

# Sabbath School Lesson

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2th Quarter of 2026: April – June 2026

# The Justice of God As Revealed in His Mercy

PART I



# The Justice of God As Revealed in His Mercy

## PART I



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**Suggested Readings:** “Justice and Mercy”, by E. J. Waggoner <https://maranathamedia.com/book/view/justice-and-mercy>



# Abbreviations

## Abbreviations of books mentioned in the lesson.

1888	The EGW 1888 Materials
1TT	Testimony Treasures volumen 1
2TT	Testimony Treasures volumen 2
5BC	Bible Commentary Volume 5
AA	Acts of the Apostles
AG	God's Amazing Grace
BLJ	To Be Like Jesus
CCh	Counsels for the Church
COL	Christ's Object Lessons
CT	Christ Triumphant
DA	The Desire of Ages
FLB	The Faith I Live By
FW	Faith and Works
GC	The Great Controversy
HP	In Heavenly Places
LDE	Last Day Events
LHU	Lift Him Up
Lt	Letter
MB	Thoughts from the Mount of Blessings
MH	The Ministry of Healing
MS	Manuscript
OFC	Our Father Cares
PP	Patriarchs and Prophets
Pr	Prayer
PTUK	Present Truth United Kingdom
RH	The Review and Herald
SC	Steps to Christ
ST	The Signs of the Times
TDG	This Day with God
TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
UL	The Upward Look
YRP	Ye Shall Receive Power

## Introduction to the English Translation

The study of the concept of justice as it is taught in the Bible is a vast undertaking, and one of the challenges is that most of us approach Bible study from our own native languages. This does not prevent us from going deeply into Bible study, but sometimes when defining words we tend to use our own definitions instead of letting the Bible usage define the meaning. And this situation becomes critical when it comes to the word and concept of "justice". In this particular study, we find that while other languages translate as "justice" the word that in Hebrew is usually understood as justice, in English it is translated as "righteousness". Let's see a few examples to make this point clearer:

*Psalm 119:172 My tongue shall speak of thy word: For all thy commandments are **righteousness**.*

The word translated as "righteousness" is the following:

*Strong Dictionary # 6664. צַדִּיק **tsedeq**, tseh ´ -dek; from 6663; the right (nat., mor. or legal); also (abstr.) equity or (fig.) prosperity:—x even, (x that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).*

And while this word is translated as "righteousness", words such as "justified", "justify" and similar ones are translated as such from words in Hebrew which are of the same root. See for instance the following:

*Psalm 143:2 And enter not into judgment with thy servant: For in thy sight shall no man living be **justified**.*

*Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: By his knowledge shall my righteous servant **justify** many; For he shall bear their iniquities.*

The Hebrew word which has been translated as "justified" and "justify" is the following:

*Strong Dictionary # 6663. צַדִּיק **tsâdaq**, tsaw-dak ´ ; a prim. root; to be (causat. make) right (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self)) (be, turn to) righteous (-ness).*

As it can be seen, "justified" and "justify" in Hebrew is actually the root word for the word translated as "righteousness". And while from a linguistic point of view we cannot see anything in common between these words in English, in Hebrew it's clear that they are referring to the same root concept. And there is more:

*Genesis 6:9 These are the generations of Noah: Noah was a **just** man and perfect in his generations, and Noah walked with God.*

In this instance, the word translated as "just" is the following in Hebrew:

*Strong Dictionary # 6662. צַדִּיק **tsaddîyq**, tsad-deek ´ ; from 6663; just:—just, lawful, righteous (man). צַדִּיקָא **Tsîdônîy**, See 6722.*

And the following verses:

*Genesis 15:6 And he believed in the Lord; and he counted it to him for **righteousness**.*

*Genesis 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do **justice** and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*

In these verses, the words "righteousness" and "justice" are from the same Hebrew word:

*Strong Dictionary #6666. צְדָקָה **ts·dâqâh**, tsed-aw-kaw ´; from 6663; rightness (abstr.), subj. (rectitude), obj. (justice), mor. (virtue) or fig. (prosperity):—justice, moderately, right (-eous) (act, -ly, -ness).*

We thus see that all these words which are translated as "justified", "justify", "just", "justice" and "righteousness", have a clear visible and phonetic common root in Hebrew, while in English they don't. "Righteousness" stands apart from the other words, without denying the clear connection in meaning that exists between the words "just" and "right". And the fact that in English all these words are translated as "justified", "justify", "just" and "justice" is witness to the fact that the word translated as "righteousness" can also be translated as "justice" or similar. And while the vast majority of the English translations use the word "righteousness", a few here and there translate it as "justice". See how the first verse we quoted is translated in a different version:

*Psalms 118:172 My tongue shall pronounce thy word: because all thy commandments are **justice**. DRA (Douay-Rheims 1899 American Translation)*

The situation is exactly the same with the New Testament Greek. Consider, for instance, the following verse:

*Matthew 5:6 Blessed are they which do hunger and thirst after **righteousness**: for they shall be filled.*

The Greek word translated as "righteousness" is the following:

*Strong Dictionary 1343. δικαιοσύνη **dikaiösunē**, dik-ah-yos-oo ´-nay; from 1342; equity (of character or act); spec. (Chr.) justification:—righteousness.*

And we have the following verses which have this same Greek root word:

*Matthew 12:37 For by thy words thou shalt be **justified**, and by thy words thou shalt be condemned.*

*Luke 10:29 But he, willing to **justify** himself, said unto Jesus, And who is my neighbour?*

*Matthew 1:19 Then Joseph her husband, being a **just** man, and not willing to make her a publick example, was minded to put her away privily.*

*Romans 5:16 And not as it was by one that sinned, so is the gift: for the*

*judgment was by one to condemnation, but the free gift is of many offences unto **justification**.*

*Luke 23:41 And we indeed **justly**; for we receive the due reward of our deeds: but this man hath done nothing amiss.*

And here we see a list of verses where words like "justified", "justify", "just", "justification", "justly" share the same root word as "righteousness". In Greek, this is clear not only from a phonetic, but also from a spelling point of view. And again, while all these words have the same common root, in English we have some words translated as "righteous" or "righteousness", and some others as "just", "justification", "justify", etc. And while we are NOT saying that "righteousness" is a wrong translation, the very words used in English declare and witness that "righteousness" can very well be most of the times translated as "justice" or similar, as it was intended to mean in the original language. Take for instance the following translation of the first New Testament verse that we just quoted:

*Matthew 5:6 Blessed are those who hunger and thirst for **justice**, for they will have their fill. NCB (New Catholic Bible)*

We might wonder and ask ourselves, what is righteousness, after all? Here is a definition from a dictionary around the time period in which the most popular translations were done:

**RIGHTEOUSNESS**, noun ri'chusness.

**1.** Purity of heart and rectitude of life; conformity of heart and life to the divine law. righteousness as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion.

**2.** Applied to God, the perfection or holiness of his nature; exact rectitude; faithfulness.

**3.** The active and passive obedience of Christ, by which the law of God is fulfilled. Daniel 9:7.

**4.** Justice; equity between man and man. Luke 1:75.

**5.** The cause of our justification.

A good explanation can also be found in the writings of Waggoner, while at the same time he lays out the translation issue that we are discussing here:

*Who Are the Just?— In other versions than the English, as, for instance, the German and Danish, these texts are made much plainer, because they use the word which conveys the idea more perfectly than the word "just" does to us. This is the way it is: "But that no man is made righteous by the law in the sight of God it is evident; for, the righteous shall live by faith." The words "just" and "righteous" really mean the same thing, but in the word "justify" the*

majority of readers do not readily recognise the phrase "to make righteous." We see, therefore, that **righteousness** is the end to be attained.

**Righteousness means right doing, and the law is the standard of right doing.** The only question before us is how this desired object is to be attained. How is the sinner to be made righteous-to be made a doer of the law? Not by the law itself, for that does nothing; it simply points out the right way; but we ourselves are "without strength." **Righteousness** therefore must come from without, from some living thing, and when attained in genuineness will be "witnessed by the law and the prophets." Rom. v. 21. {PTUK March 3, 1898, p. 131.7}

Since we want to study the concept of justice as the Bible defines it and uses it, and to not bring in our own carnal concepts, we need to keep in mind that righteousness is most of the times justice according to the original Hebrew and Greek languages in which the Bible was written. For that reason, while the most common translations will help us while doing the study guide, we don't want to forget that we are studying about justice, and for this reason we would like to suggest using the Douay-Rheims 1899 American Translation along with your preferred translation, in spite of this translation's historical context and origin. This will also be critical in answering the questions, since when a reference is made to justice, most of the times it will be answerable through using the Douay-Rheims translation. It can be accessed here:

<https://www.biblegateway.com/versions/Douay-Rheims-1899-American-Edition-DRA-Bible/#booklist>

Since this or any other translation used might not be readily accessible to all, we have added these verses at the end of every question, in the Douay-Rheims 1899 American translation (unless otherwise stated), for your reference.

Lastly, in a future quarterly there will be a follow-up on the theme of justice, since it is impossible cover this comprehensively in just one lesson quarterly.



**Isaiah 55:7** Let the wicked forsake his way, And the unrighteous man his thoughts: And let him return unto the Lord, and he will have mercy upon him; And to our God, for he will abundantly pardon. 8 For my thoughts *are* not your thoughts, Neither *are* your ways my ways, saith the Lord. KJV

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4. According to the following verses, ¿what is NOT justice? **Isaiah 5:7; Ezekiel 45:9; Isaiah 58:1-2.**

**Isaiah 5:7** The vineyard belonging to the Lord All-Powerful is the nation of Israel; the garden that he loves is the people of Judah. He looked for justice, but there was only killing. He hoped for right living, but there were only cries of pain. NCV

For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.

**Ezekiel 45:9** Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

**Isaiah 58:1-2** Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins. For they seek me from day to day, sad desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

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5. What is everlasting justice? **Psalms 119:138, 144.**

Note that **Psalms 119** is **Psalms 118** in the DRA version.

**Psalms 118:138, 144** Thou hast commanded justice thy testimonies: and thy truth exceedingly. ... Thy testimonies are justice for ever: give me understanding, and I shall live.

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6. What else is justice? **Psalms 119:172**. Where can we see justice? **Philippians 3:6**.

Note that **Psalms 119** is **Psalms 118** in the DRA version.

**Psalms 118:172** My tongue shall pronounce thy word: because all thy commandments are justice.

**Philippians 3:6** According to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame.

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7. When will we have justice? **Deuteronomy 6:25**. Consider the meaning in Hebrew of the words translated in the KJV as "observe" and "to do". **Note c**. Therefore, what is justice?

**Deuteronomy 6:25** This is our justice before the Lord, our God: to observe carefully this whole commandment he has enjoined on us. NABRE  
And we shall have justice when we keep ourselves *by* doing all these commandments before the LORD our God, as he has commanded us. JUB

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8. Give specific and practical examples of justice according to the following verses: **Deuteronomy 24:10-13; Isaiah 56:1-2; Jeremiah 22:3**. What verbs conjugate the word "justice", and what ideas do they bring in regards to the concept of justice?

**Deuteronomy 24:10-13** When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge: But then shalt stand without, and he shall bring out to thee what he hath. But if he be poor, the pledge shall not lodge with thee that night, But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayst have justice before the Lord thy God.

**Isaiah 56:1-2** Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed. Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

**Jeremiah 22:3** Thus saith the Lord: Execute judgement and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, nor the widow, nor oppress them unjustly: and shed not innocent blood in this place.

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9. Who knows the justice of God? **Isaiah 51:7.**

**Isaiah 51:7** Listen to me, you who know justice, you people who have my *Torah* in your heart: don't be afraid of people's taunts, don't be upset by their insults. CJB

Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

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10. In light of what we have seen in questions 6 to 9, what relationship is there between the law of God and the justice of God?

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11. What is sin? **1 John 3:4; James 4:17.**

**1 John 3:4** Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. KJV

**James 4:17** Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin. KJV

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12. Read **Romans 5:18-19** and answer the following questions. Considering the context (**verses 12 and 17**), who is the one who offended, and who is the one who had justice? ¿What is justice contrasted to in **verse 18**? According to **verse 19**, therefore, what is justice?

**Romans 5:12** Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.

... 17 For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. 18 Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. 19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

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13. Carefully read **Romans 6:15-19** and answer the following questions: What can man be a servant or slave of? **Verse 16**. What happens to man when he is made free from sin? **Verse 18**. According to the text, what does it mean to be servants of justice?

**Romans 6:15** What then? Shall we sin, because we are not under the law, but under grace? God forbid. 16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice. 17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered. 18 Being then freed from sin, we have been made servants of justice. 19 I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

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**Consider:**

Compare the initial concept you had of justice with the biblical concept of justice as we've explored it so far. Do you see any differences? What do those differences consist of? Can you identify any distinction between God's justice and the justice found in this world?

Think about the relationship that exists between justice, the law and sin (which is transgression of the law).

