Sabbath School Lesson

2025 Second Quarter | April - June

Foundations of the Character of God

PART II

TIEMPO de REUNIÓN
Porque mientras sea de día es hora de trabajar

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Credits

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Design:
Prinomo - prinomo.com

Organization and coordination:
Tiempo de Reunión - tiempodereunion.com

Companion Book:
Principles of the Character of God
https://maranathamedia.com/book/view/principles-of-the-character-of-god

Abbreviations

Ellen White books abbreviations:

ABBREVIATION	BOOK / PERIODICAL / ETC
AA	Acts of the Apostles
AG	God's Amazing Grace
BLJ	To Be Like Jesus
CIHS	Christ In His Sanctuary
COL	Christ's Object Lessons
CCh	Counsels for the Church
DD	Darkness Before Dawn
DA	Desire of Ages
EW	Early Writings
FW	Faith and Works
GC	The Great Controversy
GW	Gospel Workers
LDE	Last Day Events
-LtMs, Lt- Year	Letters and Manuscripts, Letter, Year
LHU	Lift Him Up
MB	Thoughts From the Mount of Blessing
MH	The Ministry of Healing
18MR	Manuscript Releases, vol. 18
OFC	Our Father Cares
PP	Patriarchs and Prophets
RC	Reflecting Christ
RH	Review and Herald
1SM	Selected Messages, vol. 1
2SM	Selected Messages, vol. 2
ST	Signs of the Times
3T	Testimonies, vol. 3
5T	Testimonies, vol. 5
6T	Testimonies, vol. 6
TA	The Truth About Angels
TDG	This Day With God
1TT	Testimony Treasures, vol. 1
2TT	Testimony Treasures, vol. 2
TMK	That I May Know Him

1 The Breach and God's Strange Act

LESSON 1

ADDITIONAL READING:

"Principles of the Character of God" Chapters: "The Breach" and "God's Strange Act." https://maranathamedia.com/book/view/principles-of-the-character-of-god

God's Strange Act https://maranathamedia.com/downloads/books/GodsStrangeAct.pdf

"The Mirror Principle", Ch. 21, "Hedge Mechanics" https://maranathamedia.com/book/view/mirror-principle

Suggested Videos:

God's Strange Act: https://youtu.be/9jUtBCk04vE

God's Strange Act Audiobook: https://youtu.be/6GjCPykHu3g

Hymns:
Dear to the Heart of the Shepherd
Under His Wings

MEMORY VERSE:

Isaiah 30:13

"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

QUESTIONS

The Fence or Hedge

1. What is Jehovah toward His people? **Zechariah 2:5; Proverbs 18:10**.

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2. Read the parable of the vineyard and identify the symbols in it. Who owns the vineyard, and who does the vineyard represent? **Isaiah 5:1-7.**

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3. What is the first thing that's done to this vineyard which was in a fertile valley? What is the fence or hedge a symbol of? **Isaiah 5:2; Deuteronomy 28:1-7. Note 1.**

4. What does God want to do for us by surrounding us with a fence or wall? **Psalm 91:1-16. Note 2.**

5. What does man mistakenly think his protection is? **Proverbs 18:10-12.**

The Breach

6. What happens when the wall breaks down and a breach is opened? **Isaiah 5:5; Isaiah 30:12-13.**

7. How can a breach be opened in the protecting wall? **Ecclesiastes 10:8; Ezekiel 20:19-21. Note 3.**

8. How does the breach principle apply in Uzza's story? **2 Samuel 6:6-8**. What does it mean that God smote Uzza? Consider **verse 8** as an explanation of how God smote Uzza in **verse 7**. **Note 4.**

9. What practical and literal application does the breach principle have in the story of the rebuilding of Jerusalem in the time of Ezra and Nehemiah? What would happen if they were able to close the breaches in the wall of Jerusalem? Why didn't their enemies want this to happen? **Nehemiah 4:6-10**.

10. Can you see the breach principle in Job's story? Why couldn't Satan touch him? From whom does disease, death, and destruction come when a breach is made in the wall? **Job 1:9-12; 2:3-7; Read Job 16:11-14. Note 5.**

11. Does this principle also apply to Jesus' life here on earth as He in His mission revealed God's character? **John 5:30; John 16:32**. When were the Jews able to take Jesus? Whose time was it? **Luke 22:53; Matthew 26:45**.

12. What does God want us to do for those with open breaches in their lives? **Ezekiel 22:30; Isaiah 58:6-12.4**

The Strange Act

Note: The Christian world generally accepts the principle of the breach and how each person can decide to be protected by God or to be at the mercy of the enemy. However, there is an argument used to claim that on some occasions God can make an exception and destroy His creatures Himself, and this is called "God's Strange Act". Read **Isaiah 28:21**, and answer the following questions:

13. What happened on Mount Perazim? Read **2 Samuel 5:17-20. Note 6**. What did the "strange act" consist of? What connection is there between "opening a breach" and God handing someone over to his enemies?

14. What happened in the valley of Gibeon? How did Jehovah slay the Amorites? Can you see the connection (YLT) to the story of Uzza in using the expression "Jehovah smote"? **Joshua 10:6-10**.

15. According to what you read in the stories of Mount Perazim and the Valley of Gibeon: What is God's strange act? How does God send His judgments upon men? **Notes 7 to 9.**

NOTES

1. The happiness of human beings must always be guarded by the law of God. In obedience only can they find true happiness. **The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil.** – {BLJ 50.2}
2. There is not a commandment of the law that is not for the good and happiness of man, both in this life and in the life to come. In obedience to God's law, man is surrounded as with a hedge and kept from the evil. **He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin.** – {MB 52.1}
3. Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, **keeping them from destroying themselves by sinful practices.** {RH July 10, 1900}
4. Strong's Dictionary: H6556. פֶּרֶץ pérets; From 6555; a *break*(literally or figuratively): - breach, breaking forth (in), X forth, gap.
5. **Job 16:11-14:** «God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant.»
6. **2 Samuel 5:17-21** «But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim. And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them.»
7. **God's judgments will be visited upon those who are seeking to oppress**

and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy. – {GC 627.2}

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... – {GC 627.3}

8. **I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection**. He warns, corrects, reproves, and points out the only path of safety; then, if those who have been the objects of His special care will follow their own course, independent of the Spirit of God, after repeated warnings, **if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them.** – {LDE 242.1}
9. We cannot know how much we owe to Christ for the peace and protection which we enjoy. **It is the restraining power of God that prevents mankind from passing fully under the control of Satan.** The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. **God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown**...– {GC 36.1}

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the "battle of the warrior ... with confused noise, and

garments rolled in blood" (Isaiah 9:5),—**what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.** – {GC 36.2}

2 The Wrath of God

LESSON 2

ADDITIONAL READING:

"Principles of the Character of God" chapter: "The Wrath of God" https://maranathamedia.com/book/view/principles-of-the-character-of-god

The Loving Wrath of God https://maranathamedia.com/downloads/books/LovingWrath-Hullquist.pdf

Suggested Videos:

The anger of the Lord: https://youtu.be/HD9mpJ6-Ht8

Hymns:
When Jesus Shall Gather the Nations
There's a Great Day Coming

MEMORY VERSE:

Romans 1:18

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"

QUESTIONS

Defining Wrath

1. Why is God's wrath revealed from heaven? **Romans 1:18-23**. What does God do? **Romans 1:24, 26, 28**. Does man have an excuse? **Romans 1:32-2:1**.

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2. What specific sins provoke God's wrath? **Colossians 3:5-6**.

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3. However, what does God ask us to let go of in our lives? **Colossians 3:8-9; Ephesians 4:31; 1 Timothy 2:8.**

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4. When we leave anger, among other things, and are born into a new man, in

whose image are we renewing ourselves? **Colossians 3:10-11**.

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The Wrath of God

5. If a new man who is transformed into the image of God does not possess wrath, can God's wrath be equal to man's wrath? **Isaiah 55:6-9**

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6. How differently is God's wrath revealed? **Romans 1:24-32; Psalm 85:1-3; Numbers 12:9-10.**

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7. How can the evils and destruction that befall upon man be explained by correctly understanding how God's wrath is revealed? **Deuteronomy 31:16-18; 32:17-21,30. Note 1.**

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8. Read the following texts and reflect on the concept of "the breach" seen in lesson 1. How do both principles manifest themselves at the same time? **Psalm 74:1,10-11; 1 Kings 8:46; Psalm 60:1.**

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Wrath Manifested

9. Since Christ is the perfect image of the Father revealed to the world, how did Christ manifest God's wrath or anger? **Mark 3:1-7**. What feeling is associated with wrath? By virtue of this feeling, is it wrath against sinners or against sin? What does Christ do? What do those on whom Christ's anger rests do?

