

# Sabbath School Lesson

2024 First Quarter | January - March

# The seal of truth:

THE RELATIONSHIP BETWEEN THE FATHER AND THE SON



# The seal of truth:

THE RELATIONSHIP BETWEEN THE FATHER AND THE SON



# TABLE OF CONTENTS:

Credits.....	1
Abbreviations.....	2
1. The Source of all and the Mediator.....	4
2. The Pattern of Life.....	9
3. The Source - Channel relationship.....	13
4. The Channel of Blessing.....	20
5. Rebellion to the Divine Pattern.....	26
6. The treasures of Wisdom.....	36
7. The Revelation of God.....	45
8. Christ and the Church.....	58
9. Christ, the Church and the family.....	67
10. Headship and Submission.....	77
11. Society and its Authorities.....	83
12. Corrupt Channels - Appeals.....	89
13. The Salvation of God.....	96

## Credits

### Author:

Carlos A. Hernández, Daniel Bernhardt

### Contributors:

Ben Kramlich, Leandro Pena, Roberto Kalbermatter

### Design:

Prinomo - prinomo.com

### Organization and coordination:

Tiempo de Reunión

### COMPANION BOOK:

The Divine Pattern  
<https://maranathamedia.com/book/view/the-divine-pattern-in-the-church>



# Abbreviations

Abbreviations in order of appearance:

ABBREVIATION	PUBLICATION
GC	The Great Controversy
PP	Patriarchs and Prophets
SC	Steps to Christ
ST	Signs of the Times
1SM	Selected Messages, Volume 1
DA	The Desire of Ages
Ev	Evangelism
COL	Christ Object Lessons
PK	Prophets and Kings
2TT	Testimony Treasures, Volume 2
ED	Education
CCh	Counsels for the Church
SR	The Story of Redemption
8T	Testimonies for the Church, Volume 8
4T	Testimonies for the Church, Volume 4
CS	Counsels on Stewardship
MHH	The Ministry of Health and Healing
RH	The Ministry of Health and Healing
TDG	This Day with God
Ms	Manuscript
BLJ	To Be Like Jesus
CTr	Christ Triumphant
5T	Testimonies for the Church, Volume 5
SD	Sons and Daughters of God
2MCP	Mind, Character, and Personality, Volume 2
AH	Adventist Home
3T	Testimonies for the Church, Volume 3
HP	In Heavenly Places
EW	Early Writings
AA	Act of the Apostles
FLB	The Faith I Live By
MB	Thoughts from the Mount of Blessings
MH	The Ministry of Healing
6T	Testimonies for the Church, Volume 6
CIHS	Christ in His Sanctuary
1T	Testimonies for the Church, Volume 1
PrT	Present Truth
1TT	Testimony Treasures, Volume 1
GH	Gospel Herald

# Abbreviations

Abbreviations in order of appearance:

Lt	Letter
TA	The Truth About Angels
3TT	Testimony Treasures, Volume 3
CT	Counsels to Parents, Teachers, and Students
DG	Daughters of God
CG	Child Guidance
LDE	Last Day Events
VSS	The Voice in Speech and Song
2SM	Selected Messages, Volume 2
NL	A New Life (Revival and Beyond)

# 1 The Source of all and the Mediator

## LESSON 1



### ADDITIONAL READING:

Wisdom of God ch 1,2;  
<https://maranathamedia.com/downloads/books/WisdomOfGod.pdf>

Father and Son Foundational Articles: The God of Jesus Christ p. 63;  
[https://maranathamedia.com/downloads/books/Father\\_and\\_Son\\_-\\_Foundational\\_Articles.pdf](https://maranathamedia.com/downloads/books/Father_and_Son_-_Foundational_Articles.pdf)

A Study On The Divinity: See the sections titled "The Father" under the Scriptures heading and under What Did Ellen White Believe?  
<https://maranathamedia.com/downloads/books/A-Study-on-the-Divinity.pdf>

### Suggested videos:

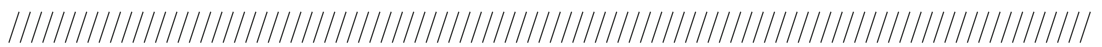
Theos Chapter 1: The Begotten Belief  
<https://youtu.be/VenR1hZnL1k?si=PFfoKX6n-TBk1lg0>

### Hymns:

1. Let All Things Now Living, #560
2. How Great Thou art, #86



### QUESTIONS



1. How many Gods are there? How is the one God identified? How many things come from Him? Who created us? By whose will were all things made? **Deuteronomy 6:4; Isaiah 44:6; 1 Corinthians 8:6; Malachi 2:10; Revelation 4:10, 11. Note 1.**

---

---

---

---

2. What does God the creator give to everyone? For what purpose? To what extent does God give? **Acts 17:24, 25; 1 Timothy 6:17; Ephesians 3:20. Note 2.**

---

---

### MEMORY VERSE:

**1 Corinthians 8:6**

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

---

---

3. What characteristics of the One God are mentioned in the following verses?  
**1 Timothy 6:15, 16; John 1:18, 5:37; 1 Timothy 1:17.**

---

---

---

---

4. Does the one true God, who created all things, have a Son? Who is His Son?  
**Proverbs 30:4; John 17:1-3; 1 Thessalonians 1:9, 10. Notes 3-4.**

---

---

---

---

5. Since when is Jesus the Son of God? **Micah 5:2; Proverbs 8:22; Hebrews 1:5.**

---

---

---

---

6. How is the process by which God had a Son described? **Proverbs 8:22-30; John 16:27, 30; 17:8; 18:37. Note 5.**

---

---

---

---

7. Whom did God appoint as heir of all? Through whom did He make the universe?  
In what order do these two actions occur? **Hebrews 1:2; Colossians 1:15-17;  
Psalms 2:7, 8. Note 6.**

---

---

---

---

8. How does God call His Son in the following verse? **Hebrews 1:8.**

---

---

---

---

9. How did Christ get that name? Since when? **Hebrews 1:4; Exodus 23:21; consider  
Psalm 45:6, 7.**

---

---

---

---





thousands," attend this great tribunal. - {GC 479.2}

2. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep **the living God ever before the minds of men as the source of being and the object of reverence and worship.** Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator. - {GC 53.3}

3. The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose**—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. - {PP 34.1}

4. We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. We know that we are not following cunningly devised fables. - {SC 112.1}

5. A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but **a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.** - {ST May 30, 1895 Par. 3}

6. **The Father wrought by His Son in the creation of all heavenly beings.** "By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. **But the Son, the anointed of God, the "express image of His person," "the brightness of His glory," "upholding all things by the word of His power," holds supremacy over them all. Hebrews 1:3. "A glorious high throne from the beginning," was the place of His sanctuary (Jeremiah 17:12); "a scepter of righteousness," the scepter of His kingdom. Hebrews 1:8. "Honor and**

majesty are before Him: strength and beauty are in His sanctuary." Psalm 96:6. Mercy and truth go before His face. Psalm 89:14. - {PP 34.2}

7. "In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world. - {1SM 296.2}

8. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. - {DA 21.2}

9. While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed.** "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.—The Review and Herald, April 5, 1906. - {Ev 615.4}

