mateo 5:17-18**.

3. What do we notice in Christ when we add "the prophets" to the list of books He did not come to abolish? How comprehensive is the definition of "law" that Jesus presents to us here? **Luke 24:27, 44; John 1:45; Isaiah 8:19-20**. **Note 1**.

4. Why would the law be until earth and heaven pass away (Matthew 5:17-18)? What will happen then? Explain connecting the following passages: **Galatians 3:24; 5:22-23; Revelation 7:15-17; 14:4-5; 21:1,4-5; Isaiah 25:8-9**;

65:17,24-25; 66:22-23. Note 2.

5. What was the Lord's charge regarding His law? **Psalms 119:4**. How long will we keep His law? How are we going to walk when keeping it? When we ask for His law, His word and judgments, what do we ask for? **Psalms 119:41-45**.

UNDER SIN

6. Who is the law intended for? **Romans 3:19-20**.

7. How does the apostle Paul present our condition? **Romans 3:9**. What does this mean? **Romans 3:10-18**. Where is everything mentioned in Romans 3:10-18 written? **See Romans 3:19-20**. So, what does it mean to be "under the law"? Support your answer according to the texts analyzed.

8. What are the two states in which man can find himself? **Romans 6:14**.

9. Answer briefly:

- a. What does it mean to be "under grace"? **Ephesians 2:5**.
- b. Who are the saved? **Mateo 7:21**.
- c. What is the will of God? **Psalms 119:4**.
- d. Where should the commandments be kept? **Proverbs 3:1**.
- e. If what you read above means to be "under grace," what does it mean, in contrast, to be "under the law"?

whole system of sacrifices and offerings, and to the word which we had from the beginning. Perfect obedience is enjoined upon every soul, and obedience to the expressed will of God will make you one with Christ.... Of Him it is written, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." The Youth's Instructor, November 8, 1894. { SD 48.4; HHD.50.4 }

2. "Till heaven and earth pass," said Jesus, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." By His own obedience to the law, Christ testified to its immutable character and proved that through His grace it could be perfectly obeyed by every son and daughter of Adam. On the mount He declared that not the smallest iota should pass from the law till all things should be accomplished—all things that concern the human race, all that relates to the plan of redemption. **He does not teach that the law is ever to be abrogated, but He fixes the eye upon the utmost verge of man's horizon and assures us that until this point is reached the law will retain its authority so that none may suppose it was His mission to abolish the precepts of the law.** So long as heaven and earth continue, the holy principles of God's law will remain. His righteousness, "like the great mountains" (Psalm 36:6), will continue, a source of blessing, sending forth streams to refresh the earth. { MB 49.3; DMJ.46.4 }

3. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. **By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity.** Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." { RH July 25, 1899, Art. A, par. 10 }

4. **There are many at the present day who have unwittingly violated one of the precepts of God's law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God.** "Sin is the transgression of the law" and "he that shall offend on one point is guilty of all." { Ev 372.1; Ev.273.1 } The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God's Word is plain, and Christ has bidden him search the Scriptures. He reveres God's law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. **He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life.** Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church.—Sketches from the Life of Paul, 133 (1883). { Ev 372.2; Ev.273.2 }

8 Under the law (Part 2)

LESSON 8



ADDITIONAL READING:

"Under the Law", from the book *"Removing the Veil"* by Daniel Bernhardt. Pages 243-260 (1st ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 292, "Jesus, I Come"
2. "O Happy Day that Fixed My Choice"
3. "Pour Thy Spirit, Lord"

MEMORY VERSE:

Galatians 3:25-26

But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.



QUESTIONS

FLESH VS SPIRIT

1. In what other instance do we find the term "under the law"? What are the states in which you can walk? What is presented as opposite to the "flesh"? How do we avoid being "under the law"? **Galatians 5:16-24**. Based on what we have read, what definition do we find of being "under the law"?