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10. In what ways was God's wrath manifested upon the people of Israel? **Hosea 13:9-11; Ezekiel 7:3,4,8,9; Judges 10:6,7,10, 15,16.** According to this last reference, who leaves (in the sense of abandoning) whom? What does God feel? How was God's wrath manifested in Christ? **Matthew 26:38,39,42. Note 2.**

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11. How does God feel after His wrath manifests itself by abandoning one of His children? **Isaiah 22:4. Note 3**.

12. How will God's wrath be manifested to the world before the Second Coming? **Jeremiah 35:5; Revelation 16:1; Revelation 14:9-10; Revelation 7:1; Revelation 9:3,4,10,11. Note 4.**

13. Considering the above points, can anything bad come from God? **James 1:16-21**.

14. What are we, the children of God, called to be? **1 Peter 1:16; Matthew 5:48; Ephesians 4:29-32; 5:1.**

NOTES

1. David had neglected the duty of punishing the crime of Amnon, and because of the unfaithfulness of the king and father and the impenitence of the son, the Lord permitted events to take their natural course, and did not restrain Absalom. When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. **His restraining power will be in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin.** {PP 728.1}.
2. He was suffering in man's stead, as a transgressor of his Father's law. Here was the scene of temptation. **The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness.** In the agony of his soul he lay prostrate on the cold earth. He was realizing his Father's frown. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it himself, and, in its place, give to man the cup of blessing. **The wrath that would have fallen upon man, was now falling upon Christ.** {ST, August 14, 1879 par. 3}.
3. A family picture was presented before me. A part of the children seem anxious to learn and obey the requirements of the father, while the others

trample upon his authority, and seem to exult in showing contempt of his family government. They share the benefits of their father's house, and are constantly receiving of his bounty. They are wholly dependent upon him for all they receive, yet are not grateful, but conduct themselves proudly, as though all the favors they received of their indulgent parent were supplied by themselves. The father notices all the disrespectful acts of his disobedient, ungrateful children, yet he bears with them.At length, these rebellious children go still further, and seek to influence and lead to rebellion those members of their father's family who have hitherto been faithful. Then all the dignity and authority of the father is called into action, and he expels from his house the rebellious children, who have not only abused his love and blessings themselves, but tried to subvert the remaining few who had submitted to the wise and judicious laws of their father's household.For the sake of the few who are loyal, whose happiness was exposed to the seditious influence of the rebellious members of his household, he separates from his family his undutiful children, while at the same time he labors to bring closer to himself the remaining faithful and loyal ones. All would honor the wise and just course of such a parent, in punishing most severely his undutiful, rebellious children.God has dealt thus with His children. But man, in his blindness, will overlook the abominations of the ungodly, and pass by unnoticed the continual ingratitude and rebellion and heaven-daring sins of those who trample upon God's law and defy His authority. They do not stop here, but exult in subverting His people, and influencing them by their wiles to transgress and show open contempt for the wise requirements of Jehovah.Some can see only the destruction of God's enemies, which looks to them unmerciful and severe. They do not look upon the other side. But let everlasting thanks be given, that impulsive, changeable man, with all his boasted benevolence, is not the disposer and controller of events. "The tender mercies of the wicked are cruel" (Proverbs 12:10). {Spiritual Gifts 4a:49-52}.

4. God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. **"The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act.** "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure

of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy.**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.** {GC 627.3, 4}.

Our only safety is in being wholly on the Lord's side. We cannot with any safety give place to the enemy, for if we are found on the enemy's side, we will perish with the wicked in the plagues the Lord shall **allow Satan to create in the earth against men and against beasts.** {6LtMs Lt54, 1889 par. 22}

3 The Dominion of the Earth

LESSON 3

ADDITIONAL READING:

"Principles of the Character of God" chapter: "The Dominion of the Earth"
https://maranathamedia.com/book/view/principles-of-the-character-of-god

Suggested Videos:

The Relationship between Man and the Earth
https://www.youtube.com/live/U9t8RrklgJI

Did God drown Millions in the Flood?
https://youtu.be/jEepKlCABn4

The Dominion of the Earth
https://www.youtube.com/live/ed35yCGPAzQ

Hymns:
This is my Father's World
Will your Anchor Hold?
Master, the Tempest is Raging

MEMORY VERSE:

Genesis 3:17

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;"

QUESTIONS

Man's Authority

1. What natural law did God establish to govern the earth? **Galatians 6:8-9; Matthew 13:23; Galatians 6:7.**

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2. From what element of nature was Adam formed? Over which elements should he have dominion? **Genesis 1:26; 2:7** —After sinning, what happened to his dominion? **Exodus 23:28-30. Note 1**.

The Effects of Sin on Earth

3. What consequences does sinning and not confessing our sins have on our physical and spiritual nature? **Psalm 32:2-4; 38:3-8. Note 2.**

4. What consequences did man's sin have and continue to have on nature? **Genesis 3:17-19; Ezekiel 2:4-6; Isaiah 5:5-7. Note 3.**

5. What is the relationship between God and nature that He Himself created? How does nature react to the man who defiles it with sin by rebelling against God? From whom does the curse come? What did Cain understand? **Psalm 58:2; Job 20:27-29; Genesis 4:10-14. Note 4 and 5.**

6. What are the natural consequences of wars, violence, and bloodshed? **Matthew 24:7-8.**

7. In **Leviticus 18:6-23** we are given a long list of sins. What was the fate of the nations that practiced these sins in the past? Read **verses 24 to 28**.

8. What advice does God give us to help us avoid the same fate as these nations? **Leviticus 18:1-5,26,30**.

The Restored Dominion

9. What are the natural consequences of those who live according to God's laws? **Psalm 119:165; Leviticus 26:1-6,9-12**.

10. How did these consequences manifest themselves in Jesus' life on earth? **Matthew 8:26-27; Mark 1:27.**

11. Why has the earth not yet vomited out its inhabitants because of their sins? **Revelation 7:1-3**. What do the righteous who serve God celebrate, and how does this positively affect both their own lives and the environment in which they live? **Exodus 5:1-3. Note 6.**

In Light of God's Character

12. In the story of **Genesis 6:5-6**, the various Bible translations tell us that "Jehovah repented that he had made man." What do other biblical texts tell us about this characteristic of God? **1 Samuel 15:29**. Does God repent as man does? What is God's work like? Is there anything that He might do wrong that would make Him repent later? **Deuteronomy 32:4**. What does the word "repent" mean according to Strong's dictionary? According to how verse 6 ends, what meaning would it have then? **Note 7**.

13. In the history of the antediluvians, what did God say He would do with them and with all creation? What was the reason? What was corrupted and why had it been corrupted? Pay special attention to the difference between "the earth" and "all flesh". How did God say He would destroy the earth and its inhabitants? **Genesis 6:7-13**. Why did the earth become polluted and sick? Who is responsible for this? **Isaiah 24:4-5.**

14. What attitude did the antediluvians have towards God, and what had God

done towards them? In what ways might we be similar to them? How does God act in spite of our rebellions, and what does He promise us? **Job 22:15-18 (CSB); Isaiah 54:7-9. Notes 8 and 9.**

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NOTES

1. 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. {PP 59.4}
2. The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result. {5T 111.1}
3. Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this" (Matthew 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. {2SM 288.2}
4. Under the hand of God, nature ministers against the transgressors of God's law. She holds her destructive elements in her bosom till the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron, saying, "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go" [Exodus 5:2], nature expressed her sympathy with her injured Maker, and co-operated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh. {14LtMs, Lt 209, 1899}.
5. The dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. Many of them denied the existence of God and attributed the Flood to the operation of natural

causes. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. {PP 119.1}

6. Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All He can do is to permit Satan to accomplish his destroying work. We see calamities of every kind and in every degree coming upon the earth, and why? The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest. {6T 388.3}
7. Strong's Hebrew: #5162. נָחַם **nakjám**; A primitive root; properly, to sigh, i.e. Breathe strongly; by implication, to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself) -- comfort (self), ease (one›s self), repent(-er,-ing, self).
8. Job 22:15 [CBS]: *Will you continue on the ancient path that wicked men have walked? They were snatched away before their time, and their foundations were washed away by a river. They were the ones who said to God, "Leave us alone!" and "What can the Almighty do to us?" But it was he who filled their houses with good things. The counsel of the wicked is far from me!*
9. Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion." {RC 58.4}
   But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!" {RC 58.5}

4 God's Permissive Will

LESSON 4

ADDITIONAL READING:

"Principles of the Character of God" Chapter: The Covenants and the Permissive Will of God. https://maranathamedia.com/book/view/principles-of-the-character-of-god

"Removing the Veil" Chapter: The Old Covenant, Ratified and Broken. https://maranathamedia.com/book/view/removing-the-veil

Suggested Videos:

God's Infinite Wisdom https://www.youtube.com/live/VsK0UJOFHB4

By Action or By Permission https://www.youtube.com/live/splVx1EVN_M

Hymns:
Jesus is Tenderly Calling
The Haven of Rest
Softly and Tenderly
God is Calling the Prodigal

MEMORY VERSE:

Ezekiel 20:24

"Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. 25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;"

QUESTIONS

God's Covenant

1. How many covenants are there between God and man according to the Biblical text? Are both proposed by God? Why does God only refer to one of the covenants as "my covenant"? **Hebrews 8:8-9. Note 1.**

2. What was the covenant that God proposed to His people? **Exodus 19:5-7; Jeremiah 7:23.**

3. What was the response of the people? Was that what God was proposing? **Exodus 19:8; 20:18-19; 24:3-8. Note 2.**

4. Were the laws God gave them at Mount Sinai a requirement, or were they the promise that God was going to work a change in them? **Psalm 81:7-10**. See **Exodus 20:3-17.** Consider the verb tense and mood of the commandments.