# 2 The Pattern of Life

## LESSON 2

### **ADDITIONAL READING:**

#### Hymns:

1. Come, Thou Fount of Every Blessing, #334
2. Turn Your Eyes Upon Jesus, #290
3. The Lord Is My Light, #515

#### **MEMORY VERSE:**

**John 5:26**

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

### **QUESTIONS** //////////////////////////////////////

1. How is the One True God referred to in these verses? **Jeremiah 10:10; 2 Corinthians 6:16; 1 Timothy 6:17; Hebrews 12:22; Revelation 7:2; Matthew 16:16-17.**

---

---

---

---

2. How is God described in the following verses? **Jeremiah 2:13, 17:13; Psalms 36:8, 9. Note 1.**

---

---

---

---

3. Since God is the source of life, what does He do with it? **Genesis 2:7; Job 33:4; Deuteronomy 6:24; Acts 17:24, 25.**

---

---

---

---

4. Who is the life of man? **Deuteronomy 30:20.** Is there life outside of Him? - **Acts 17:28.**

---

---

---

---

5. Where does man find life? **John 1:4; Romans 6:23; 1 John 5:11; John 14:6.**

---

---

---

---

6. How does the Son of God have life? **John 5:26; John 3:35; Colossians 1:19.**

---

---

7. For what purpose did the Father give the Son to have life in Himself? **John 17:2; John 5:21; John 6:27. Note 2.**

---

---

8. Through whom does God maintain the universe? By whom does He sustain life? **Colossians 1:15-17; Hebrews 1:3. Note 3.**

---

---

---

---

9. Can man preserve his own life? What is the strength of man's life? Who protects his life? **Psalms 49:6-10; Psalms 22:29; Ezekiel 7:13; Psalms 27:1.**

---

---

---

---

10. What must man have to have life? **1 John 5:12. Note 4.**

---

---

11. How do we have the Son of God? **John 6:53-56, 63; John 14:23; 1 John 3:24. Note 5.**

---

---

12. What do those who believe in the Son of God obtain by receiving His words? **John 3:16; John 20:31; 1 Timothy 1:16.**

---

---

---

---

13. What does Christ become for the believer? **Colossians 3:4; John 11:25. Note 6.**

---

---

14. Describe the flow of life with the following verses and using biblical words

Revelation 4:11; 1 Corinthians 8:6; John 5:26; Acts 17:25; Colossians 1:15-17;  
Romans 8:32; John 6:57; John 17:21, 23; 1 John 5:11.

---

---

---

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

1. Nature and revelation alike testify of God’s love. **Our Father in heaven is the source of life, of wisdom, and of joy.** Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator’s love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist— – {SC 9.1}

“The eyes of all wait upon Thee; And Thou givest them their meat in due season. Thou openest Thine hand, And satisfiest the desire of every living thing.” – {SC 9.2}

2. “I am the way, the truth, and the life,” Christ declares: “no man cometh unto the Father, but by me” (John 14:6). **Christ is invested with power to give life to all creatures.** “As the living Father hath sent me,” He says, “and I live by the Father: so he that eateth me, even he shall live by me.” “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character. “Verily, verily, I say unto you,” He says again, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man” (John 5:25-27). – {1SM 249.3}

3. Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God’s power. Deity is the author of nature. **The natural world has, in itself, no power but that which God supplies.** There is a personal God, the Father; there is a personal Christ, the Son. And “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Hebrews 1:1-3). – {1SM 293.1}

The psalmist says: “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night

sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1-3). Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the Creator, of all things. **The Divine Being is engaged in upholding the things that He has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun.** - {1SM 293.2}

4. To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. **It is the spirit of Christ to give, to sacrifice self for the good of others.** "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. - {COL 259.1}

5. "If a man love Me," Christ said, "he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. **In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature. Thus shall we bring forth the fruits of the Holy Spirit**—"some thirty, and some sixty, and some an hundred." - {COL 61.3}

6. **To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality.** The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 10:10; 4:14; John 6:54. - {DA 786.4}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. - {DA 787.1}

# 3 The Source - Channel relationship

## LESSON 3



### ADDITIONAL READING:

The divine pattern of life, chapters 1 to 6.  
<https://maranathamedia.com/book/view/the-divine-pattern-of-life>

### Suggested videos:

THEOS: Patterns and Models -- Ch. 2  
<https://www.youtube.com/watch?v=4ILZZMOIibk>

### Hymns:

1. He Hideth My Soul, #520
2. Come, Thou Fount of Every Blessing, #334

### MEMORY

#### VERSE:

**Hebrews 1:1**

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;



### QUESTIONS

1. What is the relationship between the Father and all things? What is the relationship between Jesus Christ and all things? Consequently, what is the relationship between the Father and the Son in relation to all things? Is there anything that is excluded from this relationship? What are the implications of this?  
**1 Corinthians 8:6.**

---

---

---

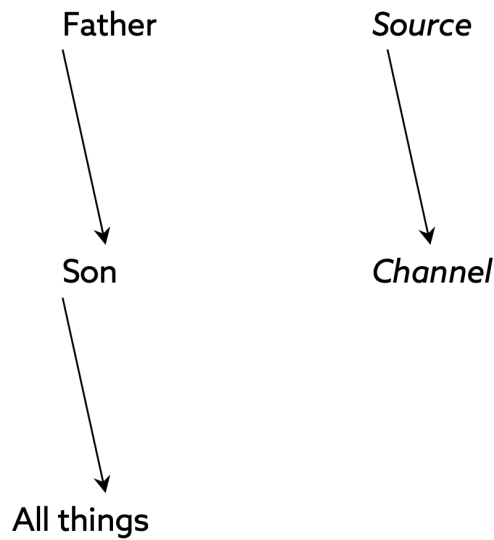
---

---

2. How does Strong's dictionary define the words "of whom" and how does it define the words "by whom"? Consider the following figure as an expression of the definitions in **note 1.**

---





3. According to the previous lesson, what is included in "all things"? **Acts 3:15, 17; Colossians 1:16. Read Revelation 22:1.** What is the river of? Where does it come from? **Notes 2-3.**

4. What else is included in "all things"? **1 John 4:8-9; John 3:16; John 17:4, 6, 8; Acts 10:38.**

5. Highlight a first characteristic of the source-channel relationship in the Father and Son. **Colossians 1:15. Notes 4-6.**

6. Highlight a second characteristic of the source-channel relationship in the Father and Son. **Hebrews 1:3; John 17:4. Note 7.**

7. Highlight a third characteristic of the source-channel relationship in the Father



and Son. **John 5:19; 1 Corinthians 11:3. Note 8.**

---

---

8. Highlight a fourth characteristic of the source-channel relationship in the Father and Son. **Hebrews 1:13. Note 9.**

---

---

9. Highlight a fifth characteristic of the source-channel relationship in the Father and Son. **Matthew 3:17; 4:4; John 8:55.** What does the Father do as the Source? What does the Son do as the Channel?

---

---

10. Highlight a sixth characteristic of the source-channel relationship in the Father and Son. **Father: Isaiah 40:28; Isaiah 55:8-9. Son: John 1:14, 18; 1 John 1:1-2. Notes 10-11.**

---

---

11. Highlight a seventh characteristic of the source-channel relationship in the Father and Son. **John 5:43; John 17:4, 6, 8; John 14:6.**

---

---

12. Summarize the answers to questions 4 to 11. Compare your answers to the one provided in **note 12.**

---

---

---

---

13. As an example of a channel-source relationship, consider **Genesis 1:16 and Revelation 21:23.** What is the relationship between the sun and the moon? To what other relationship are they connected in **Revelation 21:23**? What characteristics are manifested in this relationship? Can you find another example in creation week? Explain.