2. What happens when we walk according to the Spirit, that is, "under grace"? **Romans 8:3-4**.

3. What are we freed from in Christ? **Romans 8:1**.

4. Why is there no condemnation anymore? Who is the law for? **1 Timothy 1:9-10. Notes 1 and 2**.

5. So why is the law for the wicked, and yet God has commanded that His commandments be kept? *Support your answer based on what you studied in questions 1 to 4.*

GUIDED TO FREEDOM IN CHRIST

6. Who were confined, locked up under the law? **Romans 3:9,19-20; Galatians 3:22-23.**

7. How does the law end up being an escape route? **Galatians 3:24. Notes 3 to 5.**

8. What condition are we in when we come to Christ and receive Him by faith? **Galatians 3:25-28; John 8:36.**

9. How does the apostle Paul illustrate the condition we find ourselves in before accepting Christ? **Galatians 4:1-3.**

10. What did they know about their Father? Who did they really serve? **Galatians 4:8.**

11. What did God do to free us? How did He send Him? For whom was He made a curse? **Galatians 4:4-5; Galatians 3:13; 1 Timothy 1:15; Luke 19:10.**

12. How does Jesus' life show us the way of escape to our condition, from the concept we have of being "under sin" (Galatians 4:8)? **Matthew 3:17; 4:3-4; John**

impute to you My righteousness (The Review and Herald, May 7, 1901). { 6BC 1109.8 }

4. “The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. **The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ....** { 6BC 1110.3 } **The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side.** Its prohibitions are the sure guarantee of happiness in obedience. **As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God,** who by revealing to men the immutable principles of righteousness seeks to shield them from the evils that result from transgression. { 6BC 1110.4 }

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. { 6BC 1110.5 }

The law is an expression of God’s idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin (Manuscript 23a, 1896). { 6BC 1110.6 }

5. When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. **Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor.** It is our schoolmaster, condemning to punishment. Where is the remedy? **The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character** (Manuscript 50, 1900). { 6BC 1110.8 }

9 Under grace (Part 1)

LESSON 9



ADDITIONAL READING:

"Under Grace and Forgiveness", from the book "Removing the Veil" by Daniel Bernhardt. Pages 261-269 (1st ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

MEMORY VERSE:

John 1:17

For the law was given by Moses, but grace and truth came by Jesus Christ.

Hymns:

1. 282, "I Hear Thy Welcome Voice"
2. 465, "I Heard the Voice of Jesus"
3. 515, "The Lord is My Light"



QUESTIONS

REVIEWING THE NEW COVENANT

1. What does the New Covenant consist of? For what reason will no one teach his brother? What aspect of God will they know? **Hebrews 8:10-12.**

2. What security do we have that God will really do what He promised in **Hebrews 8:12? 1 John 1:9. Note 1.**

3. How do we come to confess our sins? **Romans 3:20; John 16:7-8.**

4. For what purpose would the Lord put His laws in our minds and hearts? **Hebrews 8:10.** When does this occur? **2 Corinthians 6:16-18; Ephesians 2:18-22.**

ABUNDANT GRACE

5. In addition to engraving the law of God in our minds and hearts, what does

the Spirit of grace bring with it? What does God want to abound in us? To what extent is it given to us? For what purpose? **Romans 12:6; Ephesians 4:7-13; 1 Peter 4:10; 2 Corinthians 9:6-8; 1 Corinthians 1:4.**

6. What does this tell us about God's desire in this new covenant? **Notes 2 to 4.**

JESUS AND MOSES

7. What did we see in Christ when He became incarnate? What was He full of? **John 1:14.** How can we obtain this same thing? **John 1:15-16.** In this sense, what are the gifts of the Spirit?

8. Who gave the law? Who gave grace and truth? **John 1:17.** Again, who gave the law? **Acts 7:38.** How is this possible? Look at the *italics* word (added). What does this tell us? Do you find differences when reading John 1:17 without the added word? What is the existing preconception?

9. How does God and His Word describe Moses? Why was there no other like him? **Numbers 12:6-8; Deuteronomy 34:10.**

10. What does this tell us about the law that came through Moses? **Deuteronomy 4:5-6.** From whom did he receive what he wrote? **John 5:46-47; 1 Peter 1:10-11.** In this sense, what does it mean to believe Moses? Why? And how do these passages help us correctly understand **John 1:17?**

11. What is the law? **Psalms 119:142**. What does this statement tell us about what is coming through Jesus? **Juan 1:17**.