5. Was He asking them for anything more than listening to His voice? Did He ask them for sacrifices and burnt offerings? **Jeremiah 7:22-23.**

6. What attitude does God finally take towards a people who do not want to hear His voice and who do not abide by the covenant that He proposes to them? **Psalm 81:11-16; Hebrews 8:9-10; Jeremiah 7:24-28.**

7. What does God give them because they do not want to listen to His voice or walk in His covenant? **Ezekiel 20:24-26, 39.**

Statutes Which Are Not Good

8. Read **Matthew 19:3-8.** Do you see here any examples of a "statute that is not good" that God gave to Israel? Why was this ordinance given to them? **Matthew 19:8.**

9. How is the choice of Israel's first king another example of a "statute that is not good"? **1 Samuel 8:4-9,19-22.**

10. What was the main reason for telling Hezekiah that he was going to die? What did Hezekiah prefer? What resulted from the request he made to God? Meditate on what happens when we ask God for something that is not good for us, that is not His manifest will, but He still gives it to us. **2 Kings 20:1-6, 12-18.**

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The Conquest of the Promised Land

11. What was the promise made by God while they were still in Egypt? Who would keep that promise? Did the people have to do anything to receive the fulfillment of the promise? **Exodus 3:16-17; 6:7-8.**

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12. Who would drive the enemies out from before the people? How would He do it? **Deuteronomy 6:18-19; Exodus 23:20, 27-30. Note 3.**

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13. Why would the nations of Canaan be expelled? What was the condition for Israel to not suffer the same fate as the nations before them? **Leviticus 18:24-28.**

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14. How did God direct them to destroy the nations completely? Was Israel, at any point in the above verses, called to take up arms against the Canaanite nations as part of fulfilling the promise? Are weapons and war a resource that God employs? What does God use to give us victory? **Deuteronomy 7:1-5, 17-23; Joshua 24:12-13; Zechariah 4:6-7. Note 4.**

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15. What was God's command when they were one step away from entering Canaan? What did they decide to do? What were the consequences of this decision? **Deuteronomy 1:8, 20-22; Numbers 13:1-2, 31-32; Numbers 14:28-34.**

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16. How can we see in David's life the consequences of taking up arms and using war, violence, and death to conquer and expand the land God had promised to give them? **1 Chronicles 22:6-10. Note 5.**

NOTES

1. As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. {PP 370.2}
   This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee." Genesis 17:7. {PP 370.3}
   Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. {PP 370.4}
   Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which

it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God—the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18. {PP 371.1}

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage. {PP 371.2}

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. {PP 371.3}

2. God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: "If ye will obey My voice indeed, and keep My covenant, then ... ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6. **The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient."** Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. {PP 371.4}

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. 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. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord,

I will put my law in their inward parts, *and write it in their hearts*.... I will *forgive* their iniquity, and will remember their sin no more." Jeremiah 31:33, 34. {PP 372.1}

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And when among men He said, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29. {PP 372.2}

3. So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands. {PP 392.3}
4. In slaying the Egyptian, **Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do.** It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes. Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive. In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help. {PP 247.3}
5. The reason why David was not to build the temple was declared: "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto My name.... Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies: ... his name shall be Solomon [peaceable], and I will give peace and quietness unto Israel in his days. He shall build a house for My name." 1 Chronicles 22:8-10. {PP 712.2}

5 The Mirror Principle I

LESSON 5

ADDITIONAL READING:

The two mirrors.
https://maranathamedia.com/book/view/the-two-mirrors-the-law-and-the-gospel

Agape, chapter "The Law as a Mirror"
https://maranathamedia.com/book/view/agape

Suggested Videos:

Mirror Basics
https://www.youtube.com/live/b9ubC8KMDF0

Two Covenants and the Mirror Explained
https://youtu.be/D3bItTeURIg

MEMORY VERSE:

Psalms 50:21

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."

Hymns:
Holy Bible, Book Divine
God Has Spoken by His Prophets

QUESTIONS

1. What must man do so that the word can save his soul? In particular, what should he do with God's word and his own wickedness? How does man receive God's word? **James 1:21; Ephesians 1:13, 4:22; 1 Corinthians 15:2; 1 Peter 2:1. Note 1.**

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2. When is God's word unprofitable? **Hebrews 4:2.**

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3. What two groups of men are mentioned in connection with God's word? Which one are we exhorted to be? What do those who are only hearers do? **James 1:22; Romans 2:13.**

4. In relation to what things does the hearer of the word deceive himself? See **1 Corinthians 3:18, Galatians 6:3, and 1 John 1:8, in connection with James 1:21.**

5. How do you become a doer of the word? **Ephesians 1:13; Ezekiel 36:27.**

6. What is the man who does not receive the word by faith, and is only a hearer and not a doer, likened to? What is the word of God compared to, for the unbeliever? When man considers the word without having faith, what does he see? **James 1:23. Note 2.**

7. What is the natural condition of man? **1 Corinthians 2:14; Ephesians 2:3**. What does he who is only a hearer of the word, forget? **James 1:24; Luke 6:41. Note 3.**

8. What does the one who, by rejecting the word, is not a doer of it, think about God? What does he do against his brother? **Psalm 50:17-21. Note 4.**

9. What does it mean to make God according to the imagination of men? **Isaiah 46:5-9; Acts 17:29; Exodus 20:4.**

10. According to what does God answer those who have idols in their hearts, but seek to consult him? **Ezekiel 14:1-4, 7.** What does this imply? Consider **Numbers 22:7-12, 19-22, 32. 1 Kings 22:7-17.**

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11. What does God say He will not do to those who are defiled by idolatry? What command does He give? **Ezekiel 20:30-31, 39**. Therefore, what does God's silence imply? Connect this with **Psalm 50:21.**

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12. For what purpose does God respond to man according to his idols? **Ezekiel 14:5-6, 11. Note 5.**

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13. What will be the result of not being a forgetful hearer, but being a keeper of the word and a doer of it? **James 1:25; Luke 11:28; Revelation 22:14.**

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1. Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Timothy 1:9, 10. **The law of God is the mirror to show man the defects in his character.** But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. **They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead them** [the sinners] **to hate the mirror, or to hate themselves?** Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God. {RH March 8, 1870, par. 5-6}
2. In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour

knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him. {COL 263.2}

3. Those who have been brought from error and darkness to truth and light have great changes to make, and **unless the necessity of thorough reform is pressed home upon the conscience, they will be like the man who looked into the mirror, the law of God, and discovered the defects in his moral character, but went away and forgot what manner of man he was.** The mind must be kept awake to a sense of responsibility or it will settle back into a state of even more careless inattention than before it was aroused. {1TT 528.3} God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. **Some will turn away and forget this picture, while others will employ abusive epithets against the law, as though this would cure their defects of character.** Still others who are condemned by the law will repent of their transgressions and, through faith in Christ's merits, will perfect Christian character. {FW 31.4} The Law of God reaches to those secret purposes, which, though they may be sinful, are often passed over lightly, but which are in reality the basis and the test of character. It is the mirror into which the sinner is to look if he would have a correct knowledge of his moral character. **And when he sees himself condemned by that great standard of righteousness, his next move must be to repent of his sins, and seek forgiveness through Christ. Failing to do this, many try to break the mirror which reveals their defects, to make void the law which points out the blemishes in their life and character.** {1SM 219.2}
4. He has given us His law as a mirror into which we may look and discover the defects in our characters. **We are not to look into this mirror for the purpose of seeing our neighbor's faults reflected, of watching to see if he comes up to the standard, but to see the defects in ourselves, that we may remove them.** Knowledge is not all that we need; we must follow the light. We are not left to choose for ourselves and to obey that which is agreeable to us and to disobey when it best suits our convenience. Obedience is better than sacrifice. {1TT 314.1}
5. None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of his government in earth and in heaven. **If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation.** Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "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." {RH, August 25, 1885, par. 5}

6 The Mirror Principle II

LESSON 6

ADDITIONAL READING:

The two mirrors
https://maranathamedia.com/book/view/the-two-mirrors-the-law-and-the-gospel

Agape, chapter "The law as a mirror"
https://maranathamedia.com/book/view/agape

Suggested Videos:

More Bible examples of the Mirror Principles
https://www.youtube.com/live/WkKRMbCIqag

Saul and the Mirror
https://www.youtube.com/live/3t7AeDU2nmM

Mirror of Brass
https://www.youtube.com/live/6IQVdl7RfzU

Hymns:
Wonderful Words of Life
Give me the Bible
Speak to My Soul, Dear Jesus
Savior, Again to Thy Dear Name

MEMORY VERSE:

Ezekiel 20:44

"And ye shall know that I am the Lord when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."