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(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. We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purpose as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all. {2TT 303.2}

3. With sadness Jesus looks into the upturned faces before Him. He notes the spirit of revenge that has stamped its evil imprint upon them, and knows how bitterly the people long for power to crush their oppressors. Mournfully He bids them, "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." {MB 70.1}

These words were but a reiteration of the teaching of the Old Testament. It is true that the rule, "Eye for eye, tooth for tooth" (Leviticus 24:20), was a provision in the laws given through Moses; but it was a civil statute. None were justified in avenging themselves, for they had the words of the Lord: "Say not thou, I will recompense evil." "Say not, I will do so to him as he hath done to me." "Rejoice not when thine enemy falleth." "If he that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Proverbs 20:22; 24:29, 17; Proverbs 25:21, 22, R.V., margin. {MB 70.2}

The whole earthly life of Jesus was a manifestation of this principle. It was to bring the bread of life to His enemies that our Saviour left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. Through the prophet Isaiah He says, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 50:6; 53:7. And from the cross of Calvary there come down through the ages His prayer for His murderers and the message of hope to the dying thief. {MB 71.1}

4. We must learn in the school of Christ. Nothing but His righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings but have not received them because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through His prophet the Lord promises, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7. We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. {CCh 47.4}

We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. In Him is our hope, our justification, our righteousness. We should not despond and fear that we have no Saviour or that He has no thoughts of mercy toward us. At this very time He is carrying on His work in our behalf, inviting us to come to Him in our helplessness and be saved. We dishonor Him by our unbelief. It is astonishing how we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost and who has given us every evidence of His great love. {CCh 47.5}

# 2 The Spirit of God's Justice

## LESSON 2



### SUGGESTED VIDEOS:

"Agape and Justice", <https://www.youtube.com/live/kuNHM4OAmJY?si=TjXK7VlermnTZxOC>

### MEMORY VERSE:

**Deuteronomy 30:19-20**

I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days ... KJV



### QUESTIONS

1. Briefly summarize the concept of God's justice as seen in lesson 1.

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#### Love:

2. Are love and justice mutually exclusive concepts? What do you think is this world's concept of love and justice? What do you think it is in God's kingdom? Can you justify your answer?

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3. What does hearkening God's commandments consist of? **Deuteronomy 11:13**. What other commandment did God give His people? **Leviticus 19:18**.

**Deuteronomy 11:13** And it shall come to pass, if ye shall hearken diligently

unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, KJV  
**Leviticus 19:18** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. KJV

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4. How did Jesus summarize God's law? **Matthew 22:36-40.**

**Matthew 22:36-40** Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. KJV

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5. How is God's law summarized and fulfilled? **Galatians 5:14, Romans 13:8, 10.**

**Galatians 5:14** For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. KJV

**Romans 13:8, 10** Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. ... Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. KJV

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6. In what was God's love manifested? **1 John 4:9-10; Romans 5:8-10.**

**1 John 4:9-10** In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. KJV

**Romans 5:8-10** But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. KJV

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7. How is doing justice defined? How is NOT doing justice defined, and what relationship does it have with love? **1 John 3:4-10.**

**1 John 3:4-10** Whosoever committeth sin committeth also iniquity; and sin is iniquity. And you know that he appeared to take away our sins, and in him there is no sin. Whosoever abideth in him, sinneth not; and whosoever sinneth, hath not seen him, nor known him. Little children, let no man deceive you. He that doth justice is just, even as he is just. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil. Whosoever is born of God, committeth not sin: for his seed abideth in him, and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

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### **Liberty:**

8. How is the law of the LORD? **Psalms 19:7.**

**Psalms 19:7** The law of the Lord *is* perfect, converting the soul: The testimony of the Lord *is* sure, making wise the simple. KJV

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9. How is this perfect law of God called? **James 1:25; 2:12.**

**James 1:25; 2:12** But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. ... So speak ye, and so do, as they that shall be judged by the law of liberty. KJV

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10. What will come as a consequence of seeking God's precepts? **Psalms 119:45.** See JUB, NCB, NLT and NLV versions.

**Psalms 119:45** And I will walk at liberty, for I sought thy commandments.

JUB

I will walk in complete freedom because I have sought your commands.

NCB

I will walk in freedom, for I have devoted myself to your commandments.

NLT

I will walk as a free man, for I look for Your Law. NLV

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11. What does God set before us? What does He earnestly invite us to choose?

**Deuteronomy 30:19-20.**

**Deuteronomy 30:19-20** I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. KJV

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12. Can man choose his own death and destruction? **Hosea 13:9 (KJV), Romans 8:5, 6; Proverbs 8:36.** What is the meaning in Hebrew of the word that in the KJV is translated as "destroyed"? Note a. What are the implications?

**Hosea 13:9** O Israel, thou hast destroyed thyself; but in me *is* thine help. KJV

**Romans 8:5, 6** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. KJV

**Proverbs 8:36** But he that sinneth against me wrongeth his own soul: All they that hate me love death. KJV

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13. What does the presence of the Lord bring? **2 Corinthians 3:17; John 8:31, 32, 36.** Therefore, what does His absence mean? What does God do through His Son? **Romans 8:2, 15.**

**2 Corinthians 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. KJV

**John 8:31, 32, 36** Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. ... If the Son therefore shall make you free, ye shall be free indeed. KJV

**Romans 8:2, 15** For the law of the Spirit of life in Christ Jesus hath made me

free from the law of sin and death ... For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. KJV

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**Consider:**

What is the relationship between God's law, God's justice and love? What does God's justice consist of, in light of the revelation of God's love in giving us His Son?

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Since God is love (**1 John 4:8**), and His law is love, (**Romans 13:10**), and the law of God is justice, what is justice in relation to God?

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What is the relationship between God's law, God's justice and liberty? What does God's justice consist of, in light of the unrestrained liberty that God gives to man?

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Since where the Spirit of God is there is liberty (**2 Corinthians 3:17**), and that the law of God is a law of liberty, (**James 2:12**), and God's law is justice, what is justice in relation to God?

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## NOTES

a. Hosea 13:9 O Israel, thou hast **destroyed [7843]** thyself; but in me *is* thine help. KJV

Strong Dictionary, "destroyed", # 7843. שָׁחַח **shâchath**, *shaw-khath* ' ; a prim. root; to *decay*, i.e. (caus.) *ruin* (lit.) or fig.):—batter, cast off, corrupt (-er, thing), destroy (-er, -uction), lose, mar, perish, spill, spoiler, × utterly, waste (-r).

### Quotes:

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. But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

3. The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth:" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being an expression of the mind and will of God, must be as enduring as its Author. {GC 467.1}

# 3 The Revelation of Justice

## LESSON 3

### MEMORY VERSE:

**Psalm 45:2**

Thou art fairer than the children of men: Grace is poured into thy lips: Therefore God hath blessed thee for ever. KJV

### QUESTIONS

1. Where is the justice of God revealed? **Romans 1:16-17**. About whom is the gospel of God? **Romans 1:1-3**.

**Romans 1:16-17** For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

**Romans 1:1-3** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, Which he had promised before, by his prophets, in the holy scriptures, Concerning his Son, who was made to him of the seed of David, according to the flesh,

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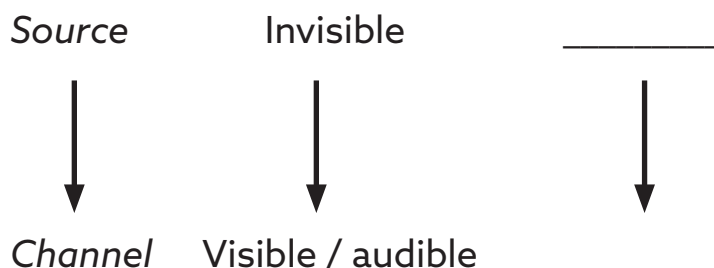


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2. What does he who speaks truth do? **Proverbs 12:17**. What is the relationship between justice and truth? Can you place them in a source-channel relationship? **Psalm 85:11; 89:14**. **Note a.** What would the opposite of justice be in this context? What and who is truth? **John 17:17; 14:6**.



**Proverbs 12:17** When you tell the truth, justice is done, but lies lead to injustice. GNT

Note that **Psalms 85:11** and **Psalm 89:14** is **Psalm 84:12** and **Psalm 88:15** in the DRA version.

**Psalm 84:12** Truth is sprung out of the earth: and justice hath looked down from heaven.

**Psalm 88:15** Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face. NKJV

**John 17:17** Sanctify them in truth. Thy word is truth.

**John 14:6** Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

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3. Who is the Wisdom of God? **1 Corinthians 1:24**. What will He speak? ¿What does His lips hate? How are all the words He utters? How are His words to those who find knowledge? What is not present in His words? **Proverbs 8:7-9**. What is with the Wisdom of God? What does He do? **Proverbs 8:18-20**.

**1 Corinthians 1:24** But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

**Proverbs 8:7-9** My mouth speaks what is true, for my lips detest wickedness. All the words of my mouth are just; none of them is crooked or perverse. To the discerning all of them are right; they are upright to those who have found knowledge. NIV

My mouth shall meditate truth, and my lips shall hate wickedness. All my words are just, there is nothing wicked nor perverse in them. They are right to them that understand, and just to them that find knowledge.

**Proverbs 8:18-20** With me are riches and glory, glorious riches and justice. For my fruit is better than gold and the precious stone, and my blossoms than choice silver. I walk in the way of justice, in the midst of the paths of judgment,

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4. What would the Messiah the Prince bring, and how it would be? **Daniel 9:24**.

**Daniel 9:24** Seventy weeks are decreed for your people and for your holy city: Then transgression will stop and sin will end, guilt will be expiated, Everlasting justice will be introduced, vision and prophecy ratified, and a holy of holies will be anointed. NABRE

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5. What is that good thing that the Lord promised? What would the Branch do or execute? As a result, what would happen to God's people? **Jeremiah 33:14-16; 23:5-6.**

**Jeremiah 33:14-16** Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda. In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth. In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

**Jeremiah 23:5-6** Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise, and shall execute judgement and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: the Lord our just one.

**Jeremiah 23:5-6** See, days are coming—oracle of the Lord— when I will raise up a righteous branch for David; As king he shall reign and govern wisely, he shall do what is just and right in the land. In his days Judah shall be saved, Israel shall dwell in security. This is the name to be given him: "The Lord our justice." NABRE

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6. How would this King reign? What would this man be? **Isaiah 32:1-2.**

**Isaiah 32:1-2** Behold a king shall reign in justice, and princes shall rule in judgment. And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

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7. What did the Word of God do? Therefore, what do we behold? **John 1:14.** What is the problem that those who are far from justice face? What does God



He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope. NIV

**Isaiah 42:6-7** I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

**Isaiah 42:21** For the sake of his justice the Lord was pleased to make his law great and glorious. NCB

**Isaiah 42:21** The Lord wanted to exhibit his justice by magnifying his law and displaying it. NET

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9. How did Christ state His mission? **Matthew 5:17**. What is the meaning in Greek of the word translated as "fulfil"? **Note c**. What is the end of the law? **Romans 10:4**. What is the meaning in Greek of the word translated as "end"? **Note d**. In light of the meaning of these two words, "end" and "fulfil", what did Christ do in relation to the law, and consequently, to justice?

**Matthew 5:17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. KJV

**Romans 10:4** For the end of the law is Christ, unto justice to every one that believeth.

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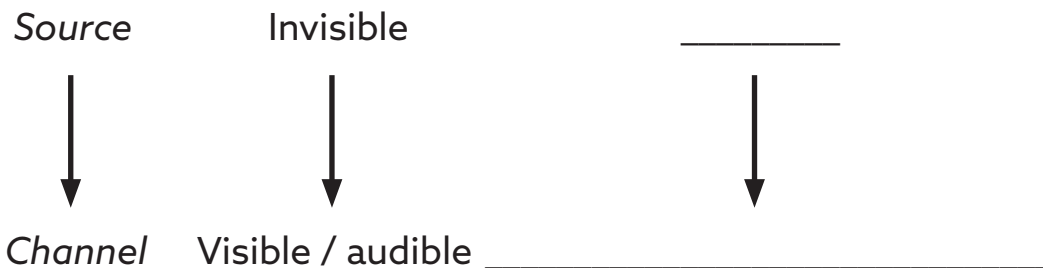
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10. Out of what does the mouth speak? **Matthew 12:34**. What does Christ have in His heart? Therefore, what does He preach? **Psalm 40:8-10**. What does He not hide? Then, what does He declare and not conceal? **Psalm 40:10**. Can you place these concepts in a source-channel relationship? **Note e.**



**Matthew 12:34** O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. KJV  
 Note that **Psalm 40:8-10** is **Psalm 39:9-11** in the DRA translation.

**Psalm 39:9-11** That I should do thy will: O my God, I have desired it, and thy law in the midst of my heart. I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.

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11. Of whom do the law and the prophets testify? **John 1:45; John 5:39**. Whom did God appoint to reveal His justice? **Romans 3:21, 24-25**.

**John 1:45** Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. KJV

**John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. KJV

**Romans 3:21, 24-25** But now without the law the justice of God is made manifest, being witnessed by the law and the prophets. ... Being justified freely by his grace, through the redemption, that is in Christ Jesus, Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

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12. The people who have the law of God in their hearts, what do they know? **Isaiah 51:7**. The people that have the law of God in their hearts and minds, whom do they know? **Hebrews 8:10-11**. Therefore, what is the relationship between God and justice?

**Isaiah 51:7** Listen to Me, you who know rightness *and* justice *and* right standing with God, the people in whose heart is My law *and* My instruction: fear not the reproach of men, neither be afraid *nor* dismayed at their revilings. AMPC

**Isaiah 51:7** Listen to Me, you who know justice, a people with My *Torah* in their heart: Do not fear the taunt of men, nor be dismayed at their insults. TLV

**Hebrews 8:10-11** For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. KJV

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13. In the classical Hebrew parallelism, what is the knowledge of God equivalent to? **Hosea 6:6**. Considering the previous question, what does the knowledge of God consist of?