---

---

---

---

---

---



of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course. – {PK 233.3}

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth. – {PK 234.1}

**4. Christ alone was able to represent the Deity.** He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. **Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity.** In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. **He lived out the character of God through the human body which God had prepared for Him.** He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity. – {1SM 264.2}

5. When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered 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, Show us the Father?" John 14:8, 9. Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. {2TT 335.4}

**6. The unseen is illustrated by the seen.** On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God. {Ed 100.2}

7. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person," Hebrews 1:3, was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Revelation 1:13. {CCh 75.3}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time except as He is

revealed through Christ. {CCh 75.4}

8. Jesus repelled the charge of blasphemy. My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I co-operate with God. "The Son can do nothing of Himself, but what He seeth the Father do." The priests and rabbis were taking the Son of God to task for the very work He had been sent into the world to do. By their sins they had separated themselves from God, and in their pride were moving independently of Him. They felt sufficient in themselves for all things, and realized no need of a higher wisdom to direct their acts. But the Son of God was surrendered to the Father's will, and dependent upon His power. **So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will.** {DA 208.2}

9. Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone. {SR 13.1}

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. {SR 13.2}

**10. All that man needs to know or can know of God has been revealed in the life and character of His Son.** {8T 286.1} ...

Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. ... {8T 286.3} ...

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

11. The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One. {ST December 30, 1889, par. 6}

12.

**Father**

Invisible

Glory

Headship

Protector

Blessor, Giver

Transcendent

Represented

**Son**

Visible

Brightness, magnification

Submission

Protected

Blessed, Receiver

Immanent

Presenter, Representative

# 4 The Channel of Blessing

## LESSON 4

### ADDITIONAL READING:

#### Hymns:

1. The Lord is my Light, #515
2. 'Tis So Sweet to Trust in Jesus, #524

### MEMORY VERSE:

**Numbers 6:23-26: 23**

"Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 24 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace."

### QUESTIONS

1. What is a blessing? See definitions in **note 1**.

---

---

2. How does the Bible define "blessing" according to the following verses? Consider the material and spiritual implications of the blessing. **Genesis 1:28; 5:2; 9:1; 12:2; 22:17, 18; 24:35; 26:3, 4; Numbers 6:22-26; 23:7-12; 1 Chronicles 4:10.**

---

---

---

---

3. Where do blessings come from? **James 1:17; Matthew 7:11; John 3:27. Note 2.**

---

---

4. What are blessings a sign of? **Deuteronomy 7:7, 8, 13, 14; John 3:35. Note 3.**

---

---

---

5. From whom and through whom do they come to us? Is there any blessing that God has in store? Consider the words "all" and "everything." **1 Corinthians 8:6; Ephesians 1:3; Romans 8:32. Notes 4 and 5.**

---

---

---

---

6. Does Christ give us anything that He has not received from the Father? For what purpose does God give Him all things? **John 17:7, 8; Acts 3:26; John 6:68; John 12:49, 50; Acts 7:38. Note 6.**

---

---

---

---

7. What aspects of God's blessing toward Christ can we appreciate in the following verses? **Psalms 2:7-9; Hebrews 1:5-13; Psalms 23:5.** Compare these blessings with those given to Abraham, discussed in question 2. What does Christ do with these blessings that He has received? Compare the verses above with; **1 John 3:1; Psalms 23; Luke 1:69-75; Revelation 2:26, 27.**

---

---

---

---

---

---

8. How did Jesus bless? **Matthew 19:13-15; Mark 10:13-16.** How do these spoken blessings benefit the youngest in the fold? **Prov. 22:6. Note 7.** Is there a risk that we might be an obstacle to others being blessed? Explain.

---

---

---

---

---

---

9. In whose image was man created? Does this imply a source-channel relationship between the male and the female? **Genesis 1:26-28; Proverbs 8:30; 30:4; Revelation 4:11; Ephesians 3:9.** If so, what should man do with the blessing received from Christ? Who should he give it to?

---

---

---

---

---

---

10. How should parents raise their children? **Ephesians 6:4; Deuteronomy 6:6, 7; 11:19-21; Proverbs 18:20, 21.**

---

---

---

---

11. As studied so far, enumerate the flow of the family blessing from its origin, through established channels, to the children.

- A.
- B.
- C.
- D.
- E.

12. What does it mean to be a head? **1 Corinthians 11:3; Exodus 18:25, 26; 19:5, 6; Deuteronomy 28:1-14.** As Israel is blessed, what would happen to the surrounding nations? **Genesis 12:2-3. Note 6.** Is this principle applicable to our reality? Explain.

---

---

---

---

13. Consider the story of Naaman. **2 Kings 5:1-19.** Does it describe the flow of blessing? How could it be received? What lessons can be learned from this story?

---

---

---

---

14. Consider the story of Gehazi. **2 Kings 5:20-27.** Was it a blessing to be Elisha's servant? Explain. How can you miss the blessing? What are the consequences of acting independently of the channel of blessing? What lessons can be learned from this story?



---

---

---

---

---

---

---

15. Consider the story of Elisha and the armies of Syria. **2 Kings 6:8-23**. How was the servant blessed by Elisha in the face of his lack of faith? Consider and comment on the relationship between Elisha and the king of Israel. How does the king refer to Elisha? What does this tell us? How did Elisha and the king treat the armies of Syria? Compare with **Matthew 5:38-48**. What was the blessing for all Israel in having acted as Christ teaches?

---

---

---

---

---

---

---

16. As considered in questions 12 to 14, list the flow of the blessing from its origin, considering the people of Israel and its authorities, through the established channels, to their enemies.

- A.
- B.
- C.
- D.
- E.

17. What is the "secret" to obtaining the blessing and escaping the curse? **Deuteronomy 11:25-28**.

---

---

---

---

18. Considering what has been studied in this lesson, what does being a head mean, then?

---

---

---

---

## NOTES

### 1. Blessing-

1. a: the act or words of one that blesses

b: APPROVAL, ENCOURAGEMENT

2: a thing conducive to happiness or welfare

3: grace said at a meal

<https://www.merriam-webster.com/dictionary/blessing>

Strong's H1293: From H1288; benediction; by implication prosperity: - blessing liberal pool present.

2. The last night we were on the boat I felt most grateful to my heavenly Father. I there learned a lesson I shall never forget. God had spoken to my heart in the storm and in the waves and in the calm following. And shall we not worship Him? Shall man set up his will against the will of God? Shall we be disobedient to the commands of so mighty a Ruler? **Shall we contend with the Most High, who is the source of all power, and from whose heart flows infinite love and blessing to the creatures of His care?** – {4T 289.4}

3. **Every good thing of earth was placed here by the bountiful hand of God as an expression of His love to man.** The poor are His, and the cause of religion is His. The gold and the silver are the Lord's; and He could rain them from heaven if He chose. But instead of this He has made man His steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth. **God planned the system of beneficence, in order that man might become like his Creator, benevolent and unselfish in character, and finally be a partaker with Christ of the eternal, glorious reward.** – {CS 15.2}

4. **Jesus, the world's Redeemer, is the channel through which all our blessings come, and those who refuse to acknowledge him as the divine Son of God, virtually say, "I will not have this man to rule over me."** Those who are self-willed, puffed up with pride and self-importance, while they will not give up their wills to be in harmony with God's will, yet will accept the delusions of false prophets, and be led to refuse to acknowledge Christ as the Son of God. – {ST September 3, 1894 Par. 3}