QUESTIONS

1. When God set out to bring the people of Israel out of Egypt, what did He ask of them? What did the people do? **Ezekiel 20:7-8.**

2. What did the people of Israel go after? What are the implications of polluting after the manner of their fathers? **Ezekiel 20:4, 18, 24, 30.**

3. What did God give to the people of Israel in the wilderness? What could they do through what God had given them? How did the people respond? **Ezekiel 20:10-13, 16, 21.**

4. What else did God give them? Why did He give it? **Ezekiel 20:24-25.** What would the people not be able to do regarding these ordinances? **Ezekiel 20:25.**

5. What is the law of God like? **Nehemiah 9:13; Romans 7:12.** Which gifts proceed from God? **James 1:17.**

6. If the law of God is good, are then the "statutes that are not good" contrary to God's law? Where did the statutes that were not good come from? **Ezekiel 20:4, 18, 24, 30.**

7. What did God do when Israel didn't want to hear Him? In what counsel did they walk? How is man's counsel? **Psalms 81:8-12; Jeremiah 7:23-24. Notes 1 and 2.**

8. What is the fruit of man's own counsel? **Proverbs 1:29-33.** Compare this to question three. **Note 3.**

9. Examine the following examples of God's ordinances and fill in the headings:

Ordinance:	Origin:	God's will:	Jesus' teaching:
Exodus 21:23-25	Genesis 4:14; Job 2:4	Leviticus 19:18	Matthew 5:38-42
Leviticus 24:14-17	Exodus 8:26; 17:4	Exodus 20:13; Leviticus 19:16-17	John 8:5, 7, 11.
Numbers 13:1-3	Deuteronomy 1:22-24	Deuteronomy 1:21	John 20:29

10. Where do these ordinances come from? Do they reveal God's heart or man's heart?

11. What commandment did Jesus give to the Jews? What did it mean? **John 2:19-22.** Is this commandment for or against the law of God? **Note 4.**

12. What did Jesus know when He gave this commandment? **John 2:24-25.** What did He wish to reveal to them? How conscious were they of their condition? Why did He not say it openly? **John 7:19-20; 8:37, 40, 59. Note 5.**

13. What commandment did He give to Judas? **John 13:27.** What was in Judas' heart? Where does this act of Judas come from? **John 13:2.**

14. Considering that he that has seen Jesus, has seen the Father (**John 14:9**), what does Jesus teach us about why God gave commandments and ordinances contrary to His law and will? **John 8:32, 34, 36; Ezekiel 20:39-44.**

NOTES

1. There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations they frequently set them aside and presume to go to God to learn their duty. With great apparent conscientiousness they pray long and earnestly for light. But God will not be trifled with. **He often permits such persons to follow their own desires and to suffer the result. "My people would not hearken to My voice.... So I gave them up unto their own hearts' lust: and they walked in their own counsels." Psalm 81:11, 12.** When one clearly sees a duty, let him not presume to go to God with the prayer that he may be excused from performing it. He should rather, with a humble, submissive spirit, ask for divine strength and wisdom to meet its claims. {PP 440.4}
2. Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. And God said, "Thou shalt not go;" but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. **The Lord permitted Balaam to go**. Then he had a wonderful experience, but who would wish to be guided by such an experience? There are those who would understand their duty clearly if it were in harmony with their natural inclinations. **Circumstances and reason may clearly indicate their duty; but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts.** Psalm 81:11, 12: "But My people would not hearken to My voice." "So I gave them up unto their own hearts' lust: and they walked in their own counsels." {3T 73.1}
   Those who desire to follow a course which pleases their fancy are in danger of being left to follow their own inclinations, <u>supposing them to be the leadings of God's Spirit.</u> The duty of some is indicated sufficiently clear by circumstances and facts; but, through the solicitations of friends, in harmony with their own inclinations, they swerve from the path of duty and pass over the clear evidences in the case; then, with apparent conscientiousness, they pray long and earnestly for light. **They have earnest feeling in the matter, and they interpret this to be the Spirit of God. But they are deceived. This course grieves the Spirit of God**. They had light and in the very reason of things should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord and press their case, and the Lord allows them to have their own way. **They have so strong an inclination to follow their own course that He permits them to do so and to suffer the results. These imagine that they have a wonderful**

experience. {3T 73.2}

3. When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. **Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was "fully set in them to do evil." Ecclesiastes 8:11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom.** Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. **The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace.** From devastated provinces and ruined cities a terrible cry was heard—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: "The wicked shall fall by his own wickedness." "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Proverbs 11:5; Ecclesiastes 8:12, 13. "They hated knowledge, and did not choose the fear of the Lord;" "therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:29, 31. {GC 286.1}
4. Jesus had shown them a sign. In flashing light into their hearts, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. "Destroy this temple," He said, "and in three days I will raise it up." {DA 164.2}
5. In these words His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death,—the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him. {DA 164.3}
6. Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. **Ever since the healing at Bethesda they had been plotting His**

death. Thus they were themselves breaking the law which they professed to be defending. "Did not Moses give you the law," He said, "and yet none of you keepeth the law? Why go ye about to kill Me?" {DA 456.2}
Like a swift flash of light these words revealed to the rabbis the pit of ruin into which they were about to plunge. For an instant they were filled with terror. They saw that they were in conflict with Infinite Power. **But they would not be warned. In order to maintain their influence with the people, their murderous designs must be concealed.** Evading the question of Jesus, they exclaimed, "Thou hast a devil: who goeth about to kill Thee?" **They insinuated that the wonderful works of Jesus were instigated by an evil spirit.** {DA 456.3}

7 The Agency of Angels

LESSON 7

ADDITIONAL READING:

"Principles of the Character of God" chapter: "The agency of angels" https://maranathamedia.com/book/view/principles-of-the-character-of-god

Suggested Videos:

Destroying angels, who slew the 185000 Assyrians https://www.youtube.com/live/4opYOCbuDZc

Smiting Angels https://youtu.be/lkX-YH9KAsc

Hymns:
An Angel Walks with Me
Angels We Have Heard on High
Savior, Breathe an Evening Blessing

MEMORY VERSE:

Hebrews 1:14

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

QUESTIONS

God's Angels and Evil Angels

1. According to the apostle Paul, what are angels, and what is their task? **Hebrews 1:14**.

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2. What was their condition before sin and what do they find joy in? **Matthew 25:31; Luke 15:10.**

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3. What are angels doing constantly? Why do they do that? **John 1:51; Genesis 48:16; Psalms 103:20-21. Notes 1 and 2.**

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4. What are some of the evils that we are delivered from by angels? Where are they when we need them? **Psalms 91:9-12; Psalms 34:7.**

5. From what and from who do they deliver us? **Psalms 91:3-6 ; 2 Timothy 2:26. Note 3.**

6. Who is the one that smites, oppresses, and sends sores and pestilence? Who is the one who heals and delivers? **Job 2:7; Isaiah 14:6; Acts 10:38; Luke 4:18. Notes 4 and 5.**

The Biblical Language

7. The Lord casts His anger upon Israel. How does He do that? **2 Samuel 24:1; 1 Chronicles 21:1; Psalms 78:49-50. Note 6.**

8. Following this principle, how can we understand this story of David? Read **1 Chronicles 21:14-16.** Where was the angel situated? Where were the deaths happening? What was the cause of the deaths of the people? Did the angel use the sword to kill? Applying the principle studied in relation to God's wrath in Lesson 2, how can you harmonize that the Bible says it was God who sent the pestilence?

9. Is the sword in the hands of God or the angels a weapon to kill? In this context, what is the sword a symbol of? Can you see a parallel between the sword and God's wrath? **Job 19:29; Isaiah 34:5; Zechariah 13:7; Leviticus 26:23-25.** Read **Note 7** and stop at the first definition of the word *sword*. What does it mean that an angel has "drought"? What is water according to the Bible and what happens if an angel can't provide water?