12. So what is being contrasted in **John 1:17**? Why Moses and Jesus? In the apostle Paul's mention of this matter, who is the house, and who is the owner? Who has greater glory, the house or the one who made it? To what extent does the distinction made by the apostle Paul help us understand this point? **Hebrews 3:1-6. Note 5.**

13. What other definition do we find of grace? How does it act? **2 Corinthians 12:9. Note 6**. In light of what has been analyzed, how does this concept expand the understanding of **John 1:17**?

14. Who does Christ reveal to us? What does it mean to see, in this sense, Christ as full of grace and truth? **John 1:14 and 18. Note 7.**

 **NOTES** //////////////////////////////////////

1. **The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins.** The Lord specifies, I will do thus and thus unto all who turn to Me, forsaking the evil and choosing the good. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12). All who humble their hearts, confessing their sins, will find mercy and grace and assurance. { TMK 299.2; AFC.297.5 } **Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same.** Life, eternal life, is for all who will obey God's law. Perfect obedience, revealed in thought,

word, and deed, is as essential now as when the lawyer asked Christ, "What shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? how readest thou? this do, and thou shalt live" (Luke 10:25-28). { TMK 299.3; AFC.297.6 }

Under the new covenant the conditions by which eternal life may be gained are the same as under the old—perfect obedience. Under the old covenant there were many offences of a daring, presumptuous character for which there was no atonement specified by law. **In the new and better covenant Christ has fulfilled the law for the transgressors of law if they receive Him by faith as a personal Saviour.... Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins.** In the better covenant we are cleansed from sin by the blood of Christ.... The sinner is helpless to atone for one sin. The power is in Christ's free gift, a promise appreciated by those only who are sensible of their sins and who forsake their sins and cast their helpless souls upon Christ, the sin-pardoning Saviour. He will put into their hearts His perfect law, which is "holy, and just, and good" (Romans 7:12), the law of God's own nature.²⁴ { TMK 299.4; AFC.298.1 }

He will put into their hearts His perfect law, which is "Holy, and just, and good," the law of God's own nature. By partaking of the divine nature, they escape the corruption that is in the world through lust. {Lt276-1904}

Man's only hope is to be rescued by the power of Christ. The experience of the saints of all ages is a history of trials met and confessions made, a record of an unceasing warfare against satanic influences; and all the way along there are seen footsteps of constant advance. {Lt276-1904}

2. **The covenant of grace** was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. **To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ.** It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. { PP 370.2; PP.340.3 }

3. **The "new covenant" was established upon "better promises"—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law.** { AG 136.4; MGD.136.3 }

4. The Lord saw our fallen condition; He saw our need of grace, **and because He loved our souls, He has given us grace and peace. Grace means favor to one who is undeserving, to one who is lost.** The fact that we are sinners, instead of shutting us away from the mercy and love of God, makes the exercise of His love to us a positive necessity in order that we may be saved (The Signs of the Times, June 5, 1893). { 6BC 1117.8 }

5. [Hebrews 3:1-3 quoted.] Because of the unbelief manifested toward Christ, the originator and foundation of the whole Jewish economy, a heavier retribution will come upon men than befell unbelieving Israel in the wilderness. Moses was the prophet by whom God communicated to the church in the wilderness; **but great as was Moses, a greater than he is the Son of God, who builded the house.** { 7BC 927.8 }

The presence of Jesus Christ, enshrouded in the pillar of cloud by day and

the pillar of fire by night, followed this people in their wilderness wandering. The Angel of the covenant came in the name of God, as the invisible leader of Israel. **The Son of God over His own house is higher than Moses, higher than the highest angel.** He bears the name of Jehovah upon His miter, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name (Letter 97, 1898). { 7BC 927.9 }

6. Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. **My grace is sufficient. It will enable you to bear the infirmity** (Letter 207, 1899). { 6BC 1107.5 }

7. **What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God.** God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. **He made known in His words, His character, His power and majesty, the nature and attributes of God.** Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (Manuscript 77, 1899). { 5BC 1131.6 }

10 Under grace (Part 2)

LESSON 10



ADDITIONAL READING:

"Under Grace and Forgiveness", from the book "Removing the Veil" by Daniel Bernhardt. Pages 261-269 (1st ed., 2022).

URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 140, "Thou Didst Leave Thy Throne"
2. 195, "Showers of Blessing"

MEMORY VERSE:

John 7:37-38

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.



QUESTIONS

FROM THE BEGINNING

1. Since when is grace available? **John 1:17** Could it be that it is only available since Jesus' death and resurrection? Since how long have we had the presence of Christ? **John 1:1.**

2. What have we seen in His incarnation? **John 1:14.** Since when has He expressed it? **John 1:4-9.** So, what do the passages analyzed tell us regarding the first question of the lesson? **Note 1.**

3. Can we see Christ in the days of Moses, full of grace and truth? **1 Corinthians 10:1-4; John 6:31-35.**

4. In what sense was Christ with the people of Israel? **Isaiah 63:10-14; 2 Corinthians 3:17; 4:5.**

5. What does God promise the people of Israel? What was this promise? **Haggai 2:5-9.**

6. With whom was this covenant also made? What did it consist of? What was its purpose? **Genesis 12:2-3; 22:18;** According to the following verse, what does Abraham's blessing consist of? **Galatians 3:14.**

7. Since when does the Spirit of God work in the human heart? **Genesis 6:3; 1 Samuel 10:9-11.**

8. What is the condition to receive it? **Matthew 7:7-11; Luke 11:13; John 7:37-38.**

9. Why hadn't it shown up yet? **Juan 7:39.**

10. How is this possible? In what sense had it never manifested itself? **Acts 2:14-16; Joel 2:23; Deuteronomy 11:14; 32:2; Hosea 6:3.**

11. Why was it given in greater measure at that time? **Romans 5:20.**

12. What great sin caused greater grace to abound? **Acts 2:22-24 and 36.**

but the Light was before them. As the moon and the stars of the solar system shine by the reflected light of the sun, **so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world.** In these days we hear much about "higher education." The true "higher education" is that imparted by Him "in whom are hid all the treasures of wisdom and knowledge." "In Him was life; and the life was the light of men." Colossians 2:3; John 1:4. "He that followeth Me," said Jesus, "shall not walk in darkness, but shall have the light of life." { DA 464.4; DTG.429.3 }

2. **The descent of the Holy Spirit upon the church is looked forward to as in the future, but it is the privilege of the church to have it now.** Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.—Evangelism, 701 (1895). { LDE 188.4; EUD.161.4 }

3. We are not willing enough to trouble the Lord with our petitions, and to ask Him for the gift of the Holy Spirit. **The Lord wants us to trouble Him in this matter.** He wants us to press our petitions to the throne.—Fundamentals of Christian Education, 537 (1909). { LDE 188.6; EUD.161.6 }

4. **It is not because of any restriction on God's part that the riches of His grace do not flow to men. His gift is godlike. He gave with a liberality that men do not appreciate because they do not love to receive.** If all were willing to receive, all would be filled with the Spirit. By resting content with small blessings, we disqualify ourselves for receiving the Spirit in ... unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little. { YRP 304.2; RP.305.2 }

11 The End of the World

LESSON 11



ADDITIONAL READING:

"From the foundation of the world", from the book *Removing the Veil* by Daniel Bernhardt. Pages 270-282 (1st ed., 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. "Never Give Up"
2. 79, "O Love of God, How Strong and True"
3. "The Saviour is Waiting"
4. 329, "Take the World, but Give Me Jesus"
5. "Lord, I Care not for Riches"

MEMORY

VERSE:

Matthew 28:20

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.