5. **In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed.** Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." Jeremiah 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. **Having undertaken our redemption, He will spare nothing, however dear, which**

is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, **All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.** – {DA 57.1}

6. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. – {DA 21.2}

7. Could the afterlife of that little group be opened before us, we would see the mothers recalling to the minds of their children the scene of that day and repeating to them the loving words of the Savior. We would see, too, how often, in after years, the memory of these words kept the children from straying from the "straight and narrow" path. – {MHH 18.5}

# 5 Rebellion to the Divine Pattern

## LESSON 5

### ADDITIONAL READING:

The divine pattern of life, chapters 7 and 9-10.  
<https://maranathamedia.com/book/view/the-divine-pattern-of-life>

### Hymns:

1. If I Have Wounded Any Soul Today
2. Lord, I'm Coming Home, #296

### MEMORY

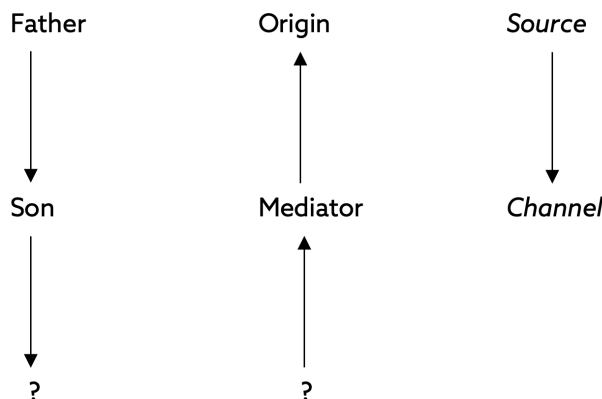
### VERSE:

**Philippians 2:5**

Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

### QUESTIONS

1. What is the Father in relation to all things? What is the Son in relation to all things? **1 Corinthians 8:6**. Does this sequence of Source-Channel or Origin-Mediator not imply the existence of a third party who is the addressee of what the Father is Source or Origin and of what the Son is Channel or Mediator? **Galatians 3:20**. **Note 1.** ¿Who is this third party? **1 Timothy 2:5; Hebrews 1:2**. ¿What does Christ do? **John 14:6**



---

---

---

---

---

2. Based on **1 Corinthians 8:6** and **Note 1**, explain the law of life for the universe. What does it consist of? What is the principle or spirit of that law? **Romans 14:7. Notes 2-3.**

---

---

---

---

3. What is the relationship between God and His law, the law of life of the universe? Who manifests and makes it known? **1 John 4:8; Romans 13:10; Matthew 22:36-40, Psalms 119:172; Matthew 5:17; John 14:9; John 1:18. Note 4.**

---

---

---

---

4. From whom had Lucifer received all things? **Ezekiel 28:12-14. Note 5.**

---

---

5. What happened in Lucifer's heart? Why did it happen? **Ezekiel 28:17.** What did Lucifer need to forget in order for this to happen? Whose eyes did he turn away from, and where did he direct them? **Isaiah 14:13. Note 6.**

---

---

---

---

6. Read **Genesis 3:4.** Draw the parallel between this statement and the answers obtained from the previous question.

---

---

---

---

7. Find the following sequence of Lucifer's fall in the verses and quotations provided so far. Note next to each step, the specific words that describe each condition: he stops looking at Christ, he looks at himself, and in doing so ...

he stops believing that his beauty comes from Christ, and in doing so ...  
he exalts himself, and in doing so ...  
he seeks to exalt himself even more and is envious of Christ.

**Note 6.**

---

---

---

---

---

---

8. In regards to Lucifer's fall sequence and what he longed to do: how does it contrast with the law of life in the universe? What testimony did Christ give before His incarnation? **Psalms 40:7-8; 1 John 1:1-2. Note 7.**

---

---

---

---

9. In this search for self-exaltation, what happens in Lucifer's heart in relation to Christ? Why? **John 8:44. Note 8.**

---

---

---

---

10. Having Lucifer rejected the law of the life of the universe, why is his attack directed at the law of God and its highest living manifestation, Jesus Christ? How do the following verses show this? **Ezekiel 28:16, 18; Genesis 3:1, 4; Matthew 4:3-10. Note 9.**

---

---

---

---

11. In attacking God's law, how is it presented? At what point in Lucifer's sequential steps of rebellion does the law come to be regarded as arbitrary? Consider the answers to questions 6 and 7. **Note 10.**

---

---

---

---

12. Based on what you have studied so far, complete the steps of Lucifer's rebellion

initiated in question 7.

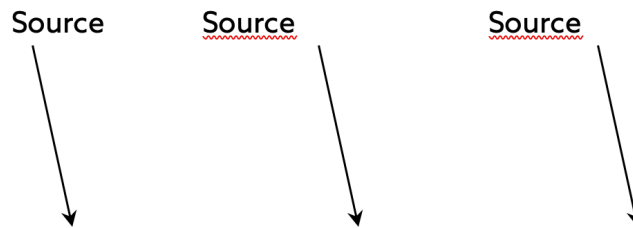
---

---

---

---

13. In view of the above, consider the following diagram as a representation of Lucifer's system of life and government. Compare and contrast it with the model presented in the first question.



What are the implications? Why? What foundational lie does this model require? Describe the impact of this model on the concepts of truth, life, authority and blessing, comparing it to the model shown in the first question. Is peace possible in this model? Why?

---

---

---

---

---

---

14. Briefly summarize Lucifer's rebellion philosophy. **Note 11.**

---

---

---

---

15. What then would be the solution to Lucifer's rebellion? How would this be achieved? What would it take to bring all things into subjection to Christ? How would this be done? What is the invitation we find in God's Word?

**Philippians 2:5-8.**

---

---

---

---

---

---

1. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. “I do nothing of Myself,” said Christ; “the living Father hath sent Me, and I live by the Father.” “I seek not Mine own glory,” but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

2. The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

3. All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth “as He that serveth.” Luke 22:27. The angels are “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14. The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light—all have their ministry. Lake and ocean, river and water spring—each takes to give. - {Ed 103.2}  
 As each thing in nature ministers thus to the world’s life, it also secures its own. “Give, and it shall be given unto you” (Luke 6:38), is the lesson written no less surely in nature than in the pages of Holy Writ. - {Ed 103.3}

4. God requires perfection of His children. **His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God’s law, and when those who claim to be children of God become Christlike in character,** they will be obedient to God’s commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ’s righteousness, they have a place at the King’s feast. They have a right to join the blood-washed throng. {COL 315.1}

Taking humanity upon Him, Christ came to be one with humanity and at the same time **to reveal our heavenly Father** to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared



the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. {8T 286.3}

**Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.** {8T 286.4}

In presenting the binding claims of the law, many have failed to portray the infinite love of Christ ... **The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of his mind and character.** As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author. {RH February 3, 1891, par. 9}

5. Little by little Lucifer came to indulge the **desire for self-exaltation**. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, ...I will exalt my throne above the stars of God.... I will be like the Most High." Isaiah 14:13, 14. **Though all his glory was from God, this mighty angel came to regard it as pertaining to himself.** Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. **And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.** {PP 35.2}

They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and **they forgot that their beauty of person and of character came from the Lord Jesus. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.** {TDG 128.2}

One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels. They were lifted up because of their beauty. {TDG 128.3}

6. Now the perfect harmony of heaven was broken. **Lucifer's disposition to serve himself instead of his Creator** aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. **The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven;** and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But **the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the**