The Destroyer

10. On Exodus 12 we are told that God was going to smite the land of Egypt. How would He do that? **Exodus 12:13, 23.** Who is the destroyer? In accordance with verse 23, what does God do or not do in relation to the death of the firstborn? Why does the Bible say that it is God who does it? **Psalms 78:49**.

11. Who are these other evil, smiting, destroying angels? Is there a contrast between the actions of God's angels and demons'? Explain. **Revelation 18:2; Luke 6:18; Proverbs 13:17; Proverbs 17:11. Note 8.**

12. Let's review the Biblical language by using the principles learned so far. Read **2 Kings 19:35 y 2 Chronicles 32:21**. Why do you think the Bible says 'the angel of the Lord' and 'the Lord sent an angel'? What kind of angel is the one that destroys? When are these angels able to cause destruction? **Note 9**.

13. What are these four angels doing at the four corners of the earth? What power has been given to them? In which way were they capable of causing damage if they were holding the winds? **Revelation 7:1-3.**

14. Finally, who are the ones that actively execute this destroying work? Based

on what we've seen so far, can we affirm that the Bible says that "God does that which He permits"? **Revelation 9:1-4, 10-11. Note 10.**

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NOTES

1. And He "answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." The Saviour looked forward with joy to His work in preaching good tidings to the meek, binding up the brokenhearted, and proclaiming liberty to the captives of Satan. At thought of the precious blessings He had brought to men, Jesus added, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." ... The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, **and descending, bringing blessing and hope, courage, help, and life, to the children of men**. The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. {DA 142-143}
2. Angels are sent from the heavenly courts, **not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold**. {TA 20.2}
3. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape. – {GC 534.2}
4. Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. {MH 113.1}
5. Satan is the originator of disease; and the physician is warring against his work and power. {2TT 143.3}
6. When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one

great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. {GC 614.1}

A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere. {GC 614.2}

Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution. {GC 614.3}

When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God. {GC 615.1}

7. Word *sword:* Strong's Hebrew #2719. חֶרֶב kjéreb; from 2717; **drought**; also a cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement -- axe, dagger, knife, mattock, sword, tool.
8. Under God the angels are all-powerful. On one occasion, in obedience to the command of Christ, they slew of the Assyrian army in one night one hundred and eighty-five thousand men.—The Desire of Ages, 700 (1898). {LDE 243.2}

<u>The note quoted below is a relevant historical record.</u>

«Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh his general in danger [by a plague], for God had sent a pestilential distemper upon his army; and on the very first night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed. So the king was in a great dread and in a terrible agony at this calamity; and being in great fear

for his whole army, he fled with the rest of his forces to his own kingdom, and to his city Nineveh; and when he had abode there a little while, he was treacherously assaulted, and died by the hands of his elder sons, Adrammelech and Seraser, and was slain in his own temple, which was called Araske. " {Josephus, Antiquities of the Jews, Book 10, sec. 21}

9. Word *ambassador:* Strong's Hebrew #4397 ךְאָלְמ malak: ambassador, **angel**, king, messenger. From an unused root meaning to despatch as a deputy; **a messenger; specifically, of God, i.e. An angel** (also a prophet, priest or teacher) -- ambassador, angel, king, messenger.
10. 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. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, **and lead men to believe that it is God who is afflicting them.**

    While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, 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. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people ... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." [Isaiah 24:4, 5.] {GC88 589.2-3}

8 The Invisible Cross

LESSON 8

ADDITIONAL READING:

"Principles of the Character of God" chapter: "The invisible cross" https://maranathamedia.com/book/view/principles-of-the-character-of-god

Suggested Videos:

What is the Cross? https://www.youtube.com/live/vOwUlJegAxE

The Present Cross https://youtu.be/qmyYKgylO3U

The Cross Explains all mysteries https://www.youtube.com/live/EIgrCb3611A

Hymns:
Lamb of God
Down at the Cross
The Old Rugged Cross

MEMORY VERSE:

Isaiah 53:3

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

QUESTIONS

1. What does it mean to take up the cross and follow Jesus? How was this manifested in His life? What did He endure by denying Himself? How frequently should the cross be taken up? Do these sufferings mean only the wooden cross, or can you see something else? **Luke 9:21-25.**

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2. In which verb tense is Paul mentioning Christ as crucified? Can we then

anchor the devotion, sufferings and the cross of Christ to a single specific moment? **1 Corinthians 2:1-2; Galatians 2:20; 3:1.**

3. In what way did the people of Israel smite God? **Judges 10:10-15** What is the second reason by which God was grieved? **Read verse 16**.

4. What's the main reason for Christ's suffering throughout history? What is causing Him pain? Who did we think the bruising and punishment against Christ was coming from? Who does it actually come from? **Isaiah 53:3-5.** Consider: In what era did Isaiah live - before, during or after Christ? Why then is he speaking about Christ's sufferings in the past tense? What does it mean that Christ is acquainted with grief? **Read notes 1 to 3.**

5. What does God feel when He sees man suffering? What aspects of His character are highlighted when trying to save men despite their constant rebellion? **Isaiah 63:9-10; Jeremiah 4:19-22. Notes 4 and 5.**

6. In what way did Moses choose to deny himself and take up the cross? What is implied when it says that in Moses' era the "reproach of Christ" already existed? **Hebrews 11:23-26.**

7. Where was Christ also crucified? **Revelation 11:7-8.**

8. In which way was Christ crucified in Egypt? **Exodus 5:1-2.**

9. In which way was Christ crucified in Sodom? **Ezekiel 16:49-50; Genesis 13:13; Hosea 11:8; Isaiah 3:9.**

10. In what way can a person today be crucifying Christ and putting Him to open shame? **Hebrews 6:4-9. Note 6.**

11. What is the way in which the Father and the Son try to reach man compared to? **Matthew 5:45; Deuteronomy 32:1-2; Hosea 6:3**. Who is the water that descends from heaven? **Acts 3:19-20**.

12. Finally, what's the result of persistently rejecting Christ (crucifying Him)? What type of vegetation are these people compared to? **Micah 7:2-4**. What's the destiny of briers and thorns? **Isaiah 9:17-20. Notes 7 and 8.** Read **Hebrews 6:4-9** again and summarize what the verse describes based on the readings and interpretations of these verses in questions 12 and 13.

NOTES

1. 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.** And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful

of His miracles, and as the result fell in the wilderness, never entering the promised land. The Lord could not fulfill His purpose through them. And why? Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood. {2SAT 214.1} So it is today. The Lord desires us to be men and women in Christ Jesus. **Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh.** We have a Saviour who has lived a perfect life on this earth. He is our Example. He gave His life for our redemption. If in this life we follow Him, doing His will in all things, in the future life we shall live with Him forever. {2SAT 214.2}

2. 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}
3. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. {DA 752.4}
4. It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. {DA 356.2}
5. Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. 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}. 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. {Ed 263.2}

6. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin. {DA 300.3}
7. No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. If you refuse to believe in Jesus Christ as your personal Saviour ..., you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. {TMK 243.4}
8. For more than a thousand years the Jewish nation had abused God's mercy and invited His judgments. They had rejected His warnings and slain His prophets. For these sins the people of Christ's day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that generation. The fetters which the nation had for centuries been forging, the people of Christ's day were fastening upon themselves. {DA 584.3}

   In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease. {DA 587.1}

   That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered. {DA 587.2}

   The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation. {DA 587.3}

   In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling. {DA 587.4}

   The prophets of God were hated by apostate Israel because through them

their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king's secret iniquities. So today the servant of Christ, the reprover of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ's day. Christ did not fulfill men's expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God's word does not harmonize with men's practices and their natural inclination, and thousands reject its light. Men prompted by Satan cast doubt upon God's word, and choose to exercise their independent judgment. They choose darkness rather than light, but they do it at the peril of their souls. Those who caviled at the words of Christ, found ever-increased cause for cavil, until they turned from the Truth and the Life. So it is now. God does not propose to remove every objection which the carnal heart may bring against His truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God's word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them. {DA 587.5}

Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every soul who slights the pleadings of divine mercy. Scorner of His love, He addresses you today. It is "thou, even thou," who shouldest know the things that belong to thy peace. Christ is shedding bitter tears for you, who have no tears to shed for yourself. Already that fatal hardness of heart which destroyed the Pharisees is manifest in you. And every evidence of the grace of God, every ray of divine light, is either melting and subduing the soul, or confirming it in hopeless impenitence.