**Hosea 6:6** For I desired mercy, and not sacrifice; And the knowledge of God more than burnt offerings.

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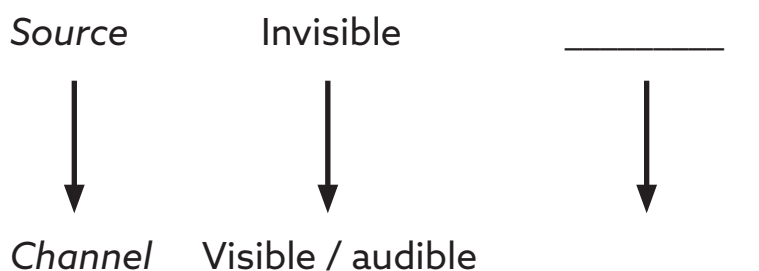
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**Consider:**

What is the relationship between the law or legal code and justice? Can you place them in a source-channel relationship? **Note f.**



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What is the relationship between Jesus and the justice of God? Since he who has seen Jesus has seen the Father (**John 14:9**) what does this tell us of God the Father? What are the implications of Christ being called "the Lord, our Justice".

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Given what was discussed in this lesson, consider and think about the message found in the memory verse.

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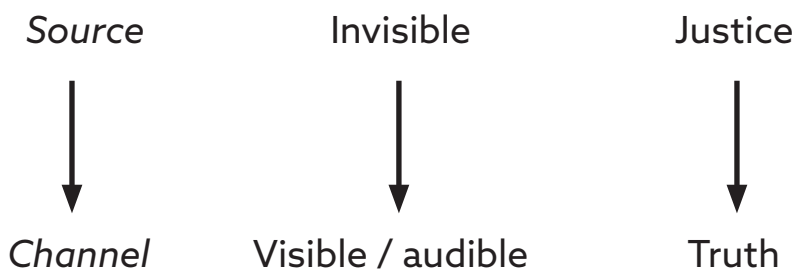
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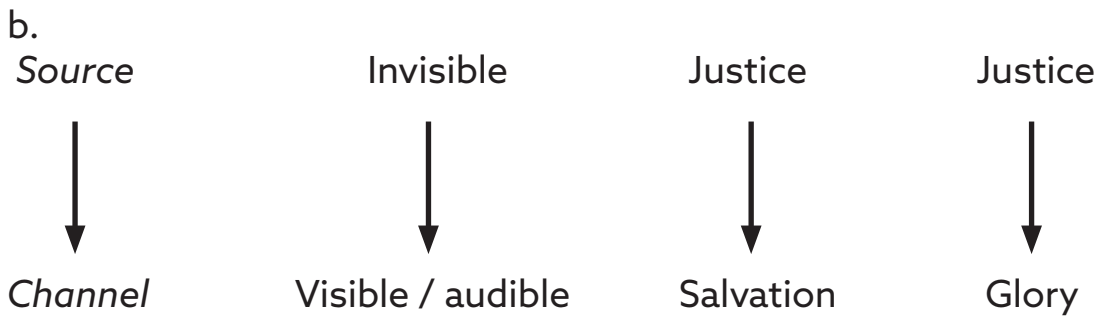
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 **NOTES** //////////////////////////////////////

a.  
**1 Corinthians 8:6.** "The Father is the source of all things, and they exist through His Son (**Hebrews 1:2; John 1:2, 3; Colossians 1:17**). So the Father is the source or origin, and the Son is the means or the channel. It is Christ, or the channel, who gives us light regarding the Father, and helps us know Him, reveals Him to us, and brings us close to Him (**John 17**)."  
*Removing the Veil*, page 206, Daniel Bernhardt.

[https://maranathamedia.com/downloads/books/Removing\\_the\\_Veil\\_2025\\_01.pdf](https://maranathamedia.com/downloads/books/Removing_the_Veil_2025_01.pdf)



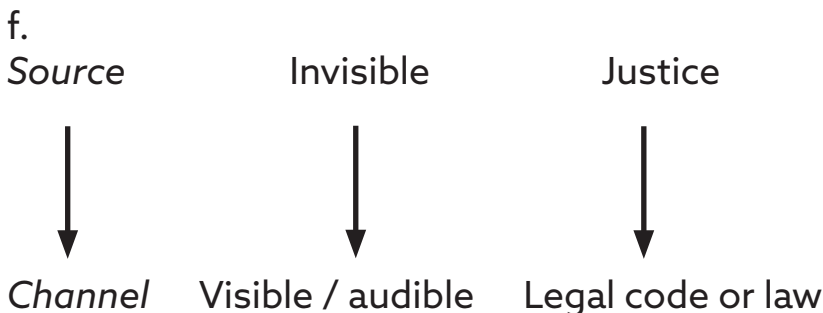
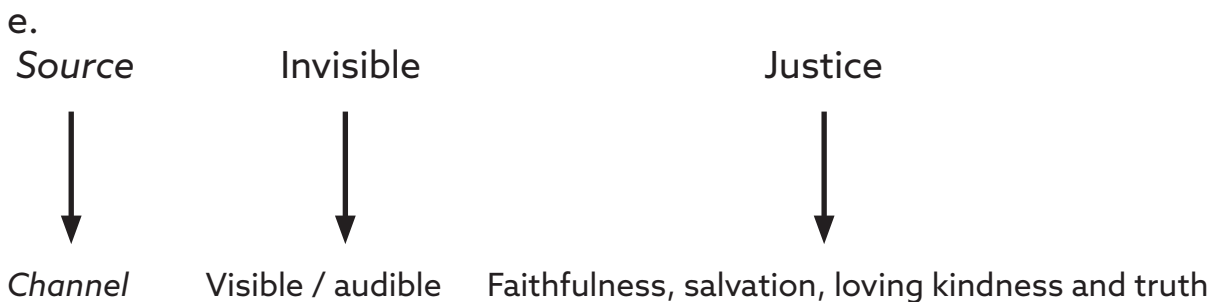


c.  
**Matthew 5:17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil [4137]**. KJV

Strong Dictionary "fulfil", # 4137. πληρώω **plērōō**, *play-rō' -o*; from 4134; to make replete, i.e. (lit.) to *cram* (a net), *level up* (a hollow), or (fig.) to *furnish* (or *imbue, diffuse, influence*), *satisfy, execute* (an office), *finish* (a period or task), *verify* (or *coincide with a prediction*), etc.:—accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

d.  
**Romans 10:4** For the **end [5056]** of the law is Christ, unto justice to every one that believeth.

Strong Dictionary "end", # 5056. τέλος **tēlōs**, *tel' -os*; from a prim. τέλλω **tēllō** (to set out for a definite point or goal); prop. the point aimed at as a *limit*, i.e. (by impl.) the *conclusion* of an act or state (*termination* [lit., fig. or indef.], *result* [immed., ultimate or prophetic], *purpose*); spec. an *impost* or *levy* (as *paid*):—+ continual, custom, end (-ing), finally, uttermost. Comp. 5411.



**Quotes:**

1. *Righteousness and Life.*

But the ten commandments, whether engraved on tables of stone or written in a book, are only the statement of the righteousness of God. Righteousness means right doing. It is active. The righteousness of God is God's right doing, His way. And since all His ways are right, it follows that the righteousness of God is nothing less than the life of God. The written law is not action, but is only a description of the action, but is only a description of the action. It is a picture of the character of God. The very life and character of God are seen in Jesus Christ, in whose heart was the law of God. There can be no righteousness without action. And as there is none good but God, it follows that there is no righteousness except in the life of God. Righteousness and the life of God are one and the same thing. {PTUK July 5, 1894, p. 423.2}, E. J. Waggoner

2. Speaking of the law, Jesus said, "I am not come to destroy, but to fulfill." He here used the word "fulfill" in the same sense as when He declared to John the Baptist His purpose to "fulfill all righteousness" (Matthew 3:15); that is, to fill up the measure of the law's requirement, to give an example of perfect conformity to the will of God. {MB 48.3}

His mission was to "magnify the law, and make it honorable." Isaiah 42:21. He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation. {MB 49.1}

The divine beauty of the character of Christ, of whom the noblest and most gentle among men are but a faint reflection; of whom Solomon by the Spirit of inspiration wrote, He is "the chiefest among ten thousand, ... yea, He is altogether lovely" (Song of Solomon 5:10-16); of whom David, seeing Him in prophetic vision, said, "Thou art fairer than the children of men" (Psalm 45:2); Jesus, the express image of the Father's person, the effulgence of His glory; the self-denying Redeemer, throughout His pilgrimage of love on earth, was a living representation of the character of the law of God. In His life it is made manifest that heaven-born love, Christlike principles, underlie the laws of eternal rectitude. {MB 49.2}

3. "Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." [Isaiah 42:1, 2.] He will not be like the teachers of His day. The ostentation and show and parade of piety revealed in the priests and Pharisees are not His way. {Ms 151, 1899, par. 6}

"The bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged until he have set judgment in the earth: and the isles shall wait for his law." [Verses 3, 4.] Christ saw the work of the priests and rulers. The very ones who needed help, the afflicted, the distressed, were treated with words of censure and rebuke, and He forebore to speak any word that would break the feeble reed. The dimly burning wick of faith and hope He would encourage, and not quench. He would feed His flock like a shepherd; He would gather the lambs with His arms, and carry them in His bosom. {Ms 151, 1899, par. 7}

4. It was through constant conflict and simple faith that Enoch walked with God.

You may all do the same. You may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of His will, but, by your example, leading others in the same path of humble obedience and consecration. Real godliness is diffusive and communicative. The psalmist says: "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation." Psalm 40:10. Wherever the love of God is, there is always a desire to express it. {1TT 428.1}

5. In fulfilling "all righteousness," Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law's requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. {BLJ 362.2}

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last person that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. {BLJ 362.3}

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments. {BLJ 362.4}

The typical offerings pointed to Christ, and when the perfect sacrifice was made the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. {BLJ 362.5}

But in no case did He come to lessen the obligations of mortals to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set human beings free from the law: He came to open a way by which they might obey that law and teach others to do the same.—Manuscript Releases 10:292, 293. {BLJ 362.6}

6. We are in this world to honor God, and from every devising that would in any way tempt us to dishonor our Redeemer, we must turn away. In Christ we have before us the Pattern of all righteousness. He has pledged Himself to be our Guide, our Preserver, our Governor.... {UL 64.3}

# 4 The Justice of Man

## LESSON 4



### SUGGESTED VIDEOS:

"God's justice and Satan's justice"  
<https://youtu.be/6A-3mgL7fwE?si=UoNyXXczS1DfvMsD>

"Counterfeit Justice"  
<https://www.youtube.com/live/1xJyr8oIDp4?si=O3G2iqhQv0mzFMdZ>

### MEMORY VERSE:

**Leviticus 19:18**

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. KJV



### QUESTIONS

1. Define the justice of God connecting it to God's law, as we have studied it in the previous lessons.

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2. What happened to man? **Isaiah 53:6** (first section).

**Isaiah 53:6** All we like sheep have gone astray; We have turned every one to his own way; ... KJV

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3. How is God's law and commandment? **Romans 7:12**.

**Romans 7:12** Wherefore the law is holy, and the commandment holy, and just, and good. KJV

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4. Can man do good? What is he accustomed to? What is the condition of man? **Jeremiah 13:23; Romans 7:14-16**.

**Jeremiah 13:23** Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. KJV

**Romans 7:14-16** For we know that the law is spiritual; but I am carnal, sold under sin. For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do. If then I do that which I will not, I consent to the law, that it is good.

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5. How is every man's condition described? Is there one who seeks God? Is there one who understands? What is in every man's mouth? What are the feet of all men swift to do? **Romans 3:9-18.**

**Romans 3:9-18** What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin. As it is written: There is not any man just. There is none that understandeth, there is none that seeketh after God. All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one. Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips. Whose mouth is full of cursing and bitterness: Their feet swift to shed blood: Destruction and misery in their ways: And the way of peace they have not known: There is no fear of God before their eyes.

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6. How is the justice of man? **Isaiah 64:6.** What does this justice of man consist of specifically? **Isaiah 1:4.** Is it possible to live like this and under a mantle of supposed spirituality? **Isaiah 1:10-16; 2 Corinthians 11:15.**

**Isaiah 64:6** And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

**Isaiah 1:4** Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

**Isaiah 1:10-16** Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrhah. To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats. When you came to appear before me, who required these things at your hands, that you should walk in my courts? Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths, and other festivals I will not abide, your assemblies are wicked. My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them. And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply

prayer, I will not hear: for your hands are full of blood. Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely,

**2 Corinthians 11:15** Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.

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7. How is the justice of man when wrong is done unto him? **Genesis 34:1-3, 7, 8, 22, 25-26.** Does the wrath of man work the justice of God? **James 1:20.**

**Genesis 34:1-3, 7, 8, 22, 25-26** And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. ... And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ... Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. ... And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. KJV

**James 1:20** For the anger of man worketh not the justice of God.

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8. How is the mercy of man? **Proverbs 12:10.**

**Proverbs 12:10** A righteous *man* regardeth the life of his beast: But the tender mercies of the wicked *are* cruel. KJV

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9. How did David react when faced with injustice? How does this story show the

justice of man? **2 Samuel 12:1-6.**

**2 Samuel 12:1-6** And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this *thing* shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. KJV

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10. When man has sinned, what does he usually do? Does he recognize his error? **Genesis 3:11-12.** What does man do when he errs in his relationship with God? **Genesis 4:3-5, 8-9.**

**Genesis 3:11-12** And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat. KJV

**Genesis 4:3-5, 8-9** And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ... And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? KJV

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11. In light of all of the above, how would you understand "eye for an eye, tooth for a tooth"? (**Exodus 21:23-25**)? Can it be seen as a way to constrain and limit the justice of man? What is God's advice? **Leviticus 19:18.**

**Leviticus 19:18** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am*

the Lord.