**more determined.** {PP 35.3}

7. The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth **the true position of His Son and show the relation He sustained to all created beings.** The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven **the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.** {PP 36.2}

8. **To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels.** To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the **bewildering sophistry by which rebellion would seek to justify itself.** Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. {PP 36.1}

**Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter,** until he had to be thrust down to the earth. {Ms86-1910.30}

9. Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. **He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the**

**liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts. {PP 37.1}**

**Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did.** The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him, and until Satan rebelled, there had been perfect order and harmonious action in heaven. {SR 18.2}

**God in His great mercy bore long with Lucifer.** He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. **Again and again he was offered pardon on condition of repentance and submission.** {GC 495.3}

When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then **the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law;** that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. {GC 499.2}

The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. ... Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. {GC 498}

**A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority,** an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God

and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship. {PP 39.2}

**Satan represents God's law of love as a law of selfishness.** He declares that it is impossible for us to obey its precepts. **The fall of our first parents, with all the woe that has resulted, he charges upon the Creator,** leading men and women to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behoved him to be made like unto his brethren" (Hebrews 2:17). {BLJ 55.2}

**Satan charged God with an unforgiving spirit, because he would not receive on terms of favor those who disobeyed his law and therefore misrepresented his character.** {RH March 9, 1897, par. 4}

**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}

10. The rebellion against God's law was begun by Satan in heaven. By this rebellion sin was brought into existence.... Satan insisted that God had not dealt with him justly. He criticized God's plan of government. **He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change.** {CTr 289.2}

Vital interests were at stake in the worlds that God had created. Would these supposed defects be made so apparent that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved? Would Satan succeed in undermining their confidence in the law? {CTr 289.3}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

**So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate**

**from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever. {Ed 76.4}**

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

God loves His creatures with a love that is both tender and strong. **He has established the laws of nature, but His laws are not arbitrary exactions.** Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good if they will be led, but force them He never will. We cannot discern God's plans, but we must trust Him and show our faith by our works. {5T 445.2}

11. Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured him as a being full of revenge, as a lawgiver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy. Sinners will behold Christ as one able and willing to cleanse from all sin. They will behold God not in his wrath, but in the sunshine of his love. His love will be seen as beyond all human love, and without a parallel. - {RH February 10, 1891 Par. 1}

# 6

# The treasures of Wisdom

## LESSON 6



### ADDITIONAL READING:

#### Additional reading:

The divine pattern of life, chapter 8.

<https://maranathamedia.com/book/view/the-divine-pattern-of-life>

#### Hymns:

1. Great is the Lord
2. Great is Thy Faithfulness, #100

### MEMORY

### VERSE:

**Colossians 2:2**

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge.



### QUESTIONS

1. What does eternal life consist of? **John 17:3. Note 1.**

---



---

2. Is it possible to attain all riches of full assurance of understanding? For whom specifically is this message intended? Where are all the treasures of wisdom and knowledge hidden? **Colossians 2:1-3.** Compare the text using the KJV and DARBY version. What difference do you notice in the translation of verse 3? How does it impact the understanding of verses 2 and 3?

---



---



---



---



---

3. Do the answers to question 2 have any relation to the divine pattern expressed in the Father-Son relationship? **Ephesians 3:9. Explain.**

---



---

---

---

4. How are these riches received in the light of the divine pattern? **Proverbs 2:1-11; 1 Corinthians 1:24.**

---

---

5. In whose image was man created? **Genesis 1:26-27**

---

---

6. What is the relationship between thoughts and words? Explain this by using the divine pattern. **Proverbs 30:32.** In view of this, how is the model of communication between rational beings? Explain this by using the divine pattern. What did Jesus say about it, and what relationship do thoughts and words have with actions? **Matthew 5:22; James 4:17; Matthew 5:27; Luke 6:43-45. Note 2.**

---

---

---

---

---

7. What is the relationship between thoughts/heart/emotions and the face? Explain using the divine pattern. **Psalms 10:4; Proverbs 15:13. Proverbs 17:24.** Describe this process as it occurred in the life of Cain. **Genesis 4:5-7. Note 3.**

---

---

---

8. Are thoughts and emotions/feelings co-equal? **Psalms 94:19. Jeremiah 15:16. Nehemiah 8:12.** Carefully consider the implications of your answer. What is the relationship between God and the mood of His creatures? What is the source of their joy, gladness and rejoicing? Consequently, what is the relationship between God and the face of His creatures? **Note 4.**





**Christ whom He has sent, transforms man into the image of God.** It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. **It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.** {COL 114.2}

**This is the knowledge which is obtained by searching the word of God.** And this treasure may be found by every soul who will give all to obtain it. {COL 114.3}

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5. {COL 114.4}

2. Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sanctified to the glory of God.... You can surround your souls with an atmosphere that will be like breezes from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement.... {SD 180.2}

... Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. **They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart.** Their influence is felt more than it is seen.<sup>77</sup> {SD 180.6}

**Kind, tender, compassionate words will flow from sanctified hearts and lips.**<sup>78</sup> {SD 180.7}

**No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds.** {Ed 146.2}

"The curse causeless shall not come." Proverbs 26:2. {Ed 146.3}

"Say ye to the righteous, that it shall be well with him.... Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:10, 11. {Ed 146.4}

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." Jeremiah 6:19. {Ed 146.5}

Terrible is this truth, and deeply should it be impressed. Every deed reacts upon the doer. Never a human being but may recognize, in the evils that curse his life, fruitage of his own sowing. Yet even thus we are not without hope. {Ed 146.6} ...

The truth that as a man "thinketh in his heart, so is he" (Proverbs 23:7), finds another illustration in Israel's experience. On the borders of Canaan the spies, returned from searching the country, made their report. The beauty and fruitfulness of the land were lost sight of through fear of the difficulties in the way of its occupation. The cities walled up to heaven, the giant warriors, the iron chariots, daunted their faith. Leaving God out of the question, the multitude echoed the decision of

the unbelieving spies, "We be not able to go up against the people; for they are stronger than we." Numbers 13:31. Their words proved true. They were not able to go up, and they wore out their lives in the desert. {Ed 149.1}

The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. **In the revengeful thought the evil deed lies enfolded, as the plant in the seed.** "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).—Thoughts From the Mount of Blessing, 56 (1896). {2MCP 524.1}

Gird up the loins of your mind, says the apostle; then control your thoughts, not allowing them to have full scope. The thoughts may be guarded and controlled by your own determined efforts. **Think right thoughts, and you will perform right actions. You have, then, to guard the affections, not letting them go out and fasten upon improper objects.** Jesus has purchased you with His own life; you belong to Him; therefore He is to be consulted in all things, as to how the powers of your mind and the affections of your heart shall be employed.<sup>16</sup> {AH 54.2}

You are professedly the servants of Christ. Do you then yield to Him ready and willing obedience? Do you earnestly inquire how you shall best please Him who has called you to be soldiers of the cross of Christ? Do you both lift the cross and glory in it? Answer these questions to God. All your acts, however secret you may think they have been, are open to your heavenly Father. Nothing is hidden, nothing covered. All your acts and the motives which prompt them are open to His sight. He has full knowledge of all your words and thoughts. It is your duty to control your thoughts. You will have to war against a vain imagination. **You may think that there can be no sin in permitting your thoughts to run as they naturally would without restraint. But this is not so. You are responsible to God for the indulgence of vain thoughts; for from vain imaginations arises the committal of sins, the actual doing of those things upon which the mind has dwelt. Govern your thoughts, and it will then be much easier to govern your actions.** Your thoughts need to be sanctified. Paul writes to the Corinthians: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." **When you come into this position, the work of consecration will be better understood by you both. Your thoughts will be pure, chaste, and elevated; your actions pure and sinless.** Your bodies will be preserved in sanctification and honor, that you may present them "a living sacrifice, holy, acceptable unto God, which is your reasonable service." You are required to deny self in little as well as in greater things. You should make an entire surrender to God; you are not approved of Him in your present state. {3T 82.2}