9 Will Everyone Be Saved?

LESSON 9

ADDITIONAL READING:

"Principles of the Character of God" chapter: "Will all be saved?" https://maranathamedia.com/book/view/principles-of-the-character-of-god

Suggested Videos:

Is Universalism Biblical? https://youtube.com/playlist?list=PL46eY1RJ_dJ585j-4LbtlNNPggBIDBuJC

MEMORY VERSE:

Luke 13:23

"Then said one unto him, "Lord, are there few that be saved?" And he said unto them, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able".

Hymns:
Life in a Look
Redeemed

QUESTIONS

1. What was the question Jesus was asked regarding salvation? What was His reply? **Luke 13:23-30; Matthew 7:13-14. Note 1.**

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2. Who does Jesus compare Himself to? What are those who hear His voice compared to? Where will they be safe? **John 10:11-16.**

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3. Who is the door by which the sheep should enter? What are those who want to take Jesus' place, and what do they do? **John 10:7-10.**

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4. What advice are we given to live with the fact that there are evil people who seem to thrive? What will finally happen with those who do evil? What will happen to those who wait for the Lord? **Psalms 37:7-10; Psalms 92:6-7,12-14.**

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5. Can we consider ourselves saved by the mere fact of being Christians? Does being religious make us righteous? **Matthew 7:21; Romans 3:9-18.**

6. What do we need to believe and in whom do we need to believe in order to be saved? **John 3:16-19, 36; John 11:25-26; John 5:24; 1 John 5:1-5; John 8:24.**

7. What needs to take place in order to change our sinful condition? What public action confirms this new condition? **John 3:3-7; Matthew 18:3; Mark 16:16.**

8. What will happen at the Second Coming to those who claimed to know God but were not born again of water and of the Spirit? **Matthew 25:1-13, 31-33, 41-46. Note 2.**

9. How many are the wicked that fight against God under Satan's flag after the thousand years spoken of in **Revelation 20**? How many are the righteous standing before God's throne and the Lamb? What does this tell us about the question made to Jesus about whether everyone would be saved? **Revelation 20:7-10; 7:9-10. Note 3.**

10. What's the inheritance of the righteous and what is the inheritance of the wicked? What damage will the latter suffer that the former will not? **Revelation 21:7-8; 2:11.**

11. What else does the Bible say that will happen to the wicked after the millenium? What happens to Satan, to the beast, and to the false prophet?

What happens to death and hell? **Ezekiel 28:19; Daniel 7:11; Revelation 20:10, 14-15; 21:4; 1 Corinthians 15:26; Hosea 13:14.**

12. Who does Jesus say we shouldn't fear? Who should we fear? **Matthew 10:28-31**. Who is the one that can kill the soul? **Matthew 5:29; Mark 9:43-48. Note 4.**

13. How many sins can God forgive man? What's the sin that can't be forgiven? **Mark 3:28-29; Matthew 12:31-32, 37.** What does this sin consist of? **Matthew 12:22-26, 30-32.** Read **Note 5** and consider: Why can't God forgive this sin? Is it because He doesn't want to?

14. How big is God's mercy and how long does it last? Why, then, are there people that are lost? How is it that God punishes them? Consider this by applying the principle of wrath seen in Lesson 2. **Psalms 36:5; 136:1; Romans 1:18-22, 24, 28, 32; 2:5-10. Note 6.**

15. Who sows the good seed, and who sows the tares? What type of children grow out of one and the other? **Matthew 13:37-39**. Do they grow together or apart from each other? Until when? **Matthew 13:30.** What's the destiny of the good seed and what's the destiny of the tares? Is there a place for a second chance when the time of destruction comes? **Matthew 13:40-43. Note 7.**

NOTES

1. The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under the falsehood have we hid ourselves." [Isaiah 28:15.] In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism. {GC88 560.3}
   Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare. {GC88 561.1}
   Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:4, 5.] Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." [Revelation 16:13, 14.] Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

{GC88 561.2}

2. In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace. {GC 543.3}

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. 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. {GC 544.1}

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression—"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion. {GC 544.2}

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the

saved. {GC 545.1}

3. As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him. {DD 52.2}
4. I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. Many desire life, but still continue to walk in the broad road. They choose to rebel against God's government, notwithstanding His great mercy and compassion in giving His Son to die for them. Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied. He formed man out of the dust of the earth, and the disobedient and unholy will be consumed by fire and return to dust again. I saw that the benevolence and compassion of God in this matter should lead all to admire His character and to adore His holy name. After the wicked are destroyed from off the earth, all the heavenly host will say, "Amen!" {EW 221.1}
5. What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified: "If therefore the light that is in thee be darkness, how great is that darkness!" Matthew 6:23. For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner. {CCh 81.1}
6. I ask the impenitent, What greater evidence do you want that God is a God of justice? If the sword of justice woke in its might against the Fellow of

the Almighty, and was not sheathed until bathed in the blood of God's only begotten Son, what will be the punishment of those who refuse to accept the atoning sacrifice? When the Son of God interposed in man's behalf, and humbled Himself on Calvary, angels drew back in amazement. Can those for whom this great sacrifice was made escape the wrath of God if they are indifferent to this great salvation? Those who choose to continue in sin will be without a shadow of excuse. Calvary is the only argument that will be used against them. {18MR 336.4}

7. Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. {COL 123.1}

   Again, 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. {COL 123.2}

   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. {COL 123.3}

10 Mercy

LESSON 10

ADDITIONAL READING:

Justice and Mercy
https://maranathamedia.com/downloads/books/Justice_and_Mercy.pdf

Suggested Videos:

Foundation Themes to the Character of God
https://youtu.be/n3Meoj8dCT8

The Lord of Mercy and Judgement
https://www.youtube.com/live/Z3srnY3-DVw

Hymns:
Great is Thy Faithfulness
The Love of God

MEMORY VERSE:

Psalms 145:8

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy."

QUESTIONS

The Source of Mercy

1. Who is the origin or source of all mercy? **2 Corinthians 1:3; Hosea 14:3; Psalms 116:5; 145:8; James 5:11. Note 1.**

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2. How big is God's mercy? Does it have any space or time limitations? **Psalms 33:4-5; Ephesians 2:4-6; 1 Chronicles 16:34; 21:13; Psalms 103:17; 106:1.**

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3. What is God's gift to us in His mercy? **Psalms 130:7; 85:7; Daniel 9:9; Exodus 34:5-7. Isaiah 16:5. Note 2.**

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4. Where does Wisdom come from, whose fruit is mercy? Where does the "wisdom" we should avoid come from? **James 3:14-18; Jeremiah 9:23.**

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5. Why do we receive life every day? **Psalms 119:77; Lamentations 3:22-23.**

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6. What is mercy intimately associated with? **Psalms 25:10; Proverbs 3:3; Proverbs 16:6; Psalms 85:8-11.**

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A Kingdom of Mercy

7. Where should we come to obtain mercy? By whom can we come? **Hebrews 4:14-16.**

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8. What's the foundation of God's throne? **Psalms 89:14** (see NKJV).

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9. In **Hebrews 9:24** we are taught that the earthly sanctuary is a copy of the heavenly one. How does Isaiah describe the place in heaven where God's throne is? **Isaiah 6:1-3,** Therefore, in what part of the heavenly sanctuary is God's throne represented? **Exodus 25:17-22; Numbers 7:89.** What did the high priest present there, and who did that symbolize? **Leviticus 16:15-16; Hebrews 9:11-15. Note 3.**

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10. How has God fully revealed the principles of His kingdom and character to this world? **Luke 17:20-22; John 17:4-6; Psalms 40:7-10. Note 4.**

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A Manifestation of His Mercy

11. To whom does God extend His mercy? **Exodus 20:4-6; 1 Kings 8:22-24; Psalms 36:10; 86:5.**

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12. Is God a respecter of persons? Is God the one who doesn't extend His mercy to some, or is it that some men don't accept it? **Acts 10:34-35; Jonah 2:8; Isaiah 26:10; Hosea 4:1-3. Note 5.**

13. Can God use human beings to manifest His mercy? **Ezra 9:9; Jeremiah 42:11-12; 2 Chronicles 30:9; Psalms 106:4t4-45; Numbers 6:22-26.**

14. What's our calling? Who should we imitate? **Colossians 3:12-14; Romans 12:8; Zechariah 7:8-10; Luke 6:35-36; Matthew 5:44-48. Note 6.**

NOTES

1. God is Himself the source of all mercy. His name is "merciful and gracious." Exodus 34:6. He does not treat us according to our desert. He does not ask if we are worthy of His love, but He pours upon us the riches of His love, to make us worthy. He is not vindictive. He seeks not to punish, but to redeem. Even the severity which He manifests through His providences is manifested for the salvation of the wayward. He yearns with intense desire to relieve the woes of men and to apply His balsam to their wounds. It is true that God "will by no means clear the guilty" (Exodus 34:7), but He would take away the guilt. {MB 22.1}
2. Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).... {AG 74.2}
   God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one cannot exist without the other. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). {AG 74.3}
   By His life and His death, Christ proved that God's justice did not destroy