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12. **Consider 2 Samuel 15:4** "Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and **I would do him justice!**"

What is implied in Absalom's statement? Consider the story of Absalom, and its main events, and how the concept of justice determined his life. **2 Samuel 13-15.**

- a. Tamar's rape,
- b. The murder of Amnon,
- c. Absalom's exile,
- d. Absalom's rebellion and death.

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**Consider:**

Read **Isaiah 55:6-9**, and note how the thoughts and ways of man are very far from those of God.

**Isaiah 55:6-9** Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

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What is the justice of man, and what does it consist of? What can be said of every man in relation to God's justice?

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Can it really be said that the actions, decisions and the life of man are also justice? Or is justice only the justice of God? Explain.

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In light of **James 1:16-20** and the definition of God's justice as seen so far, does the anger of God work the justice of God? Consider the implications of your answer.

**James 1:16-20** Do not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God.

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 **QUOTES** //////////////////////////////////////

1. Patriarchs and Prophets, Chapter 72, The rebellion of Absalom.

[https://egwwritings.org/read?panels=p84.3448\(84.3447\)](https://egwwritings.org/read?panels=p84.3448(84.3447) [-::-]&index=0#highlight=84.3447|0)

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2. "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

3. The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine

character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Yet for the fallen world the Lord Jesus was willing to endure humiliation, reproach, suffering, and death, in order that "whosoever believeth in him should not perish, but have everlasting life." "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. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Hopeless as the case appeared, the Lord Jesus would undertake the ransom of the human race. {RH August 6, 1895, par. 11}

# 5 All Justice fulfilled

## LESSON 5



### SUGGESTED VIDEOS:

"Lessons from Christ 's baptism",  
<https://www.youtube.com/live/OJ4YmVgQQ0w?si=8JqgUQCcOTQuwcDO>

### MEMORY VERSE:

**1 John 3:16**

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. KJV



### QUESTIONS

#### Baptism and its symbolism

1. Why did Jesus go to John the Baptist? What reason did Jesus express?

**Matthew 3:13-15.**

**Matthew 3:13-15** Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him.

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2. What does the baptism of water represent? **Romans 6:3-6.** What aspects of the life and work of Jesus are represented in this rite?

**Romans 6:3-6** Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

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## God's justice fulfilled in Christ

3. What was the life and work of Jesus all about? **Acts 10:38**. What did this life and work bring about? In relation to self determination, and according to **verse 23**, what does it mean to take up the cross and follow Jesus? **Luke 9:22-23**. Did Jesus do anything out of His will? **John 5:30**.

**Acts 10:38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. KJV

**Luke 9:22-23** Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. KJV

**John 5:30** I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. KJV

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4. What does the world need to know? What did Jesus do so that the Father can be known (**John 17:4, 6**)? **John 14:31**.

**John 14:31** But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

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5. What did Christ do? What did He do it for? **Galatians 1:4; 1 Timothy 2:5-6**.

**Galatians 1:4** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: KJV

**1 Timothy 2:5-6** For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. KJV

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6. Why did Christ do it? **Ephesians 5:1-2; 1 Peter 3:18**. How do we know the love of God for us? **1 John 3:16**.

**Ephesians 5:1-2** Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. KJV

**1 Peter 3:18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: KJV

**1 John 3:16** Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. KJV

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7. What does the love of Christ reveal? **1 John 4:9-10, John 3:16.**

**1 John 4:9-10** In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. KJV

**John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. KJV

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8. What is the greatest love? **John 15:12-13.** However, what did God do? **Romans 5:6-11.**

**John 15:12-13** This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. KJV

**Romans 5:6-11** For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. KJV

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## The justice of man fulfilled on Christ

9. What reaction did news of the Messiah's birth provoke throughout Jerusalem, including the religious leadership? **Matthew 2:1-4.**

**Matthew 2:1-4** Now when Jesus was born in Beth-lehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. KJV

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10. By confessing to be the Son of God, what do the people find Christ worthy of? **Mark 14:61-64.** Was Jesus the Son of God or not? Why did they condemn Him, then? **1 Corinthians 1:24; 2:6-8**

**Mark 14:61-64** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. KJV

**1 Corinthians 1:24** But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

**1 Corinthians 2:6-8** Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought; But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory: Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

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11. What does Pilate, a Roman, find in Jesus? What did those who were present demand, including the chief priests? **Luke 23:20-23.** Why did Pilate decide to chastise Jesus if he thought He was innocent?

**Luke 23:20-23** Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto

them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. KJV

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12. What is the reason given to condemn Jesus? What motivations were behind these reasonings? What reason is given to condemn the innocent to death? **John 11:47-50.**

**John 11:47-50** Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. KJV

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## Conclusion

13. How did God react to the murder of His Son? Did He react as men would? **Acts 2:23-24, 36-40.** What does God want? **Matthew 12:7.** Can we affirm that this is the justice of God? Is God just by doing this? What does this tell us about the justice of God and of man?

**Acts 2:23-24, 36-40** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that

are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. KJV

**Matthew 12:7** But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. KJV

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**Consider:**

How does Jesus' life reveal the justice of God, specifically in relation to taking up the cross, denying Himself in the baptismal rite to fulfill all justice, and in the fulfillment of the two great commandments?

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How was the justice of man fulfilled in the life of Jesus, by condemning to death an innocent One who only came to heal, do good and give eternal life?

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How is baptism the fulfillment of "all justice", according to Jesus' words?

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What does the cross ultimately reveal? What does it reveal about man, about Satan, and about God?

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Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul. {RH October 23, 1900, par. 5}

3. Cain destroyed Abel because his actions were contrary to his own ideas; but the Lord came not to destroy but to save. It was no new thing that Christ was repulsed. Even now He neared the completion of His great work in fulfilling all righteousness, for His face was set steadfastly to go to Jerusalem, and He was urging His way against entreaty and remonstrance. {Ms 55, 1894, par. 8}

# 6

# Mercy

## LESSON 6

### MEMORY VERSE:

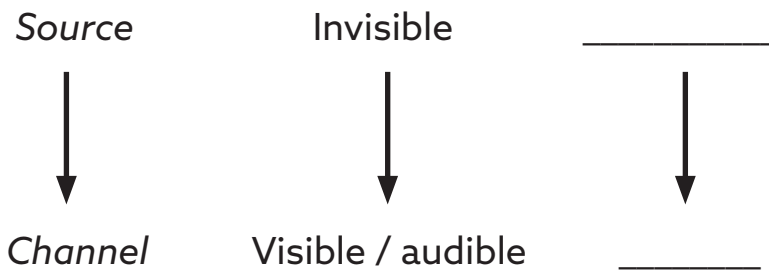
**Hebrews 4:16**

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. KJV

### QUESTIONS

#### For ever

1. What is God to mercy? **2 Corinthians 1:3**. What does this tell us? Is mercy found outside of God? Can you place the Father and mercy in a source-channel relationship? **Note a.**



**2 Corinthians 1:3** Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. KJV

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2. Christ being the Son of God and the Wisdom of God (**1 Corinthians 1:24**), the wisdom that is from above, what is it full of? **James 3:14-18**.

**James 3:14-18** But if you have bitter zeal, and there be contentions in

your hearts; glory not, and be not liars against the truth. For this is not wisdom, descending from above: but earthly, sensual, devilish. For where envying and contention is, there is inconstancy, and every evil work. But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace, to them that make peace. KJV

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3. Where is mercy found? **Psalm 130:7; Hosea 14:3; 2 Timothy 1:18.**

**Psalm 130:7** Because with the Lord there is mercy: and with him plentiful redemption.

**Hosea 14:3** Asshur shall not save us; we will not ride upon horses: Neither will we say any more to the work of our hands, *Ye are* our gods: For in thee the fatherless findeth mercy. KJV

**2 Timothy 1:18** The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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4. How is God? In what is He great? **Psalm 116:5; 145:8; James 5:11.** How great? **1 Chronicles 21:13.**

Note that in the DRA version **Psalm 116** is **Psalm 114**, and **Psalm 145** is **Psalm 144**.

**Psalm 114:5** The Lord is merciful and just, and our God sheweth mercy.

**Psalm 144:8** The Lord is gracious and merciful: patient and plenteous in mercy.

**James 5:11** Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. KJV

**1 Chronicles 21:13** And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great *are* his mercies: but let me not fall into the hand of man. KJV

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5. How is God's mercy? What specific characteristic does it have? **Psalm 103:17;**

**25:6.** Why is God good? Why are we invited to praise Him? **Psalm 106:1; 1 Chronicles 16:34.**

**Psalm 103:17** But the mercy of the Lord is from eternity and unto eternity upon them that fear him: And his justice unto children's children,

**Psalm 25:6** Remember, O Lord, thy tender mercies and thy loving kindnesses; For they *have been ever of old.* KJV

**Psalm 106:1** Praise ye the Lord. O give thanks unto the Lord; for *he is good:* For his mercy *endureth* for ever. KJV

**1 Chronicles 16:34** O give thanks unto the Lord; for *he is good;* For his mercy *endureth* for ever. KJV

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**6.** What does it mean to have mercy? **2 Kings 13:23; Job 33:23-24; Matthew 18:27; Mark 1:41; Luke 1:54; 15:20.**

**2 Kings 13:23** And the Lord had mercy on them, and returned to them because of his covenant, which he had made with Abraham and Isaac and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

**Job 33:23-24** If there shall be an angel speaking for him, one among thousands, to declare man's uprightness, He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

**Matthew 18:27** And the lord had mercy on that servant, and suffered him to go, and forgave him the debt. WYC

**Mark 1:41** And Jesus, having mercy on him, put forth his hand and touched him and said unto him, I will; be thou clean. JUB

**Luke 1:54** He hath helped his servant Israel, in remembrance of his mercy; KJV

**Luke 15:20** And he rose up, and came to his father. And when he was yet afar, his father saw him, and was stirred by mercy. And he ran, and fell on his neck, and kissed him. WYC

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## The throne of mercy

**7.** What did God command Moses and the people of Israel to do? **Exodus 25:17-22.** Consider the meaning of the word translated as "mercy". **Note b.**

**Exodus 25:17-22** And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth

thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. KJV

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8. What did the mercy seat cover? **Exodus 25:21; 30:6; 31:18**. Where were the angels' faces facing toward? **Exodus 25:20**.

**Exodus 25:20-21** See question 7.

**Exodus 30:6** And thou shalt put it before the veil that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee. KJV

**Exodus 31:18** And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. KJV

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9. From where would God speak and commune with Moses? **Exodus 25:22; Numbers 7:89**.

**Exodus 25:22** See question 7.

**Numbers 7:89** And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him. KJV

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10. How is the king's throne upheld? **Proverbs 20:28**.

**Proverbs 20:28** Mercy and truth preserve the king: And his throne is

11. In what shall the throne be prepared or established? What does this consist of? **Isaiah 16:4-5**. Of whom are these verses speaking of?

**Isaiah 16:4-5** My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot. And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and quickly rendering that which is just.

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12. What are the foundations of God's throne? What goes before God's face? **Psalms 89:14**. When someone approaches the throne, are the foundations visible or invisible? When someone approaches the throne, what is he looking to see? However, in the case of God when approaching His throne, what is seen even before seeing His face?

**Psalms 89:14** Justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face:

**Psalms 89:14** Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face. NKJV.

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13. Why do we want the mercies of God? **Psalms 119:77**.

**Psalms 119:77** Let thy tender mercies come unto me, that I may live: For thy law is my delight. KJV

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14. What does it mean that God would look upon us? **Psalms 119:132; Numbers 6:25**.

**Psalms 119:132** Look thou upon me, and be merciful unto me, As thou usest to do unto those that love thy name. KJV

**Numbers 6:25** The Lord shew his face to thee, and have mercy on thee.

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**Consider:**

What are the implications of the fact that the mercy of God endures for ever and ever? Does the mercy of God cease to be at any time?

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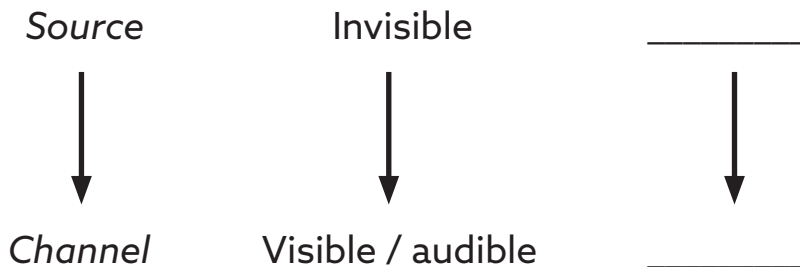


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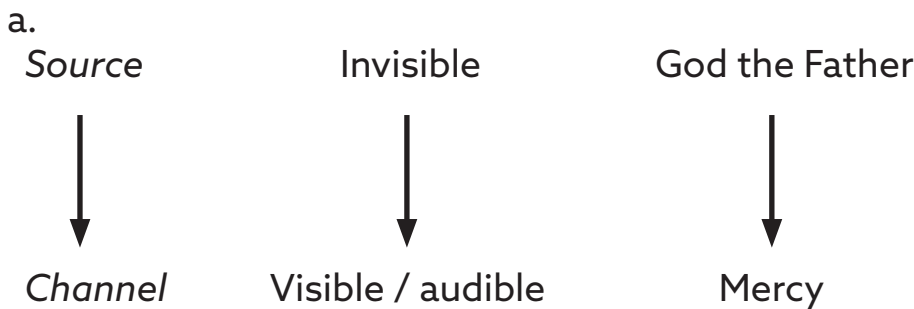


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Think about the relationship between mercy and the law of God. Can you place it in a source-channel relationship? **Note c.**



**NOTES** //



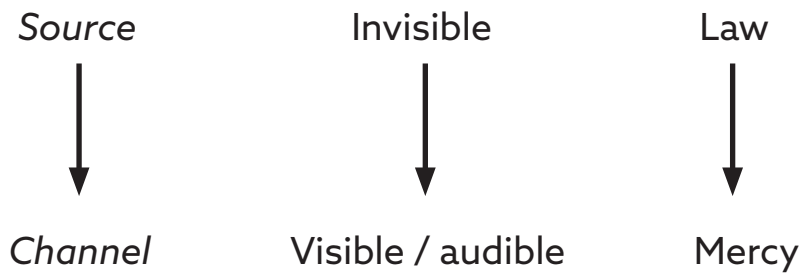
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Exodus 25:17 And thou shalt make a **mercy seat [3727]** of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. Strong Dictionary, "mercy", # 3727. תְּכַפֵּרֶת **kappôreth**, *kap-po´-reth*; from 3722; a *lid* (used only of the cover of the sacred Ark):—mercy seat.