QUESTIONS

1. Since when had God planned our adoption or rescue in case the human race were to fall? **Ephesians 1:3-5. Note 1.**

2. What happened before the foundation of the world? **John 17:24; 1 Peter 1:18-20** What has happened since the foundation of the world? **Revelation 13:8; Luke 11:50; Matthew 25:34.**

3. How can we explain Christ being sacrificed or crucified? **Hebrews 6:4-6; Isaiah 53:3-5. Note 2 to 6.** Find in **Genesis 3** how Christ is slain from the foundation of the world.

4. What are the characteristics of the "world" according to **1 John 2:16**? Write the three aspects on the left side of the table.

Characteristics of the "world" 1 John 2:16	What Eve saw Genesis 3:6
1.	1.
2.	2.
3	3.

5. What did Eve see after the serpent's deception at the tree of knowledge of good and evil? **Genesis 3:6**. Add the three elements to the right side of the table and compare them.

6. What did man lose because of his rebellion? **Romans 3:10-12; Romans 5:12; Genesis 1:28; Hebrews 2:6-8**.

7. How did man lose his dominion? Who did he give it to? **Genesis 3:13; 2 Corinthians 4:4; 2 Peter 2:19. Note 7**.

8. Being the conqueror of man, what was Satan constituted as? **John 14:30; 16:11**.

9. What did Satan have under his control? **Mateo 4:8-9**.

10. How does Satan's dominion come to an end? **John 12:31-32; Hebrews 2:14-15**.

3. "And they also which pierced Him." Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, **but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion.** Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.... **Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh.....** {2SAT 214.1-2}
4. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them.... { Mar 110.4; MSV.114.1 }
5. Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. **When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working.** He desires through them to exercise His healing power. { DA 823.4; DTG.763.2 }
6. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, to be "consumed one of another" (Galatians 5:15). { 3SM 299.1; 3MS.342.1 }
- These men cast aside the counsel God has given, and do the very things he has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. **Christ is crucified afresh, and put to open shame.** Let these men know that God does not hear their prayers. They insult his holy name, and he will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin. { 3SM 299.2; 3MS.342.2 }
7. When Satan was thrust out of heaven, he determined to make the earth his kingdom. **When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; "because," said he, "they have chosen me as their ruler." He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his.** But God gave His own dear Son—one equal with Himself—to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. { PP 69.2; PP.49.3 }
8. **Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won.** His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory.

Satan was defeated, and knew that his kingdom was lost. { DA 758.1; DTG.706.1 }

Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. **Christ came to our world to remove that shadow. He came to represent the Father.** { ST April 15, 1889, par. 6 }

9. **The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.** Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that “His soul was grieved for the misery of Israel.” “In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old.” Judges 10:16; Isaiah 63:9. { Ed 263.1; ED.238.1 }

His Spirit “maketh intercession for us with groanings which cannot be uttered.” As the “whole creation groaneth and travaileth in pain together” (Romans 8:26, 22), **the heart of the infinite Father is pained in sympathy.** Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. **Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”** Matthew 24:14. { Ed 263.2; ED.238.2 }

12

Resting in His presence

LESSON 12



ADDITIONAL READING:

"Abiding in Christ", from the book "Removing the Veil" by Daniel

Bernhardt. pages 283-293. (1st ed., year 2022).

URL: <https://maranathamedia.com/book/view/removing-the-veil>

MEMORY

VERSE:

Exodus 33:14

And he said, My presence shall go with thee, and I will give thee rest.

Hymns:

1. 529, "Under His Wings"
2. 382, "O Day of Rest and Gladness"



QUESTIONS

1. Why did God command Moses to take off his shoes from his feet? What did God say about the place? **Exodus 3:5. Note 1.**

2. Look also at the case of Joshua. **Joshua 5:15.** Was the place holy in itself? What sanctified that place? What is it that sanctifies places and people? **Leviticus 20:8; Exodus 31:13; 1 Thessalonians 5:23.**

3. According to **John 17:17,** What is it that sanctifies us? Compare it with **John 8:32-34,** related to what frees us from sin. Who is the truth? **John 14:6.**

4. Who dwells in us in order to present us perfect? **Colossians 1:27,28.**

5. What does the presence of Christ produce in us? **Exodus 33:14; Matthew**

11:29,30.