His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted.16 {AG 74.4}
The grace of Christ and the law of God are inseparable. In Jesus mercy and truth are met together.... He was the representative of God and the exemplar of humanity. He presented to the world what humanity might become when united by faith with divinity. The only-begotten Son of God took upon Him the nature of man, and established His cross between earth and heaven. Through the cross, man was drawn to God, and God to man. Justice moved from its high and awful position, and the heavenly hosts, the armies of holiness, drew near to the cross, bowing with reverence; for at the cross justice was satisfied. {AG 74.5}

3. Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the Day of Atonement. When the high priest entered the Most Holy Place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression. {LHU 319.2}
4. Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890, p. 9}.
5. Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: "Your house is left unto you desolate." Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who "received not the love of the truth, that they might be saved": "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love. {CIHS 162.1}
6. "Be ye therefore merciful, as your Father also is merciful." The Lord honors

His human agents by taking them into partnership with Himself. The heart of Christ is full of forgiving mercy and truth. He is afflicted in all the afflictions of His people. We are to be compassionate, and find joy in coming with a kindly interest to bind up the wounds of those who have been pursued and left half dead by the ruthless hand of the destroyer. We are to be ready to heal the bruises that sin has made. {BLJ 339.2}Those who do this are Christ's ministers, and the world has a living testimony of the love of God before them in His representatives. God is revealed before the world in those who practice the works of Christ, and through His messengers He is known as a God of mercy, goodness, and forgiveness. {BLJ 339.3}

11 Righteousness

LESSON 11

ADDITIONAL READING:

"Justice and Mercy" by E. J. Waggoner.
https://maranathamedia.com/book/view/justice-and-mercy

Suggested Videos:

Justice on the Gospel
https://www.youtube.com/live/KL_Z1vNyQ7E

Agape and Justice
https://www.youtube.com/live/kuNHM4OAmJY

MEMORY VERSE:

Psalms 119:172

"My tongue shall speak of thy word: for all thy commandments are righteousness".

Hymns:
Seek Ye First
My Hope is Built on Nothing Less

QUESTIONS

1. How does the Bible define God's righteousness? **Psalms 119:138, 144, 172; Phillipians 3:6. Note 1.**

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2. How should we practice righteousness? **Deuteronomy 6:25; Genesis 26:5; Romans 4:3; Deuteronomy 24:13; Jeremiah 22:3.** Read **Note 2** and answer: What do all applications of these words translated as 'righteousness' have in common?

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3. How does the Bible define man's righteousness? What did man forsake and set aside? What did they place instead? **Ezekiel 45:9; Isaiah 58:1-4; 48:17-18.**

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4. If God's commandments are righteousness, what does it mean to transgress the law? To whom do those who observe all His commandments belong? To whom do those who practice sin belong? Finally, what does it mean to not do righteousness? **1 John 3:4-10.**

5. Does not being under the law and being under grace mean freedom to depart from righteousness by trampling on the commandments? When do we become servants of righteousness? **Romans 6:15-19.**

6. For what reason did condemnation come to all men? Why and through whom can we be made righteous again? **Romans 5:18-19.** How can you explain God's justice in Christ? **Psalms 40:8-9. Note 3.**

7. How can this righteousness be fulfilled in us? **Deuteronomy 11:13; Galatians 5:14; Romans 13:10; James 2:8; Matthew 22:36-39.**

8. Can righteousness come from ourselves? How long does man last without God's righteousness? Until when does God's righteousness last? **Isaiah 51:4-8, 64:6 Note 4.**

9. Why can't righteousness come from ourselves? **Romans 7:14; 3:12.**

10. How was God's righteousness manifested? Is there a price to pay in order to receive this righteousness? **Romans 3:21-26; Psalms 40:7-10; Hebrews 1:8-9; Isaiah 42:1-7, 21.**

11. When did Jesus fulfill all righteousness? **Matthew 3:13-15.** What is this act a symbol of? **Romans 6:3-6.**

12. Was Jesus born of the Spirit or of the flesh? **Matthew 1:18**. So, why did Jesus say He had to fulfill all righteousness? Why did He give Himself up to death, and how did He bring about God's righteousness in this way? **Galatians 1:4; 1 Timothy 2:5-6.**

13. After we are baptized, how can we know that we have truly passed from death unto life? How is God's righteousness manifested in us? **1 John 3:14-16.**

14. How did Jesus preach the gospel of the kingdom? What is revealed in this gospel? **Matthew 4:23; Romans 1:17. Note 5.**

15. What is the only thing God requires of us in order for us to receive His righteousness? **Exodus 19:3-8; Galatians 3:6-9.** Can we do something by ourselves? **Galatians 3:10-12. Note 6.**

NOTES

1. Righteousness is holiness, likeness to God, and "God is love." 1 John 4:16. It is conformity to the law of God, for "all Thy commandments are righteousness" (Psalm 119:172), and "love is the fulfilling of the law" (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. {MB 18.1}
2. Strong's Hebrew
   6664. tsedeq: Righteousness, justice, rightness, the right, equity, prosperity

(Deut. 16:18 ...and they shall judge the people with **just** judgment.)
(Isa. 41:10 ...yea, I will uphold thee with the right hand of my **righteousness**.)

6665. tsidqah: Righteousness, justice
(Dan. 4:27 ...let my counsel be acceptable unto thee, and break off thy sins by **righteousness...**)

6666. tsedaqah: Righteousness, justice, rightness, subjectively, objectively
(Gen. 15:6 ...and he counted it to him for **righteousness**.)
(Gen. 18:19 ...and they shall keep the way of the LORD, to do **justice** and judgment)

Strong's Greek
1343. dikaiosuné: Righteousness, justice
(Acts 10:35: But in every nation he that feareth him, and worketh **righteousness**, is accepted with him...)
1346. dikaiós: Righteous, just, justly, righteously.
(1 Thessalonians 2:10: Ye are witnesses, and God also, how holily and **justly** and unblameably we behaved ourselves among you that believe:)

3. Christ is a risen Saviour; for, though He was dead, He has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). {1SM 392.2}
4. Although as sinners we are under the condemnation of the law, yet Christ by His obedience rendered to the law, claims for the repentant soul the merit of His own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men. {1SM 393.1}
5. Our Lord Jesus Christ came to this world as the unwearied servant of man's

necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. {MH 17.1}

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole. {MH 17.2}

The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families. {MH 17.3}

6. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, ... without money and without price." "Their righteousness is of Me, saith the Lord," and, "This is His name whereby He shall be called, The Lord Our Righteousness." Isaiah 55:1; 54:17; Jeremiah 23:6. {MB 18.2}

12 God's Judgment

LESSON 12

ADDITIONAL READING:

"As You Judge: Looking beyond the veil of the Investigative Judgment" by Adrian Ebens. https://maranathamedia.com/book/view/as-you-judge

"Pattern of God's Judgment" by Adrian Ebens and Jutta Deichsel https://maranathamedia.com/book/view/pattern-of-gods-judgment

Suggested Videos:

The template for the judgement https://www.youtube.com/live/7Bz4_xHVygE

The Judgement https://www.youtube.com/live/1-8yQpFVq3s

In Danger of the Judgement https://www.youtube.com/live/KhgBiUnUQ2g

Hymns:
When the Roll is Called Up Yonder
We Have This Hope
Lift Up the Trumpet

MEMORY VERSE:

Psalms 19:9

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

QUESTIONS

1. Who is able to understand God's judgment? Who cannot understand it? **Proverbs 28:5-13.**

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2. What definition does the Bible give us of God's judgment? **Psalms 19:9;**

Psalms 119:30, 160. Note 1.