3722. כִּפֶּה **kâphar**, *kaw-far´*; a prim. root; to *cover* (spec. with bitumen); fig. to *expiate* or *condone*, to *placate* or *cancel*:—appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off,

(make) reconcile (-liation).

c.



### Quotes:

1. Our duty to obey this law is to be the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. ... [Matthew 22:40.] {Ms 88, 1897, par. 18}
2. Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them. {COL 415.5}
3. The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. "The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing." [Psalm 145:9, 16.] He is the Father of mercies, and the God of all comfort. The earth is full of the goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon." [Isaiah 55:7.] {Ms 160, 1898, par. 10}
4. In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look—that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell

forever in the presence of God. {GC 415.2}

5. With the trusting faith of a little child, we are to come to our heavenly Father, telling Him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that heaven has to bestow. {OFC 24.3}

We are to hunger and thirst after righteousness. {OFC 24.4}

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving kindness is better than life. {OFC 24.5}

He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom.<sup>12</sup> {OFC 24.6}

6. Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals, for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin. Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness and strengthens our infirmities. He has said, "Ask, and ye shall receive." {HP 71.2} Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our intercessor. The prayers that are placed in the golden censer of the Saviour's merits are accepted by the Father. {HP 71.3}

# 7

# The Revelation of Mercy

## LESSON 7



### SUGGESTED VIDEOS:

"Mercy Not sacrifice"

<https://www.youtube.com/live/z4V53bdgFLs?si=OVnVeJc3CYGcXbDC>

### MEMORY VERSE:

**Lamentations 3:22-23**

*It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. KJV*



### QUESTIONS

1. What specifically is God's perfection? **Matthew 5:44-48**. How does **Luke 6:36** explain it?

**Matthew 5:44-48** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. KJV

**Luke 6:36** Be ye therefore merciful, as your Father also is merciful. KJV

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2. Since God is merciful, what does He grant us? **Psalms 119:29**. Consider the meaning of the Hebrew word translated as "graciously" in the KJV. **Note a.**

**Psalms 119:29** Remove from me the way of lying: And grant me thy law graciously. KJV

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3. What happens when the law enters? What does it show to man?

Consequently, what does much more abound? **Romans 5:20; 7:7-9.**

**Romans 5:20** Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.

**Romans 7:7-9** What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. KJV

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4. What does the mercy of God consist of? **Psalm 51:1-2. Psalm 25:5-8.**

**Psalm 51:1-2** Have mercy upon me, O God, according to thy lovingkindness: According unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, And cleanse me from my sin. KJV

**Psalm 25:5-8** Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long. Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world. The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord. The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

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5. In what does God delight? What does it consist of specifically? **Micah 7:18-20; Luke 1:77-79.**

**Micah 7:18-20** Who *is* a God like unto thee, that pardoneth iniquity, And passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever,

Because he delighteth *in* mercy. He will turn again, he will have compassion upon us;

He will subdue our iniquities; And thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, Which thou hast sworn unto our fathers from the days of old.

KJV

**Luke 1:77-79** To give knowledge of salvation unto his people By the remission of their sins, Through the tender mercy of our God; Whereby

the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, To guide our feet into the way of peace. KJV

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6. How are *all* the paths of the Lord to those who keep His covenant and testimonies? And for those who do not keep God's covenant and testimonies, how are the paths of the Lord? **Psalm 25:10**. Who will God teach? Ultimately, who will be guided and taught? Who will not reach mercy? **Psalm 25:8-9;** **Proverbs 14:22**.

**Psalm 25:10** All the paths of the Lord *are* mercy and truth Unto such as keep his covenant and his testimonies. KJV

**Psalm 25:8-9** Good and upright *is* the Lord: Therefore will he teach sinners in the way. The meek will he guide in judgment: And the meek will he teach his way. KJV

**Proverbs 14:22** Do they not err that devise evil? But mercy and truth *shall* be to them that devise good. KJV

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7. What do those who observe or follow lying vanities do? **Jonah 2:8**. Who are they abandoning? **Psalm 144:2**.

**Jonah 2:8** They that observe lying vanities forsake their own mercy. KJV

**Psalm 144:2** My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

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8. Considering the previous questions, who will receive the mercy that God shows? **Exodus 20:6; 1 Kings 8:23**.

**Exodus 20:6** And shewing mercy unto thousands of them that love me, and keep my commandments. KJV

**1 Kings 8:23** And he said, Lord God of Israel, *There is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: KJV

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9. Carefully consider how God showed mercy in the following cases. Describe it. **Jeremiah 42:11-12; 2 Chronicles 30:9; Psalm 106:46.**

Note that **Psalm 106** is **Psalm 105** in the DRA translation.

**Jeremiah 42:11-12** Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I *am* with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. KJV  
**2 Chronicles 30:9** For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him. KJV  
**Psalm 105:46** And he gave them unto mercies, in the sight of all those that had made them captives.

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10. What was Paul's experience? Why did he obtain mercy? What was it given for? **1 Timothy 1:12-16. 1 Corinthians 7:25.** To obtain mercy, what did it consist of? Was it something that Paul did or something that he received? **2 Corinthians 4:1.**

**1 Timothy 1:12-16** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. KJV

**1 Corinthians 7:25** Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. KJV

**2 Corinthians 4:1** Therefore seeing we have this ministry, as we have received mercy, we faint not; KJV

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11. Why are we not being consumed? **Lamentations 3:22-23.**

**Lamentations 3:22-23** *It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. KJV*

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12. Considering the previous question, what is God calling us to? **Joel 2:12-14; Isaiah 55:1-3; 6-9. Why? Psalm 86:5.**

**Joel 2:12-14** Therefore also now, saith the Lord, Turn ye even to me with all your heart, And with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, And turn unto the Lord your God: For he *is* gracious and merciful, Slow to anger, and of great kindness, And repenteth him of the evil. Who knoweth *if* he will return and repent, And leave a blessing behind him; *Even* a meat offering and a drink offering unto the Lord your God? KJV

**Isaiah 55:1-3; 6-9** All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. ... Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

**Psalm 86:5** For thou, Lord, *art* good, and ready to forgive; And plenteous in mercy unto all them that call upon thee. KJV

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13. How then, shall we go to the Lord? What does God NOT want? What does He desire? **Micah 6:6-8; Hosea 6:4-6.**

**Micah 6:6-8** Wherewith shall I come before the Lord, *And* bow myself

before the high God? Shall I come before him with burnt offerings, With calves of a year old? Will the Lord be pleased with thousands of rams, Or with ten thousands of rivers of oil? Shall I give my firstborn *for* my transgression, The fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; And what doth the Lord require of thee, But to do justly, and to love mercy, And to walk humbly with thy God? KJV

**Hosea 6:4-6** O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness *is* as a morning cloud, And as the early dew it goeth away. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: And thy judgments *are as* the light *that* goeth forth. For I desired mercy, and not sacrifice; And the knowledge of God more than burnt offerings. KJV

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**Consider:**

In light of what we have seen so far, what does God's calling to "do justice" mean? Be specific.

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In **2 Samuel 22:26** we read, speaking of God: "With the merciful thou wilt shew thyself merciful ...". How would you explain this verse with other verses? Keep in mind that God is no respecter of person, that He wants everyone to be saved, His mercy endures for ever and that He is the Father of mercies.

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without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." {RH July 22, 1890, par. 16}

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church-member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ. {RH July 22, 1890, par. 17}

3. Though a veil hangs over the future, you have a knowledge of the Lord's mercies in the past. Allow no difficulties to discourage you. You have passed through trials, and you will be called to pass through trials again. You have had to pass through experiences not altogether agreeable, and these experiences may be repeated. Temptations have come to you, and temptations will come to you again. {UL 142.2}

We know not what is before us; but we know that we have the privilege of committing our souls to God, as unto a faithful Creator. Let us thank God that we have a refuge in trial. Let us remember that Christ is a present help in every time of need. The promises of God's Word are rich and full and free. God is with us; He cares for us. {UL 142.3}

God is revealed to us in Christ. Our Saviour is the image of the invisible God. Oh, how near to heaven we may be. "He that hath seen me hath seen the Father," Christ declared. {UL 142.4}

Let us allow no worldly business to absorb our energies. Let us allow nothing to occupy the place that God should fill. We must have periods of rest, times set apart for meditation and prayer and for spiritual refreshing. Christ went about doing good, healing all manner of sickness and forgiving all sins, comforting the mourners, banishing sorrow by His presence. Let us behold Him—the very compassion and lovingkindness of God Himself. {UL 142.5}

Let us seek the Lord.... Never forget that you are God's little children. Refuse to worry about what you cannot help. If you make mistakes, go to the compassionate Saviour and ask Him for forgiveness. Tell Him that you want to follow His will. Be polite to God. Remember that He cares for you, and that He will be a present help in every time of need. His "tender mercies are over all his works." {UL 142.6}

It is our privilege to open our hearts and let the Saviour in. Let us praise Him for the brightness of His presence. Let us carry the sunshine of His love on our countenances and bring it into our words. Then His joy will be in us, and our joy

will be full.... {UL 142.7}

The breath of the higher life is to be breathed into our lifework. This will bind us to one another, and to God. The love of Christ needs to come into our experience. Then we shall love one another as Christ has loved us.—Letter 81, May 8, 1903, to Dr. D.H. Kress and wife. (Dr. Kress was director of the Sydney Sanitarium.) {UL 142.8}

# 8 Justice and Mercy

## LESSON 8



### ADDITIONAL READING:

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

### MEMORY VERSE:

**Psalm 36:7**

How excellent is thy mercy, O God! therefore the children of men trust under the shadow of thy wings.  
GNV



### QUESTIONS

#### Sin:

1. What is sin? **1 John 5:17** (first section).

**1 John 5:17** All unrighteousness is sin: and there is a sin not unto death. KJV

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2. What do those who follow lying vanities do? **Jonah 2:8**. Consider the meaning of the words "lying" "vanities" in their original language. **Note a.** What happens to them then in relation to mercy? (Keep in mind that God the Father is the Father of mercies).

**Jonah 2:8** They that observe lying vanities forsake their own mercy. KJV

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3. Carefully read **Ezekiel 33:11-19** and answer the following questions:

What does God not want? What must the wicked do to live? **Verse 11.**

What will happen to the soul that sins, even though it has been just? What will happen to the soul that repents, no matter how wicked it has been before?

**Verses 12-16.**

**Ezekiel 33:11** Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin. 13 Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and in his iniquity, which he hath committed, in the same shall he die. 14 And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice, 15 And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die. 16 None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live. 17 And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust. 18 For when the just shall depart from his justice, and commit iniquities, he shall die in them. 19 And when the wicked shall depart from his wickedness, and shall do judgments, and justice: he shall live in them.

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4. To whom also will favor be shown? What will that person not learn? How is justice taught? Then, what will he do? Therefore, what won't he be able to behold? **Isaiah 26:10**. Consider the meaning of the word in its original language which is translated in the KJV as "favour", or as "pity" in the DRA. **Note b**. What does this definition/meaning tell us about God and His relationship to the wicked?

**Isaiah 26:10** Let favour be shewed to the wicked, yet will he not learn righteousness: In the land of uprightness will he deal unjustly, And will not behold the majesty of the Lord. KJV  
Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

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5. To whom does mercy belong? Why? **Psalm 62:12 - KJV**. How is this rendering? **Galatians 6:7-8**.

**Psalm 62:12** Also unto thee, O Lord, *belongeth* mercy: For thou renderest to every man according to his work. KJV

**Galatians 6:7-8** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. KJV

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6. What does sin bring forth? **James 1:15**. What is the sting of death? **1 Corinthians 15:55-56**. What concept or idea is given by using the word "sting"?

**James 1:15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. KJV

**1 Corinthians 15:55-56** O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. KJV

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### Justice and mercy

7. Is there death in the paths of justice? What is in the way of justice? **Proverbs 12:28**.

**Proverbs 12:28** In the path of justice is life: but the by-way leadeth to death.

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8. How are we invited to sow? How then shall the reaping be? What is seed and what is fruit? **Hosea 10:12**.