The power of right thought is more precious than the golden wedge of Ophir.... We need to place a high value upon the right control of our thoughts, for such control prepares the mind and soul to labor harmoniously for the Master. **It is**

necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. Our improvement in moral purity depends on right thinking and right acting.... Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control. {HP 164.3}

**We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking.** We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptation.<sup>11</sup> {HP 164.4}

**The control of the thoughts, in cooperation with the Holy Spirit, will give control of the words. This is true wisdom, and will ensure quietness of mind, contentment, and peace. There will be joy in the contemplation of the riches of the grace of God.**<sup>12</sup> {HP 164.5}

**There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts,** to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times. {SC 90.1}

3. The voice and tongue are gifts from God, and if rightly used, they are a power for God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge. **Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death.** The tongue is a world of blessing, or a world of iniquity. {SD 180.5}

I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede. **I saw that he had so long bent himself to evil that every good quality was debased, and every evil trait was developed.** His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible. {EW 152.3}

They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, they sat with Him in heavenly places. **With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth,** testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. **The peace of Christ shone from their faces.** They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made. {AA 46.1}

4. We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. **If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character.** When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure. {RH April 21, 1885, par. 2}

5. Keep thy heart with all diligence; for out of it are the issues of life. Proverbs 4:23. {FLB 222.1}

**As a man "thinketh in his heart, so is he." Proverbs 23:7. Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another.**<sup>14</sup> {FLB 222.2}

Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel.<sup>15</sup> {FLB 222.3}

The thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true. We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking.<sup>16</sup> {FLB 222.4}

Our minds take the level of the things on which our thoughts dwell, and if we think

upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of God; but we sustain great loss by dwelling upon those things which are earthly and temporal.<sup>17</sup> {FLB 222.5}

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with Heaven.<sup>18</sup> {FLB 222.6}

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heart-breaking grief, the true nature of the evil which he has hidden in the chambers of the soul. **The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man "thinketh in his heart, so is he;" for out of the heart "are the issues of life."** Proverbs 23:7; 4:23. {MB 60.1}

**Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action.** Those who thus connect their souls with God are acknowledged by Him as His sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. {4T 624.2}

**God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption.** Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures. {COL 60.1}

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word. {Ed 17.1}

... Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. **It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the**

**perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God. {Ed 18.1}**

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}



# 7

# The Revelation of God

## LESSON 7



### ADDITIONAL READING:

#### Additional reading:

The Wisdom of God

<https://maranathamedia.com/book/view/wisdom-of-god>

#### Hymns:

1. God Has Spoken By His Prophets, #413
2. The Theme of the Bible is Jesus

### MEMORY VERSE:

**John 5:39**

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.



### QUESTIONS

1. What does eternal life consist of? **John 17:3.**

---

---

2. How can God be known? **John 14:6; Matthew 11:27. Note 1.**

---

---

3. What is Christ of God? **1 Corinthians 1:24, 30; Colossians 1:15; 1 Timothy 3:16.**

---

---

4. What other name does Christ have? **John 1:1, Revelation 19:13.**

---

---

5. Who inspired the Holy Scriptures? **1 Peter 1:10-12; 2 Peter 1:19-21; Revelation 19:10. Note 2.**

---

---

6. How is the relationship between the living Word of God and the written Word of God? How does man know the living Word of God? **John 5:39.** What is the relationship between the divine and human nature of Christ? Are they in a divine pattern relationship? Explain.

---

---

---

---

---

---

---

7. The Bible is divided into the Old Testament and the New Testament. What is their relationship to each other? Are they co-equal? Fit them within the framework of the divine pattern. **Matthew 5:17. 1 Corinthians 14:32. 2 Corinthians 3:14. Note 3.**

---

---

---

---

---

---

---

8. In which two sections is the Old Testament divided? **Matthew 5:17; Acts 28:23; Luke 16:16; Isaiah 8:20; Zachariah 7:12; 2 Chronicles 36:15-16, Malachi 2:7.** What is the relationship between the two? What is the relationship between the commandments and the law and the prophets? **Mathew 22:36-40.**

---

---

---

---

---

---

---

9. What is the law comprised of? **Deuteronomy 31:24-26; 1 Kings 8:9; Hebrews 9:4.** What is the relationship between the two in light of the divine pattern? Explain. **Note 4.**

---

---

---

---

---

---

---

10. How are the ten commandments of the law classified? **Mark 12:28-31.** How do these two main commandments relate to each other? **1 John 1:6-7; 4:20-21. Note 5.**



11. Find and explain the divine pattern between the two commandments with blessing, the fourth and fifth. **Genesis 2:3; Mark 2:27; Ephesians 6:2.**

---

---

---

---

12. Where can we see God's way or work? **Psalms 68:24**

---

---

13. What is the relationship between the tabernacle on earth and the pattern or tabernacle in heaven? Fit them within the divine pattern. What are the implications of the phrase "figure and shadow of heavenly things"? Meditate on it. **Exodus 25:40; Hebrews 8:2, 5; Revelation 13:6 y 15:5. Note 6.**

---

---

---

---

14. First, consider the relationship between the court and the building of the sanctuary in light of the divine pattern. Secondly, consider the relationship between the holy place and the most holy place in light of the divine pattern.

---

---

---

---

15. What is the relationship between salvation and reconciliation? **Romans 5:10** After establishing this mutual relationship according to the divine pattern, connect it with the other concepts such as the Word of God and the law and commandments.

---

---

---

---

---

---

---

---

1. **The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God.** It will impart to the whole being a spiritual power that is divine. {MH 425.3}

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Corinthians 3:18. {MH 425.4}

Of His own life the Saviour said, "I have kept My Father's commandments." John 15:10. "The Father hath not left Me alone; for I do always those things that please Him." John 8:29. As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived. {MH 426.1}

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19. {MH 426.2}

We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:9-11. {MH 426.3}

This is the knowledge which God is inviting us to receive, and beside which all else is vanity and nothingness. {MH 426.4}

**All who study the life of Christ and practice His teachings will become like Christ.** Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character. {6T 96.4}

**The knowledge of God and of Jesus Christ, expressed in character,** is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ by baptism shall possess. And it is the duty of God's servants to set before these souls the privilege of their high calling in Christ Jesus. {6T 97.1}

Said the Saviour: "This is life eternal, that they might *know Thee* the only true

God, and Jesus Christ, whom Thou hast sent." And God declared by the prophet: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that *he understandeth and knoweth Me*, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." {5T 737.1}

No man, without divine aid, can attain to this knowledge of God. The apostle says that "the world by wisdom knew not God." Christ "was in the world, and the world was made by Him, and the world knew Him not." Jesus declared to His disciples: "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." In that last prayer for His followers, before entering the shadows of Gethsemane, the Saviour lifted His eyes to heaven, and in pity for the ignorance of fallen men He said: "O righteous Father, the world hath not known Thee: but I have known Thee." "I have manifested Thy name unto the men which Thou gavest Me out of the world." {5T 737.2}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}