3. How are these judgments manifested? **Psalms 89:14; Jeremiah 5:1 ,4; Psalms 25:8-10; Psalms 119:149.**

4. How does the knowledge of God's judgment come to us? **Psalms 119:102,106; Proverbs 2:8; Psalms 147:19; Deuteronomy 4:8.**

5. Who is our judge? How does He judge? **Isaiah 33:22.**

6. To whom does He give the task of judging? **John 5:22, 23, 26, 27; Acts 17:31; 10:42.**

7. How does Christ judge? **John 5:19; John 12:47-49. Note 2.**

8. How can it be said that God judges, without it contradicting the previous verses? On the contrary, how does man judge? **Zechariah 7:8-11; John 8:15,16, 26; Luke 9:54-56.**

9. What's the invitation made to us regarding judging others? **Matthew 7:1-3; 16:24; 1 Corinthians 11:1; 1 Peter 2:21; Luke 6:37-38. Note 3.**

10. What is the consequence of judging people? What difference do you see between God's judgment and our human definition of judgment? **Matthew 5:21-22; James 2:1-4; 4:11; Romans 2:1-4. Note 4.**

11. Does God judge to condemn or to save? **John 3:16-17; 10:9-11.**

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12. What is God's Judgment announced in **Revelation 14:6-7**? What shall increase in the wise? What do they teach? Compare **Daniel 12:3-4** to **Hosea 6:6.**

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13. What is the condition of humankind in the end times? How is God's judgement manifested in order for us to get to know Him? **Revelation 18:1; Isaiah 60:1-2.**

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14. What gives us boldness for the day of judgement? What is left out of the judgment and why? **1 John 4:17-18; 1 John 3:1-3. Note 5.**

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15. Why does God's judgment exist? **Hebrews 9:23, 26-28; Zechariah 3:1-5.**

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NOTES

1. Righteousness is holiness, likeness to God, and "God is love." 1 John 4:16. It is conformity to the law of God, for "all Thy commandments are righteousness" (Psalm 119:172), and "love is the fulfilling of the law" (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. {MB 18.1}
2. "He that rejecteth Me," says Christ, "and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." In that day what shame and confusion of face will cover those who have had such light and privileges, who have had salvation brought within their reach by the infinite sacrifice of the Son of God, and yet have not availed themselves of these precious gifts. Through His word God is constantly pointing out to us the right path, even the high and glorious path of the just. The travelers in this path do not walk in darkness, for it is illuminated by the Sun of Righteousness; but you have rejected it because it was too far separated from the world. Self-love and selfish ambition cannot pass the strait gate and walk the narrow, upward way. {5T 434.3}
3. The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies. {MB 123.1}

   The Pharisees were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with spiritual pride, and their theme was, "Myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat to criticize and condemn. {MB 123.2}

   The people partook largely of the same spirit, intruding upon the province of conscience and judging one another in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, "Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them. {MB 123.3}

   "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. We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul. {MB 124.1}

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Romans 2:1. Thus those who condemn or criticize others, proclaim themselves guilty, for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves. {MB 124.2}

Satan will be judged by his own ideas of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. (12LtMs, Ms 111, 1897, par. 40)

4. Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what some one has said or done, praise something in that person's life or character. Cultivate thankfulness. Praise God for His wonderful love in giving Christ to die for us. It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise. {GW 479.1}

   Earnest workers have no time for dwelling upon the faults of others. We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us. {GW 479.2}

5. 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. There is no fear in love; but perfect love casteth out fear." "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, ... we know that we have the petitions that we desired of Him." {AA 551.3}

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The conditions of obtaining mercy from God are simple and reasonable. The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that "confesseth and forsaketh" his sin "shall have mercy." Proverbs 28:13. {AA 552.1}

13 Sealed with His Glory

LESSON 13

ADDITIONAL READING:

"The Glory of God since 1888" Articles and quotes by E. J. Waggoner and A. T. Jones, compiled by Leandro Pena. https://maranathamedia.com/book/view/glory-since-1888

Suggested Videos:

The Sealing Message of God's loving character https://www.youtube.com/live/3xcwsbabXbA

The Seal of God https://www.youtube.com/live/Id23RGyxooY

The Glory of the Lord has risen https://www.youtube.com/live/olgB0BHxTYo

Hymns:
Hover O'er me, Holy Spirit
Spirit Song

MEMORY VERSE:

Ephesians 1:13-14

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

QUESTIONS

1. What does God want to do in us as we enter into the New Covenant? What is it that no one shall teach his neighbor? Why? What will He do with our sins? **Hebrews 8:10-12.**

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2. What is the way God does the work in us? What is the only thing we should

do? **Exodus 19:5-6; Matthew 6:33; Revelation 3:20.**

3. What is the result of Christ dwelling in our heart? **2 Corinthians 3:18; Romans 8:29-30. Note 1.**

4. What definition of God's glory can we find in the Bible? What other terms are comparable to the word 'glory'? **Exodus 33:17-19. Note 2.**

5. Through whom did God manifest His Glory? What does such a manifestation consist of? **John 1:14; 2:11; 17:4-10.**

6. How should we seek the knowledge of God? How far will such knowledge reach? **Hosea 6:3; Habakkuk 2:14.** How is this connected to **2 Corinthians 3:18**?

7. When will the Glory of God finally lighten the entire world? **Revelation 17:12-18; 18:1-3. Note 3.**

8. How do you describe the process of separation that God will carry out with those who are finally transformed from glory to glory? **Revelation 7:1-3. Note 4.**

9. How does God seal His chosen ones? **Ephesians 1:13; 4:30.**

10. Who is the Spirit? Who is the only one who is the image of God and the brightness of His glory? **2 Corinthians 3:16-18; Galatians 4:6-7; John 14:8-11.**

11. What's the visible fruit in the life of those who have been sealed with the Spirit of the promise? On the other hand, what's the fruit of the flesh? **Galatians 5:16-26.**

12. How does **Revelation 22:1-4** describe those that have finally received the seal of God and been transformed from glory to glory? Reflect on the expression "His name shall be on their foreheads" **Note 5.**

13. What's the final condition of those that were not sealed with God's Spirit? **Revelation 13:11-17; 14:9-11.**

14. What are the implications of rejecting the seal, the name, or the Glory of God and receiving His wrath? What, specifically, is being rejected? **Revelation 6:15-17; Hosea 4:6-10; Proverbs 1:20-30. Note 6.**

NOTES

1. My dear brother, what have you been beholding? By beholding the imperfections of men and women, you are gradually becoming changed into the same likeness. Make a decided change, and look to Jesus, that by beholding His perfection, you may become changed into His image. Then His spirit will take possession of your mind and character. By your piety and godliness, by your words and actions, by your spiritual activity for truth and righteousness, you will represent Christ. {TDG 46.2}
   When a man turns away from human imperfections, and beholds Jesus, a divine transformation takes place in his character. He fixes his eye upon Christ as on a mirror which reflects the glory of God, and by beholding, he becomes "changed into the same image, from glory to glory even as by the Spirit of the Lord" (2 Corinthians 3:18). "If any man have not the Spirit of

Christ, he is none of his" (Romans 8:9). {TDG 46.3}

Turn your eyes from the imperfections of others, and fix them steadfastly on Christ. With a contrite heart, study His life and character. You need not only to be more enlightened, but quickened, that you may see the banquet that is before you, and eat and drink the flesh and blood of the Son of God, which is His Word. By tasting the good Word of life, by feeding on the bread of life, you may see the power of a world to come, and be created anew in Christ Jesus. If you receive His gifts, you will be renewed unto holiness, and His grace will bring forth in you fruit unto the glory of God. {TDG 46.4}

2. The glory of God is His character. While Moses was in the mount, earnestly interceding with God, he prayed, "I beseech thee, show me thy glory." In answer God declared, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." The glory of God—His character—was then revealed: "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 33:18, 19; 34:6, 7). {AG 322.2}
3. The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold.... Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given.—The Great Controversy, 611, 612 (1911). {LDE 207.4}

   The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God.—Letter 86, 1900. {LDE 208.1}

   When the storm of persecution really breaks upon us, ... then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.—Testimonies for the Church 6:401 (1900). {LDE 208.2}
4. The seal of the living God will be placed upon those only who bear a likeness to Christ in character. {OFC 95.2}

   As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ. {OFC 95.3}

   It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. {OFC 95.4}

   The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. {OFC 95.5}

Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, ... that we may know what is coming. {OFC 95.7}

5. Only by looking to Jesus, the Lamb of God, and following in His steps, can you prepare to meet God. Follow Him, and you will one day walk the golden streets of the city of God. You will see Him who laid aside His royal garments and His kingly crown, and disguising Himself with humanity, came to our world and bore our sins, that He might lift us up and give us a revelation of His glory and majesty. We shall see Him face to face if we now give ourselves up to be molded and fashioned by Him and prepared for a place in the kingdom of God. {TMK 364.3}
   Those who consecrate their lives to the service of God will live with Him through the ceaseless ages of eternity. "God himself shall be with them, and be their God" (Revelation 21:3).... {TMK 364.4}
   Their minds were given to God in this world; they served Him with their heart and intellect, and now He can put His name in their foreheads. "And there shall no night there; ... for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:5). They do not go in as those that beg a place there, for Christ says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). He takes them as His children, saying, Enter ye into the joy of your Lord. The crown of immortality is placed on the brow of the overcomers. They take their crowns and cast them at the feet of Jesus, and touching their golden harps, they fill all heaven with rich music in songs of praise to the Lamb. Then "they shall see his face; and his name shall be in their foreheads." 30 {TMK 364.5}
6. This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches. {GC 603.2}
   Fearful is the issue to which the world is to be brought. The powers of

earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts. {GC 604.2}

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10. {GC 604.3}

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every xheart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently. {GC 605.1}

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