**Hosea 10:12** Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

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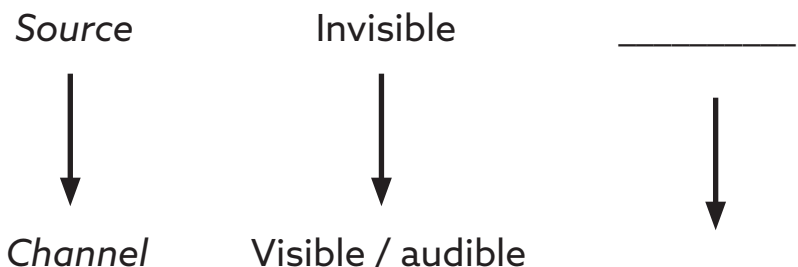
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9. What was in Christ's heart? Therefore, what did He not conceal? **Psalm 40:10**. Can you place justice and mercy in a source-channel relationship? **Note c**.

Note that **Psalm 40:10** in the DRA translation is **Psalm 39:11**.

**Psalm 39:11** I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.



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10. How shall man obtain mercy? **Proverbs 28:13**.

**Proverbs 28:13** He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

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11. Read **Romans 3:21-26** and answer. Who did God appoint to show His justice? **Verses 24-25**. How does God manifest His justice? **Verse 25**. When God manifests His mercy, what is made evident? **Verse 26**.

**Romans 3:21** But now without the law the justice of God is made manifest, being witnessed by the law and the prophets. 22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction: 23 For all have sinned, and do need the glory of God. 24 Being justified freely by his grace, through the redemption, that is in Christ Jesus, 25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins, 26 Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.

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12. What does God do when we confess our sins? Why does He do it? What characteristics are manifested? **1 John 1:9.**

**1 John 1:9** If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

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13. What are we invited to follow? By doing this, what will we find? **Proverbs 21:21.** Why do you think there is a distinction made between justice and mercy? What is the text highlighting by doing it so?

**Proverbs 21:21** He that followeth justice and mercy, shall find life, justice, and glory.

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14. In summary, to whom does God extend mercy? **Psalms 145:9.** Is there any way and work of God that is not merciful? **Psalms 145:17.**

**Psalms 145:9** The Lord is sweet to all: and his tender mercies are over all his works.

**Psalms 145:17** The Lord is just in all his ways: and holy in all his works.

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**Consider:**

In the kingdom of God, are justice and mercy in opposition to each other? Explain, considering the implications of your answers.

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Review question 3 again and answer: What reaction the professed people of God have? Verse 17. What does the Lord need to explain again? **Verses 18-19.** How do the people of God react? Why? What's going on?

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Consider the following verse:

**Psalm 62:11** God hath spoken once; Twice have I heard this; That power *belongeth* unto God. 12 Also unto thee, O Lord, *belongeth* mercy: For thou renderest to every man according to his work.

Connect the power of God given to all beings for them to live and act, to the rendering to each according to his work, to justice and mercy.

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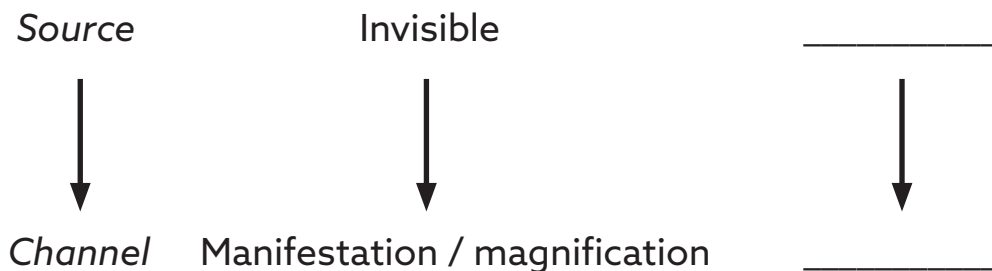
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Can you place the elements found in **Isaiah 26:10** in a source-channel relationship? **Note d.**



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

a. Jonah 2:8 They that observe **lying [1892] vanities [7723]** forsake their own mercy. KJV

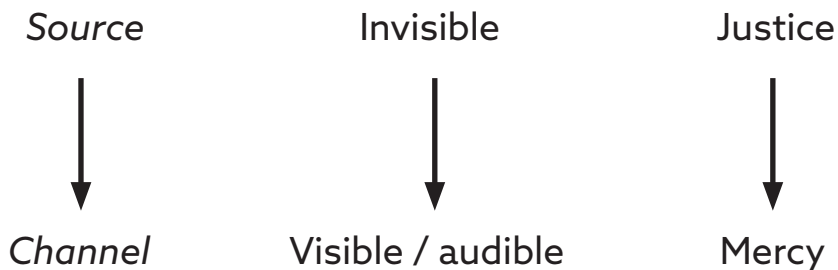
Strong Dictionary, "vanities" # 7723. שָׁוְיָ **shâv'**, shawv; or שָׁוָה **shav**, shav; from the same as 7722 in the sense of *desolating*; evil (as *destructive*), lit. (*ruin*) or mor. (espec. *guile*); fig. *idolatry* (as false, subj.), *uselessness* (as deceptive, obj.; also adv. in *vain*):—false (-ly), lie, lying, vain, vanity.

Strong Dictionary, "lying" # 1892. לְבַהֵל **hebel**, heh´-bel; or (rarely in the abs.) לְבַהֵל **hăbêl**, hab-ale´; from 1891; *emptiness* or *vanity*; fig. something *transitory* and *unsatisfactory*; often used as an adv.:—x altogether, vain, vanity.

b.  
Isaiah 26:10 Let **favour [2603]** be shewed to the wicked, yet will he not learn righteousness: In the land of uprightness will he deal unjustly, And will not behold the majesty of the Lord. KJV

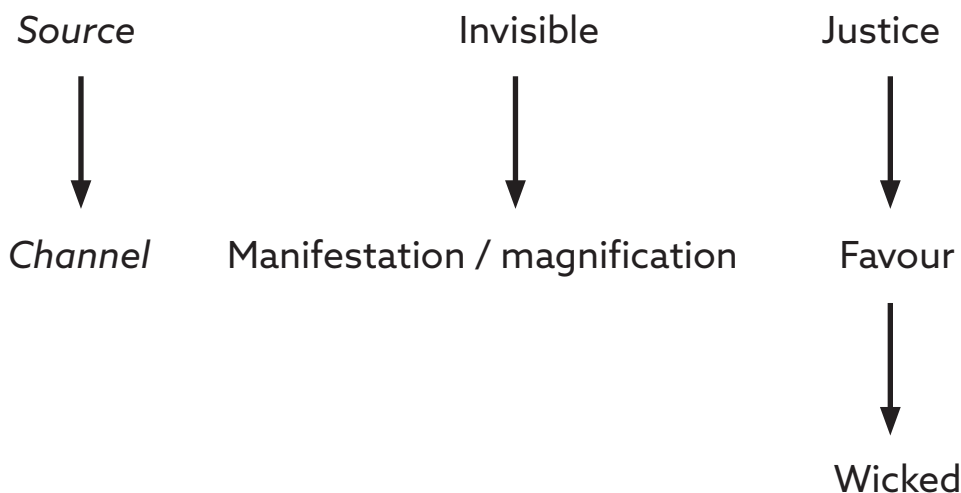
Strong Dictionary, "favour" # 2603. חָנַן **chânan**, *khaw-nan* ' ; a prim. root [comp. 2583]; prop. to *bend* or stoop in kindness to an inferior; to *favor, bestow*; causat. to *implore* (i.e. move to favor by petition):—beseech, × fair, (be, find, shew) favour (-able), be (deal, give, grant (gracious (-ly)), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, × very.

c.



d.

Isaiah 26:10 Let favour be shewed to the wicked, yet will he not learn righteousness: In the land of uprightness will he deal unjustly, And will not behold the majesty of the Lord. KJV



**Quotes:**

1. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: "My grace is sufficient for thee." 2 Corinthians 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith

and grace to overcome them. {GC 489.2}

2. "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}

3. God requires that we confess our sins and humble our hearts before Him; but at the same time we should have confidence in Him as a tender Father, who will not forsake those who put their trust in Him. Many of us walk by sight and not by faith. We believe the things that are seen but do not appreciate the precious promises given us in God's Word; and yet we cannot dishonor God more decidedly than by showing that we distrust what He says and question whether the Lord is in earnest with us or is deceiving us. {CCh 47.2}

God does not give us up because of our sins. We may make mistakes and grieve His Spirit, but when we repent and come to Him with contrite hearts, He will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives. {CCh 47.3}

4. We sometimes blunder, but if we see and confess our errors, God is just to forgive us our sins, and to cleanse us from all unrighteousness. Our failures should not discourage us, but should be turned into victories. It is your privilege to choose this day whom you will serve.... {UL 345.5}

You have within your reach more than finite possibilities. If you link yourself with God, turning to Him with full decision of soul, He will accept the prodigal.... {UL 345.6}

Make your decision for time and for eternity. Let not any human agent cheat you out of your soul. No one can pay a ransom for your soul. Jesus has done that. Will you be indifferent to such love? ... Again I say, "Come." Jesus invites [you]; all heaven says, "Come."—Letter 33, November 27, 1896, to a young Adventist in Australia. {UL 345.7}

5. In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after

his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner. {DA 761.4}

6. The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. {CTr 11.4}

7. Satan will be judged by his own idea 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 (Manuscript 111, 1897). {5BC 1087.4}

8. Here is Satan, who has been seeking with all his power to shut out the true character of God, so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. They misrepresent my Lord. They misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility. {1888 125.3}

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race. {1888 126.1}

9. 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. {DA 762.3}

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. God had given man unmistakable evidence of His love. {DA 762.4}

10. The grace of Christ and the law of God are inseparable. In Jesus mercy and truth are met together, righteousness and peace have kissed each other. In His life and character He not only reveals the character of God, but the possibility of man. 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. Through the cross the sinner was drawn from the stronghold of sin, from the confederacy of evil, and at every approach to the cross his heart relents and in penitence he cries, "It

was my sins that crucified the Son of God." At the cross he leaves his sins, and through the grace of Christ his character is transformed. The Redeemer raises the sinner from the dust, and places him under the guidance of the Holy Spirit. As the sinner looks upon the Redeemer, he finds hope, assurance, and joy. Faith takes hold of Christ in love. Faith works by love, and purifies the soul. {1SM 349.2}

# 9

# The Old Covenant

## LESSON 9



### ADDITIONAL READING:

"The Old Covenant, Ratified and Broken", in the book "Removing the Veil", by Daniel Bernhardt, pages 162-187.

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

### Suggested Videos:

"The two covenants"

<https://www.youtube.com/live/Jin3xkJRWf8?si=3kUJodR2RR2-zvUg>

"Understanding the covenants"

<https://youtu.be/qL0r7jSgRoM?si=P4dXdaVv1cKoYKHj>



### QUESTIONS

#### The dominion of the law

1. How is the law? **Romans 7:14.**

**Romans 7:14** For we know that the law is spiritual; but I am carnal, sold under sin.

2. Describe the dominion of the law. What does it demand from man: actions only, or even more than that? **Explain. Luke 10:27. Matthew 5:27-28; 43-44.**

**Luke 10:27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. KJV

**Matthew 5:27-28; 43-44** Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ... Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; KJV

### MEMORY VERSE:

**Luke 10:27**

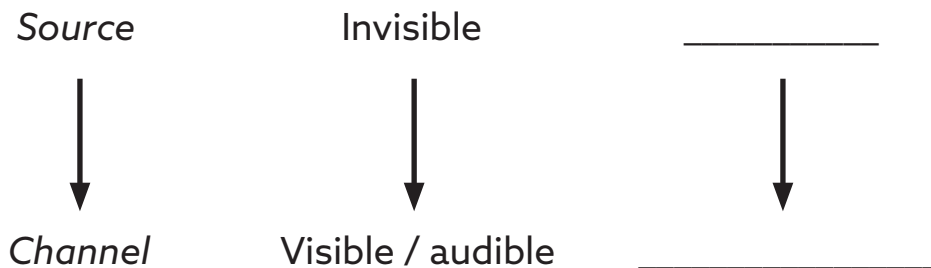
And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. KJV

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3. What is the relationship between the spiritual law and the legal code or the ten words of the decalogue? Is there a source-channel relationship? **Note a.**



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### Man and justification

4. Does man have sin? If anyone denies his condition as sinner, what happens? **1 John 1:8, 10.**

**1 John 1:8, 10** If we say that we have no sin, we deceive ourselves, and the truth is not in us. ... If we say that we have not sinned, we make him a liar, and his word is not in us. KJV

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5. Will any man be able to justify himself before God? **Psalm 143:1-2.**

**Psalm 143:1-2** Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice. And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

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6. If man tries to justify himself, what will happen to him? What does man end up doing when he justifies himself? **Job 9:20; 40:8.**

**Job 9:20** If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.

Note that **Job 40:8** is **Job 40:3** in the DRA version.

**Job 40:3** Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

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7. Read **Luke 10:25-29** and answer: What is the lawyer's question? How does Jesus answer? What is the lawyer's answer? How does Jesus confirm his answer? But, what does the lawyer ask next? Why? What was going on in his heart?

**Luke 10:25-29** And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. And he said to him: Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said to Jesus: And who is my neighbour?

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8. What happens to those who trust in themselves as being just, or who try to justify themselves? How do they consider others? **Luke 18:9**. In this parable, how did the Pharisee justify himself? What did the Pharisee see in the publican? **Luke 18:10-12**. What did the publican do instead? **Luke 18:13**. What happened to the publican? What made it possible? **Luke 18:14**.