It was by falsifying the character of God and exciting distrust of Him that Satan tempted Eve to transgress. By sin the minds of our first parents were darkened, their natures were degraded, and their conceptions of God were molded by their own narrowness and selfishness. And as men became bolder in sin, the knowledge and the love of God faded from their minds and hearts. "Because that, when they knew God, they glorified Him not as God," they "became vain in their imaginations, and their foolish heart was darkened." {5T 738.2}

At times Satan's contest for the control of the human family appeared to be crowned with success. During the ages preceding the first advent of Christ the world seemed almost wholly under the sway of the prince of darkness, and he ruled with a terrible power as though through the sin of our first parents the kingdoms of the world had become his by right. Even the covenant people, whom God had chosen to preserve in the world the knowledge of Himself, had so far departed from Him that they had lost all true conception of His character. {5T 738.3}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth

us," the Saviour answered 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, Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. {5T 739.1}

Says the apostle: "God was in Christ, reconciling the world unto Himself." Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save the guilty and ruined race, alone reveals the infinite depths of divine tenderness and compassion. "God so *loved* the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that heaven itself had to bestow has been poured out that God "might be just, and the justifier of him which believeth in Jesus." By that gift men are uplifted from the ruin and degradation of sin to become children of God. Says Paul: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." {5T 739.2}

Brethren, with the beloved John I call upon you to "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen. {5T 739.3}

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of Him*; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what *the riches of the glory* of His inheritance in the saints, and what is *the exceeding greatness of His power* to usward who believe." {5T 740.1}

It is Satan's constant study to keep the minds of men occupied with those things which will prevent them from obtaining the knowledge of God. He seeks to keep them dwelling upon what will darken the understanding and discourage the soul. We are in a world of sin and corruption, surrounded by influences that tend to allure or dishearten the followers of Christ. The Saviour said: "Because iniquity shall abound, the love of many shall wax cold." Many fix their eyes upon the terrible wickedness existing around them, the apostasy and weakness on every side, and they talk of these things until their hearts are filled with sadness and doubt. They keep uppermost before the mind the masterly working of the archdeceiver and dwell upon the discouraging features of their experience, while they seem to lose sight of the heavenly Father's power and His matchless love. All this is as Satan would have it. It is a mistake to think of the enemy of righteousness as clothed with so great power, when we dwell so little upon the love of God and His might. We must talk of the mightiness of Christ. We are utterly powerless to rescue ourselves from the grasp of Satan; but God has appointed a way of escape. The Son of the Highest has strength to fight the battle for us, and "through Him that loved us" we may come off "more than conquerors." {5T 740.2}

There is no spiritual strength for us in constantly brooding over our weakness and backslidings, and bemoaning the power of Satan. This great truth must be established as a living principle in our minds and hearts—the efficacy of the offering made for us; that God can and does save to the uttermost all who come unto Him complying with the conditions specified in His word. Our work is to place our will on the side of God's will. Then, through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as He loved His Son. We are one with Jesus. We walk where Christ leads the way; He has power to dispel the dark shadows which Satan casts across our path; and, in place of darkness and discouragement, the sunlight of His glory shines into our hearts. {5T 741.1}

Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. Let our faith rest upon this foundation, for it will stand fast forever. Instead of dwelling upon the darkness of Satan and fearing his power, we should open our hearts to receive light from Christ and to let it shine forth to the world, declaring that He is above all the power of Satan, that His sustaining arm will support all who trust in Him. {5T 742.1}

Said Jesus: "The Father Himself loveth you." If our faith is fixed upon God, through Christ, it will prove "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered." It is true that disappointments will come; tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances nor overpowered by the weight of our burdens. His watchcare extends to every household and encircles every individual; He is concerned in all our business and our sorrows. He marks every tear; He is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted, to work out His purposes of love toward us, "that we might be partakers of His holiness" and thus become participants in that fullness of joy



which is found in His presence. {5T 742.2}

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But the Bible in strongest terms sets before us the importance of obtaining a knowledge of God. Says Peter: "Grace and peace be multiplied unto you through the *knowledge of God*, and of Jesus our Lord." "His divine power hath given unto us *all things* that pertain unto life and godliness, *through the knowledge of Him* that hath called us to glory and virtue." And the Scripture bids us: "Acquaint now thyself with Him, and be at peace." {5T 742.3}

God has commanded us, "Be ye holy; for I am holy;" and an inspired apostle declares that without holiness "no man shall see the Lord." Holiness is agreement with God. By sin the image of God in man has been marred and well-nigh obliterated; it is the work of the gospel to restore that which has been lost; and we are to cooperate with the divine agency in this work. And how can we come into harmony with God, how shall we receive His likeness, unless we obtain a knowledge of Him? It is this knowledge that Christ came into the world to reveal unto us. {5T 743.1}

The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. With all our facilities, our publishing houses, our schools, our sanitariums, and many, many other advantages, we ought to be far in advance of our present position. It is the work of the Christian in this life to represent Christ to the world, in life and character unfolding the blessed Jesus. If God has given us light, it is that we may reveal it to others. But in comparison with the light we have received, and the opportunities and privileges granted us to reach the hearts of the people, the results of our work thus far have been far too small. God designs that the truth which He has brought to our understanding shall produce more fruit than has yet been revealed. But when our minds are filled with gloom and sadness, dwelling upon the darkness and evil around us, how can we represent Christ to the world? How can our testimony have power to win souls? What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge. We must search the Scriptures diligently, prayerfully; our understanding must be quickened by the Holy Spirit, and our hearts must be uplifted to God in faith and hope and continual praise. {5T 743.2}

Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle: "Looking unto Jesus the Author and Finisher of our faith." While doing this our minds become clearer and our faith stronger, and our hope is confirmed; we are so engrossed with the view of His purity and loveliness, and the sacrifice He has made to bring us into agreement with God, that we have no disposition to speak of doubts and discouragements. {5T 744.1}

The manifestation of God's love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. Looking unto Jesus and trusting in His merits we appropriate the blessings of light, of peace, of joy in the Holy Ghost. And in view of the great things which Christ has done for us, we are ready to exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." {5T 744.2}

Brethren and sisters, it is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls are filled with discouragement. A discouraged soul is a body of darkness, not only failing himself to receive the light of God, but shutting it away from others. Satan loves to see the effect of the pictures of his triumphs, making human beings faithless and disheartened. {5T 744.3}

There are, thank God, brighter and more cheering pictures which the Lord has presented to us. Let us group together the blessed assurances of His love as precious treasures, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to man, revealing to human vision the presence chamber where Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged them, and brought again into connection with the infinite God, and, having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ and exalted to His throne—these are the pictures with which God bids us gladden the chambers of the soul. And "while we look not at the things which are seen, but at the things which are not seen," we shall prove it true that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." {5T 745.1}

In heaven God is all in all. There holiness reigns supreme; there is nothing to mar the perfect harmony with God. If we are indeed journeying thither, the spirit of heaven will dwell in our hearts here. But if we find no pleasure now in the contemplation of heavenly things; if we have no interest in seeking the knowledge of God, no delight in beholding the character of Christ; if holiness has no attractions for us—then we may be sure that our hope of heaven is vain. Perfect conformity to the will of God is the high aim to be constantly before the Christian. He will love to talk of God, of Jesus, of the home of bliss and purity which Christ has prepared for them that love Him. The contemplation of these themes, when the soul feasts upon the blessed assurances of God, the apostle represents as tasting "the powers of the world to come." {5T 745.2}