6. What does that rest consist of? **Isaiah 26:12; Hebrews 4:10.**

7. What must happen in us in order for Christ to dwell in us and give us rest? **Luke 9:23; Galatians 2:20; Revelation 3:20-22.**

8. How will we live if we receive Jesus? **2 Corinthians 5:17; Colossians 2:6-7. Note 2.**

9. Is God today making the invitation to rest, as he invited Moses and Jesus' disciples? **Hebrews 4:6-13.**

10. What is the down payment and guarantee (earnest) of the inheritance that the Father has promised for us? **Ephesians 1:11-14.**

11. If we have the presence of Christ, can we rest assured that our portion is secured? **Psalms 16:5-11. Note 3.**

 **NOTES** //////////////////////////////////////

1. Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered; all who truly realize His presence will bow in humility

before Him.... { LHU 198.3; EJ.192.3 }

2. As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love encloses us. { LHU 186.2; EJ.180.2 }

If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ. To all with whom we associate we reflect the bright and cheerful beams of His righteousness. We have become transformed in character; for heart, soul, mind, are irradiated by the reflection of Him who loved us and gave Himself for us. Here again there is the realization of a personal, living influence dwelling in our hearts by faith. { LHU 186.3; EJ.180.3 }

3. A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. { SC 70.2; CC.70.2 }

13 Abiding in Christ

LESSON 13



ADDITIONAL READING:

“Abiding in Christ”, from the book *Removing the Veil* by Daniel Bernhardt. pages 283-293. (1st ed., year 2022).
URL: <https://maranathamedia.com/book/view/removing-the-veil>

Hymns:

1. 412, “Cover With His Life”
2. “There is Life for a Look”
3. “With Thy Spirit Fill Me”

MEMORY VERSE:

Revelation 3:20

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.



QUESTIONS



OUR WORKS

1. According to the apostle Paul in **Hebrews 10:15-16** What is the work of the Holy Spirit in our hearts?

2. Does man have to do any work for his salvation? Even when it comes to believing, whose work is it? **John 6:28,29; Philippians 2:13; Hebrews 13:21; Psalms 138:8; Philippians 1:6; Isaiah 26:12; Psalms 85:12.**

EASY YOKE, LIGHT BURDEN

3. So what is the yoke of Christ like? Does it require a lot of effort and complications, or is it easy and simple? **Matthew 11:28-30. Notes 1 to 3.**

4. How did Christ rest fully trusting in the Father? **Matthew 11:27; Matthew 3:17.**

5. How can we fully trust and rest in learning from Christ's example? **1 John 3:1.**

6. Read **Matthew 7:13-14**. If salvation is easy, why does He say that few find it? **John 10:7; 1 Corinthians 1:23; 1 Peter 2:7-8**. Who will be blessed? **Matthew 11:6.**

ABIDING IN CHRIST

7. What appeal does God make to us today? **Revelation 3:20; Hebrews 12:2.**

8. How does Jesus abide in His Father? **John 15:10; Acts 10:38; Isaiah 61:1.**

9. What will be the sure result if we abide in Christ? How does Christ abide in us? How do we abide in Christ? **1 John 3:6, 24; John 15:7, 10.**

10. How can we be sure that we abide in Christ and not fall again? **Isaiah 50:4,5; Isaiah 30:21; Revelation 3:20; 1 John 4:16-17.**

 **NOTES** *//*

1. Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you"—the yoke of restraint and obedience—"and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We are to find rest by wearing His yoke and bearing His burdens. In being co-workers with Christ in the great work for which He gave His life, we shall find true rest. When we were sinners, He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. He says He will give us rest. "Learn of me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens (The General Conference Bulletin, April 4, 1901).

{ 5BC 1090.3 }

2. In accepting Christ's yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load. { 5BC 1090.4 }

"Learn of me; for I am meek and lowly in heart." To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord (Letter 144, 1901). { 5BC 1090.5 }

3. Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. { SC 47.1; CC.47.1 }



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