**Luke 18:9-14** And to some who trusted in themselves as just, and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

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## Man's reaction to the law

9. What is the commandment ordained for? **Romans 7:10.**

**Romans 7:10** And the commandment, which *was ordained* to life, I found to be unto death. KJV

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10. What was the people of Israel's reaction when they were invited to listen to the law of life, God's covenant? **Exodus 19:3-8.**

**Exodus 19:3-8** And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. KJV

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11. What did Joshua appeal to Israel just before his death? How did the people react? What did Joshua warn them regarding the promises that they were committing to? **Joshua 24:1, 14, 16, 18-24.**

**Joshua 24:1, 14, 16, 18-24** And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. ... Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. ... And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; ... And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the Lord; for he *is* our God. And Joshua said unto the people, Ye cannot serve the Lord: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua

said unto the people, *Ye are* witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, *We are* witnesses. Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

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**Consider:**

Think about the dominion of the law. How big is it? How much of the human being does it encompass?

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The words justice and justification (and its derivatives such as justify, justified, etc.) come all from the same root. What is the relationship between them? Include in your answer the role of the law.

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How does this lesson connect to the Old Covenant? Why does the Old Covenant start? What is the relationship between the Old Covenant and justice? What is the relationship between the Old Covenant and justification? What is, after all, the Old Covenant?

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How is God and His law understood within the Old Covenant mindset?

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that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace. {MB 76.2}

5. As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory. {FW 103.1}

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child, I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God. {FW 103.2}

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and relieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice. {FW 103.3}

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal. {FW 104.1}

6. What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.—Special Testimonies to Ministers and Workers, Series A, 9:61 (1897). {TM 456.3}

7. 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 a 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}

# 10

# The Works of the Law and Justification

## LESSON 10



### SUGGESTED VIDEOS:

"Justice by Faith"

<https://www.youtube.com/live/ENluQMdlgYk?si=hoqdqYhVGHTJVIInR>

"Covenants in the life of Abraham"

<https://youtu.be/Vs5ny9U11TY?si=Cg1yxIRhErYz6fqk>

### MEMORY VERSE:

**Romans 10:4**

For the end of the law is Christ, unto justice to every one that believeth. DRA



### QUESTIONS

#### The works of the law

1. Briefly summarize the previous lesson in regards to the condition of man, the dominion of the law and man's reaction to the law.

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2. What is the commandment ordained for? **Romans 7:10**. How is the law ordained for life? **Leviticus 18:5, Deuteronomy 32:46-47**.

**Romans 7:10** And the commandment, which *was ordained* to life, I found to be unto death. KJV

**Leviticus 18:5** Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord. KJV

**Deuteronomy 32:46-47** And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it. KJV

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3. What is needed to do the law? By saying what does the people confirm the law? **Deuteronomy 27:26**. Through what means is the law confirmed or established? **Romans 3:31**.

**Deuteronomy 27:26** Cursed be he that confirmeth not *all* the words of this

law to do them. And all the people shall say, Amen. KJV

**Romans 3:31** Do we then cancel the Law through this faith? Absolutely not! Instead, we confirm the Law. CEB

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4. What happens to him who does not keep ALL the words of the law? **James 2:10.**

James 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. KJV

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5. What is man's reaction when he listens to the law of life? **Exodus 24:3, 7.**

**Exodus 24:3, 7** And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. ... And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. KJV

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6. What was Israel's experience? **Romans 9:31-10:5.** Read the verses again and answer: Why did Israel not attain to justice? What were they ignorant of? Is there any relationship between the stumbling stone and the ignorance mentioned? Explain. What justice does man seek to establish when he ignores God's justice?

**Romans 9:31-10:5** But Israel, by following after the law of justice, is not come unto the law of justice. Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumbling stone. As it is written: Behold I lay in Sion a stumbling stone and a rock of scandal; and whosoever believeth in him shall not be confounded. Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation. For I bear them witness, that they have a zeal of God, but not according to knowledge. For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God. For the end of the law is Christ, unto justice to every one that believeth. For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it.

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7. Why will no man be justified by the works of the law? What is the purpose of the law? **Romans 3:20.**

**Romans 3:20** Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

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8. What is the condition of those who depend on the deeds of the law? Why? Can anyone be justified by the works of the law? How can man be justified?

**Galatians 3:10-12.**

**Galatians 3:10-12** For as many as are of the works of the law, are under a curse. For it is written: Cursed is every one, that abideth not in all things, which are written in the book of the law to do them. But that in the law no man is justified with God, it is manifest: because the just man liveth by faith. But the law is not of faith: but, He that doth those things, shall live in them.

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### **Abraham and justification**

9. Who speaks in **verse 4**? **Genesis 15:4-6.** How was justice counted or reputed to Abraham? **Galatians 3:6-7. Note a.**

**Genesis 15:4** And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said to him: Look up to heaven and number the stars, if thou canst. And he said to him: So shall thy seed be. Abram believed God, and it was reputed to him unto justice.

**Galatians 3:6-7** As it is written: Abraham believed God, and it was reputed to him unto justice. Know ye therefore, that they who are of faith, the same are the children of Abraham.

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10. What usually happens to him who justifies himself by the works of the law?  
**Romans 4:1-4.**

**Romans 4:1-4** What shall we say then that Abraham hath found, who is our father according to the flesh. For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was reputed to him unto justice. Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

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11. When is faith counted or reputed as justice? How does man need to recognize himself so justice can be counted unto him? Who does he need to believe in? **Romans 4:5.**

**Romans 4:5** But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

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12. How does God impute justice without works? What does this specifically consist of according to **verse 7**? What is the implication that the sins are covered? What is the work of the Lord then, according to **verse 8**? How is that process called, and the man who goes through it? **Romans 4:6-8.**

**Romans 4:6** As David also termeth the blessedness of a man, to whom God reputeth justice without works: 7 Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord hath not imputed sin.

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13. Did Abraham go through this process described in verses 6 to 8? **Romans 4:9.**

**Romans 4:9** This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

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**Consider:**

Explain what is justification by the works of the law using the concepts of justice, the law of God, and the old Covenant.

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What is the blessedness of **Romans 4:1-9**?

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What is it that we have to believe in, or to have faith in, so that this faith can be counted for justice and we be justified? What role does the law fulfil?

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Is faith inherent in man, or a gift? What about repentance and forgiveness? What role does the Spirit have in all of these?

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him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH November 4, 1890, par. 7}

3. We are justified by faith. The soul who understands the meaning of these words will never be self-sufficient. "We are not sufficient of ourselves to think anything of ourselves." [2 Corinthians 3:5.] The Holy Spirit is our efficiency in the work of character building, in forming characters after the divine similitude. When we think ourselves capable of molding our own experience, we make a great mistake. We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. {Ms 8, 1900, par. 13}

4. Now genuine faith always works by love. When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every man has corrupt and sinful habits that must be overcome through vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech, he cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn. {Ms 16, 1890, par. 16}

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] We are to be zealous of good works, be careful to maintain good works. And the true Witness says, I know thy works. {Ms 16, 1890, par. 17}

While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity. {Ms 16, 1890, par. 18}

5. Our acceptance with God is sure only through his beloved Son, and good works are but the result of the working of his sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which

we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul. {RH January 29, 1895, par. 3}

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his divine arrangement, through his unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which he rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures. {RH January 29, 1895, par. 4}

The Lord has bidden us to draw nigh to him and he will draw nigh to us; and drawing nigh to him, we receive the grace by which to do those works which will be rewarded at his hands. ... {RH January 29, 1895, par. 5}

# 11

# The New Covenant

## LESSON 11



### SUGGESTED VIDEOS:

"The impact of Justice on the gospel"  
[https://www.youtube.com/live/KL\\_Z1vNyQ7E?si=rC7-YmWTOo1-1BD0](https://www.youtube.com/live/KL_Z1vNyQ7E?si=rC7-YmWTOo1-1BD0)

"Gospel in the covenants"  
<https://www.youtube.com/live/ZMebXyqRnXU?si=mFclfb3ppKsf6Brp>

### MEMORY VERSE:

**Hebrews 8:10, 12**

For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ... For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. KJV



### QUESTIONS

1. According to the previous lesson, when does God repute or count for justice? When can man be justified? **Romans 4:2, 5-8.**

**Romanos 4:2, 5-8** For if Abraham were justified by works, he hath whereof to glory, but not before God. ... But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God. As David also termeth the blessedness of a man, to whom God reputeth justice without works: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord hath not imputed sin.

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2. If that is not the case (see question 1), does God justify the wicked? **Exodus 23:6-7; Proverbs 17:15.**

**Exodus 23:6-7** Thou shalt not go aside in the poor man's judgment. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

**Proverbs 17:15** He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

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3. Who will ascend to the Lord's hill? Who shall stand in His holy place? **Psalm 24:3-4**. Why? What will they receive from God? **Psalm 24:5**.

**Psalms 24:3-4** Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, Nor sworn deceitfully. KJV

**Psalms 24:5** He will receive blessings from the Lord, and justice from his saving God. NABRE

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4. What has God filled Zion with? **Isaiah 33:5-6**.

**Isaiah 33:5-6** The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice. And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

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5. What is preached through Jesus? What does He do that cannot be done through the law of Moses? Who is the one who is justified? **Acts 13:37-39**.

**Acts 13:37-39** But he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. KJV

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6. What does Christ do for man? **Job 33:23-26**.

**Job 33:23-26** If there shall be an angel speaking for him, one among thousands, to declare man's uprightness, He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him. His flesh is consumed with punishment, let him return to the days of his youth. He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

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7. By what will Christ justify many? **Isaiah 53:11**. Who and what does the Son know and make known? **Matthew 11:27; John 14:9; 17:3-4**.

**Isaiah 53:11** He shall see of the travail of his soul, *and* shall be satisfied: By his knowledge shall my righteous servant justify many; For he shall bear their iniquities. KJV

**Matthew 11:27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. KJV

**John 14:9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? KJV

**John 17:3-4** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. KJV

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8. Carefully read **Romans 5:15-21** and answer the following questions: What gift does the second Adam give? What was this gift given for? **Verses 16-17**. What came unto all men? How? **Verse 18**. What does the justice of Christ specifically consist of? What will it do to many? **Verses 18-19**. What was the law introduced for? Through (or by) what does grace reign? To what end? **Verses 20-21**.

**Romans 5:15** But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification. 17 For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. 18 Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. 19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. 20 Now the law entered in, that sin might abound. And where sin abounded, grace did more abound. 21 That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

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9. What sequence is found in **Deuteronomy 30:6-8, 10**? What happens first, and then second? **Note a.**

**Deuteronomy 30:6-8, 10** And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. ... If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul. KJV

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10. Why is this word from God (see question 9) not difficult, hidden nor far? Where is it? What is in our hearts and mouths? **Deuteronomy 30:11-16.**

**Deuteronomy 30:11-16** For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. KJV

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11. What is *written* of the justice that is of the law? **Romans 10:3-5.** What does the justice that is of faith *speak*? Who is the Word that is nigh, in the mouth and heart? **Romans 10:6-8, John 1:1.**

**Romans 10:3-8** For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God. For the end of the law is Christ, unto justice to every one that believeth. For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it. But the justice which is of faith, speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down; Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the scripture? The word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith, which we preach.

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. KJV

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12. What shall man confess and call upon to be saved? **Romans 10:9-13**. How is this possible? **1 Corinthians 12:3**.

**Romans 10:9-13** For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the scripture saith: Whosoever believeth in him, shall not be confounded. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved.

**1 Corinthians 12:3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. KJV

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13. What did Jesus promise? **Luke 21:14-15; Exodus 4:12, 15**.

**Luke 21:14-15** Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. KJV

**Exodus 4:12, 15** Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ... And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. KJV

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14. What is God's covenant then? **Isaiah 59:21; 42:1-7**.

**Isaiah 59:21** As for me, this *is* my covenant with them, saith the Lord; My spirit that *is* upon thee, And my words which I have put in thy mouth, Shall not depart out of thy mouth, Nor out of the mouth of thy seed, Nor out of the mouth of thy seed's seed, saith the Lord, From henceforth and for ever. KJV

**Isaiah 42:1-7** Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

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**Consider:**

Since we receive God's justice through Christ, what would happen if we were to reject Him? What are the consequences of not receiving Christ's justice? What does it practically mean to receive it?

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Describe and contrast the justice of the law with the justice of faith.

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According to the verses read, what is, specifically, faith?

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mercy and grace and assurance. {TMK 299.2}

Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law. Perfect obedience, revealed in thought, word, and deed, is as essential now as when the lawyer asked Christ, "What shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? how readest thou? .... this do, and thou shalt live" (Luke 10:25-28). {TMK 299.3}

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

2. He will put into their hearts His perfect law, which is "Holy, and just, and good," the law of God's own nature. [Romans 7:12.] By partaking of the divine nature, they escape the corruption that is in the world through lust. {Lt 276, 1904, par. 11}

Man's only hope is to be rescued by the power of Christ. The experience of the saints of all ages is a history of trials met and confessions made, a record of an unceasing warfare against satanic influences; and all the way along there are seen footsteps of constant advance. {Lt 276, 1904, par. 12}

3. 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}

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

5. The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a

dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. [Deuteronomy 30:11-14 quoted.] "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deuteronomy 30:6). {1SM 391.3}

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised." {1SM 392.1}

# 12

# The LORD our Justice

## LESSON 12



### ADDITIONAL READING:

"Christ and His Righteousness", chapter "The LORD our Righteousness ", by E. J. Waggoner. <https://maranathamedia.com/download/view/christ-and-his-righteousness-ej-waggoner-1890>

### Suggested Videos:

"The blood in the new covenant", <https://www.youtube.com/live/LkWjaYAW0XU?si=VCfeldggERnEDxDx>

"Latter rain message" <https://www.youtube.com/live/i0jttm9BblA?si=aDRukAD1ykKLCKli>

### MEMORY VERSE:

**Malachi 4:2**

But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd. DRA



### QUESTIONS

#### Dead to the law

1. By whose faith is man justified? **Galatians 2:15-16**. What is man made through the law? What for? **Galatians 2:17-19**. What is to live unto God? Where am I and who lives in me? Whose life is it? **Galatians 2:20**.

**Galatians 2:15** We *who are* Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

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2. If man would look for the justice of the law, what would he do to himself? What does he do to Christ's life and sacrifice? Can Christ bless him with His grace in this condition? **Galatians 2:21; 5:1-5.**

**Galatians 2:21** I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

**Galatians 5:1-5** Stand fast, and be not held again under the yoke of bondage. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing. And I testify again to every man circumcising himself, that he is a debtor to the whole law. You are made void of Christ, you who are justified in the law: you are fallen from grace. For we in spirit, by faith, wait for the hope of justice.

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3. What does it mean to be crucified with Christ? See lesson 5, questions 3 and 4.

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4. Who is justified? **Romans 6:5-8.**

**Romans 6:5-8** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ:

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### Showers of Blessing

5. How else is the ministry of justification called? **2 Corinthians 3:8-9, 17.**

**2 Corinthians 3:8-9, 17** How shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth ... Now the Lord is a Spirit. And where the

Spirit of the Lord is, there is liberty.

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6. What does God command? **Isaiah 45:8**. What will God rain on us? **Hosea 10:12**. Consider the meaning of the Hebrew word translated in the KJV as "rain".

**Note a.** Who shall come to us as the rain? **Hosea 6:3**.

**Isaiah 45:8** Heavens above, rain down justice; let the clouds pour it down. Let the earth open, so that salvation springs up, and justice sprouts with it. I, *Adonai*, have created it CJB

**Hosea 10:12** Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

Sow to yourselves in righteousness, Reap in mercy; Break up your fallow ground: For *it is* time to seek the Lord, Till he come and rain righteousness upon you. KJV

**Hosea 6:3** Then shall we know, *if* we follow on to know the Lord: His going forth is prepared as the morning; And he shall come unto us as the rain, As the latter *and* former rain unto the earth. KJV

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7. How are we justified? **Titus 3:4-7**.

**Titus 3:4-7** But when the goodness and kindness of God our Saviour appeared: Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost; Whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: That, being justified by his grace, we may be heirs, according to hope of life everlasting.

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8. How does justice flow down? **Amos 5:24**. How is this spring call? **Psalms 36:7-10**.

**Amos 5:24** But judgment shall be revealed as water, and justice as a mighty torrent.

But let judgment run down as waters, And righteousness as a mighty stream. KJV

**Psalms 36:7-10** Thy justice is as the mountains of God, thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust

under the covert of thy wings. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life; and in thy light we shall see light.

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## Life

9. What does the Spirit do in our lives? In whose hands is the decision to let the Spirit work? **Romans 8:12-13**. What shall be the result if we follow the Spirit?

**Romans 8:12-13** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. KJV

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10. Can the law give life to he who has not entered into the new covenant?

**Galatians 3:21**.

**Galatians 3:21** Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

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11. What does justice do? Where does justice lead to? **Proverbs 10:2; 11:4, 18-19**.

**Proverbs 10:2** Treasures of wickedness shall profit nothing: but justice shall deliver from death.

**Proverbs 11:4, 18-19** Wealth is useless on a day of wrath, but justice saves from death. ... The wicked make empty profits, but those who sow justice have a sure reward. Justice leads toward life, but pursuit of evil, toward death. NABRE

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12. What does God through the Spirit do in us? **Ezekiel 36:27; 1 Corinthians 6:9-11**.

**Ezekiel 36:27** And I will put my spirit within you, and cause you to walk in

my statutes, and ye shall keep my judgments, and do *them*. KJV

**1 Corinthians 6:9-11** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. KJV

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13. Who are then justified? **Romans 2:12-16, James 2:18-26.**

**Romans 2:12-16** For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. KJV

**James 2:18-26** But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee, by works, my faith. Thou believest that there is one God. Thou dost well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, offering up Isaac his son upon the altar? Seest thou, that faith did co-operate with his works; and by works faith was made perfect? And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified; and not by faith only? And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way? For even as the body without the spirit is dead; so also faith without works is dead.

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14. What is then fulfilled in those who walk according to the Spirit? **Romans 8:3-5, Philippians 1:11.**

**Romans 8:3-5** For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the

spirit. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

**Philippians 1:11** Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

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**Consider:**

Consider how justification by faith is defined according to the verses used in this lesson and the previous one. Is justification just a legal declaration, or is it also a process? Is justification just receiving the forgiveness of God after repentance or it does include a lifestyle change, known as "sanctification"?

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Explain what justification is, using the concepts of justice, God's law, Spirit, the New Covenant and the cross.

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What does Christ become to us?

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right path. {MH 115.1}

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, "with healing in His wings." Malachi 4:2. Not all this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope. {MH 115.2}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

Our Saviour's words, "Come unto Me, ... and I will give you rest" (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

Although for ages sin has been strengthening its hold on the human race, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the word of God, and has caused men to doubt His goodness; yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in. {MH 116.1}

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}

No human agent can supply that which will satisfy the hunger and thirst of the soul. But Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Revelation 3:20; John 6:35. {MB 18.3}

As we need food to sustain our physical strength, so do we need Christ, the Bread from heaven, to sustain spiritual life and impart strength to work the works of God. As the body is continually receiving the nourishment that sustains life and vigor, so the soul must be constantly communing with Christ, submitting to Him and depending wholly upon Him. {MB 19.1}

# 13 The Just

## LESSON 13



### SUGGESTED VIDEOS:

"The path of the just"  
[https://www.youtube.com/live/vsTnVeHqvV4?si=Pyyt-VEW\\_xesUNgn](https://www.youtube.com/live/vsTnVeHqvV4?si=Pyyt-VEW_xesUNgn)

### MEMORY VERSE:

**Romans 1:16-17**

For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.  
DRA



### QUESTIONS

#### Introduction

1. The words "justice" and "just" come from the same root. What is the relationship between them? Include the role of the law in your answer.

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#### The Father and the Son

2. How is God? **Deuteronomy 32:4; Psalm 11:7; John 17:25.**

Note that **Psalm 11** is **Psalm 10** in the DRA translation.

**Deuteronomy 32:4** *He is the Rock, his work is perfect: For all his ways are judgment: A God of truth and without iniquity, Just and right is he.* KJV

**Psalm 10:7** For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

**John 17:25** Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

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3. How is the Son of God? **Zechariah 9:9; Acts 3:14.** How does He live?

**Habakkuk 2:4.**

**Zachariah 9:9** Rejoice greatly, O daughter of Sion, shout for joy, O daughter

of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass.

**Acts 3:14** But you denied the Holy One and the Just, and desired a murderer to be granted unto you.

**Habakkuk 2:4** Behold, his soul *which* is lifted up is not upright in him: But the just shall live by his faith. KJV

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## Garments of justice

4. Who have we put on when we are baptized? **Galatians 3:27.**

**Galatians 3:27** For as many of you as have been baptized into Christ have put on Christ. KJV

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5. What shall the Lord do? **Isaiah 54:13-14; 61:10-11.**

**Isaiah 54:13-14** All thy children shall be taught of the Lord: and great shall be the peace of thy children. And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

**Isaiah 61:10-11** I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

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6. What will the saints be clothed with? **Revelation 19:6-8.**

**Revelation 19:6-8** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

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## The Justs

7. Being Joseph a just man, what was he not willing to do? **Matthew 1:19.**

**Matthew 1:19** Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

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8. What are we invited to? **Colossians 3:12-14; Romans 12:8.**

**Colossians 3:12-14** Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection:

**Romans 12:8** He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.

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9. How do the just live? **Matthew 5:37; Luke 1:6; Ezekiel 18:5-9; 19-28.** According to Ezekiel, what shall be upon every person?

**Matthew 5:37** But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

**Luke 1:6** And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

**Ezekiel 18:5-9; 19-28.** And if a man be just, and do judgment and justice, And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman: And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment: Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God. ... And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live. The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in

his justice which he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

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10. What does the just show? **Psalm 37:21**. How is the mouth of the just? **Proverbs 10:11, 20-21**.

**Psalm 37:21** The sinner shall borrow, and not pay again; but the just sheweth mercy and shall give.

**Proverbs 10:11, 20-21** The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity. ... The tongue of the just is as choice silver: but the heart of the wicked is nothing worth. The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

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11. Where do the just walk? **Hosea 14:9; Romans 8:4**. How is this walk? **Proverbs 24:16; 4:18**.

Note that in the DRA translation of **Hosea 14, verse 9** is **verse 10** instead.

**Hosea 14:10** Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

**Romans 8:4** That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

**Proverbs 24:16** For a just man shall fall seven times and shall rise again: but the wicked shall fall down into evil.

**Proverbs 4:18** But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day.

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12. How is this life possible? **Romans 1:17**. By whose faith? **Galatians 2:16, 19-20**.

**Romans 1:17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. KJV

**Galatians 2:16, 19-20** But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified. ... For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

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13. Who is just? What does he who is born of Him do? **1 John 3:7; 2:29**.

**1 John 3:7** Little children, let no man deceive you. He that doth justice is just, even as he is just.

**1 John 2:29** If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

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14. What does God do with the just? **Psalms 34:17; 37:17; Proverbs 11:8**.

Note that **Psalms 34** and **37** is **Psalms 33** and **36** in the DRA translation.

**Psalms 33:16** The eyes of the Lord are upon the just: and his ears unto their prayers.

**Psalms 36:18** The just cried, and the Lord heard them: and delivered them out of all their troubles.

**Proverbs 11:8** The just is delivered out of distress: and the wicked shall be given up for him.

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15. What are the promises made to the just? What do they live? **Proverbs 10:25, 30; Psalm 37:29-30; Isaiah 26:2; Isaiah 60:21**.

Note that **Psalms 37** is **Psalms 36** in the DRA translation.

**Proverbs 10:25, 30** As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation. ... The just shall never be moved: but the wicked shall not dwell on the earth.

**Psalms 36:29-30** But the just shall inherit the land, and shall dwell therein for evermore. The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

**Isaiah 26:2** Open ye the gates, and let the just nation, that keepeth the truth, enter in.

**Isaiah 60:21** And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

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**Consider:**

What relationship is there between the just and the law? And between the just and Christ?

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thing? Have you not sinned against God and violated your own conscience? But we may tell the enemy that "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. When we feel that we have sinned and cannot pray, it is then the time to pray. Ashamed we may be and deeply humbled, but we must pray and believe. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15. Forgiveness, reconciliation with God, comes to us, not as a reward for our works, it is not bestowed because of the merit of sinful men, but it is a gift unto us, having in the spotless righteousness of Christ its foundation for bestowal. {Pr 298.3}

We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Glorious truth!—just to His own law, and yet the Justifier of all that believe in Jesus. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Micah 7:18. {Pr 299.1}

5. The Christian will be a savor of life unto life to others, although he may not be able to explain the mysteries of his experience. But he will know that when clouds and darkness compassed him about, and he cried unto the Lord, the darkness was dispersed, and peace and joy were in the temple of the soul. He will know what it is to have the pardoning love of God revealed to the heart, to experience the peace that passeth all understanding, to have praise and thanksgiving and adoration welling up in the soul unto Him who has loved us, and washed us from our sins in His own blood. He has peace through Jesus Christ, and joy in the Holy Ghost. One with Christ, his soul is filled with submission to His will, and heaven is enshrined in his heart while he is enfolded in the bosom of infinite love. Christians of this order will bear much fruit to the glory of God. They will rightly interpret the character of God, and manifest His attributes unto the world.—The Signs of the Times, April 3, 1893. {YRP 69.4}

6. A man's character is in harmony with the knowledge that he has of God. Then how important that we have right ideas of God. Those who look upon God as a hard master, reaping where he has not sown, will themselves be hard, exacting, denunciatory, cruel in their estimate of others. {Ms 31, 1889, par. 25}

7. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:15. Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. But "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. He is alienated from God, fitted only for eternal

separation from Him. {COL 251.1}

It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented. {COL 251.2}

But the great lesson of the parable lies in the contrast between God's compassion and man's hardheartedness; in the fact that God's forgiving mercy is to be the measure of our own. "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" {COL 251.3}

We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matthew 7:2. {COL 251.4}

8. What is the Bible interpretation of God? "God is love." By giving Christ to our world, God manifested His love for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, "everlasting life." This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellowmen to a purpose can know God. He who loves not those for whom the Father has done so much know not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ. {LHU 134.3}

9. Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). No one will be forced to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." In looking to Christ, we shall see that His love is without a parallel, that He has taken the place of the guilty sinner, and has imputed unto him His spotless righteousness. When the sinner sees his Saviour dying upon the cross under the curse of sin in his stead, beholding His pardoning love, love awakes in his heart. The sinner loves Christ, because Christ has first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Jesus Christ. {1SM 374.2}



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## LIVE STREAMS

Every Friday (start of Saturday)

**6:00 pm**  
México  
Honduras  
Guatemala  
Costa Rica

**7:00 pm**  
Colombia  
Perú  
EEUU Est.

**8:00 pm**  
Venezuela  
Bolivia  
Puerto Rico

**9:00 pm**  
Argentina  
Uruguay  
Chile

  /TiempodeReunión