Just before us is the closing struggle of the great controversy when, with "all power and signs and lying wonders, and with all deceivableness of unrighteousness,"

Satan is to work to misrepresent the character of God, that he may "seduce, if it were possible, even the elect." If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world. Those to whom has been committed a trust so sacred must be spiritualized, elevated, vitalized, by the truths they profess to believe. Never did the church more sorely need, and never was God more solicitous that she should enjoy, the experience described in Paul's letter to the Colossians when he wrote: We "do not cease to pray for you, and to desire that ye might be *filled with the knowledge of His will* in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." {5T 746.1}

2. The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matthew 24:15. After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." Luke 24:27. The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. {DA 234.1}

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10. {PP 366.3}

3. Many who claim to believe and teach the Gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the Gospel, or the Gospel without the law. **The law is the Gospel embodied, and the Gospel is the law unfolded. The law is the root, the Gospel is the fragrant blossom, and the fruit which it bears.** The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. {ST June 20, 1906, par. 6}

4. He did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His



holy precepts, or of confounding His requirements with human ordinances or customs. But He did not stop with giving them the precepts of the Decalogue. The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. **These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.** {PP 364.1}

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

5. Christ has linked His interest with that of humanity, and He asks us to become one with Him for the saving of humanity. "Freely ye have received," He says, "freely give." Matthew 10:8. Sin is the greatest of all evils, and it is ours to pity and help the sinner. There are many who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors, until they are driven almost to desperation. These souls we are not to neglect. If we are Christians, we shall not pass by on the other side, keeping as far as possible from the very ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, This does not concern me. {DA 504.3}

"Ye which are spiritual, restore such an one in the spirit of meekness." Galatians 6:1. By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balsam to the bruised and wounded one. Many, many, have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God. {DA 504.4}

All this is but a fulfillment of the principle of the law,—the principle that is illustrated in the story of the good Samaritan, and made manifest in the life of Jesus. His character reveals the true significance of the law, and shows what is meant by loving our neighbor as ourselves. And when the children of God manifest mercy, kindness, and love toward all men, they also are witnessing to the character of the statutes of heaven. They are bearing testimony to the fact that "the law of the Lord is perfect, converting the soul." Psalm 19:7. And whoever fails to manifest this love is breaking the law which he professes to revere. **For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in**

**the heart is the only spring of love toward our neighbor. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Beloved, "if we love one another, God dwelleth in us, and His love is perfected in us."** 1 John 4:20, 12. {DA 505.1}

6. The sanctuary in heaven, in which Jesus ministers on our behalf, is the great original, of which the sanctuary built by Moses was a copy.... {CIHS 135.1}

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services. {CIHS 135.2}

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}

The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is the Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the *counsel of peace* shall be between Them both." Zechariah 6:12, 13. {GC 415.3}

"He shall build the temple of the Lord." By His sacrifice and mediation Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as "the chief Cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also," he says, "are builded together for an habitation of God through the Spirit." Ephesians 2:20-22. {GC 416.1}

"He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be: "Unto Him that loved us, and washed us from our sins in His own blood, ... to Him be glory and dominion for ever and ever." Revelation 1:5, 6. {GC 416.2}

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost. {GC 416.3}

"And the counsel of peace shall be between Them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." John 16:26, 27. God was "in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. And in the ministration in the sanctuary above, "the counsel of peace shall be between Them both." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {GC 416.4}

# 8 Christ and the Church

## LESSON 8

### ADDITIONAL READING:

#### Hymns:

1. Side by Side
2. Blessed Be the Tide that Binds, #350
3. Come, We that Love the Lord, #422

### MEMORY VERSE:

**John 17:21**

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

### QUESTIONS

1. How should the union among the followers of Christ be? **John 17:21-23.**

---

---

2. What is Christ's relationship with His church? **Colossians 1:17-18. Note 1.**

---

---

3. What is the relationship of the Father in regards to Christ? **1 Corinthians 11:3.**

---

---

4. What does Christ do of Himself? **John 5:19. Note 2.**

---

---

5. What does the Father give Christ? **John 5:26.** What does Christ do for the

church? **Acts 20:28; Ephesians 1:7; Colossians 1:20; 1 John 5:11. Note 3.**

6. What else does the Father give to the Son? **Hebrews 1:4; Exodus 23:21.** What else does Christ give to the church? **John 14:6; Acts 9:2; 18:26; 19:23; 22:4; Ephesians 3:14.**

7. The Father, by giving the name to Christ, what is He giving Him? **Psalms 40:7-8; John 14:8-10; 2 Corinthians 4:4.** And Christ, by giving His name to the church, what is He giving? **Romans 8:29; 2 Corinthians 3:18; Colossians 3:10. Note 4.**

8. In this sequence, how is the divine pattern manifested in the Father-Son relationship? **Hebrews 1:3; John 17:4.** What about Christ's relationship with His church? **John 14:12-13; Revelation 14:1. Note 5.** Meditate on the honor and glory found in the church's calling and destiny.

9. What else does the Father give to the Son? **Acts 2:33-36; John 5:22.** What does Christ give to the church then? **Revelation 3:21; 1 Corinthians 6:22; Revelation 20:4.**

10. What else does the Father give to the Son? In what capacity? **Hebrews 1:2; Colossians 1:16; Psalms 2:7-8; John 16:15.** What does Christ do with His church?

In what capacity does He do it? **Ephesians 4:7-8; 3:8; 2 Peter 1:3; Matthew 25:34; Romans 8:32; Hebrews 2:13, 17.**

11. How does the Father experience His relationship with Christ? **Proverbs 8:30; John 5:20; Matthew 3:17.** How does Christ experience His relationship with humanity and His church? **Proverbs 8:31; Galatians 2:20; Ephesians 5:2; John 13:1; 15:13; Zachariah 13:6.**

12. In Christ's relationship with His church, how does He further extend the principles of His family kingdom? **Matthew 20:25-28. Note 6.**

13. In light of what we have seen so far, how does Christ attract us? **John 12:32; 1 John 4:7-21.**

14. Where is the power of His attraction hidden? What is the source of His power? **Habakkuk 3:4.** Are character and power in a divine pattern relationship? **Jeremiah 9:23-24. Explain.**

15. Read question 3 and the reference provided. In light of the verses read, define "head" in light of the Father-Son relationship and the Son-church relationship. Consider how this world defines "head" and compare it with the biblical definition. Consider question 13, and in the light of the verses considered, define the word "power". Compare it with the definition of this world.





Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of every one who accepts that claim. He engages to renovate the soul through the medium of the truth. "This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the affections. Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ. {RH December 11, 1888, par. 3}

**The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all heaven is astir, dispatching messengers to bear the divine will to every part of the earth, they expect the church of the living God also to be co-laborers with Christ. He engages to come into the midst of his church, and to honor their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of heaven. Christ expects that man will be partaker of his divine nature while in the world, and thus convey a large amount of glory from earth to heaven. In full-souled piety, devotion, and ardor, man is to be one with Christ and one with God.** {RH December 11, 1888, par. 4}

The church of Christ is the repository in which heaven's wealth is stored, to be imparted to others, in the providence of God, as the extension of his work and the upbuilding of his cause shall demand. The rich dowry of grace, the intrusted capital of money, and the possessions in houses and lands, he has intrusted to his stewards upon the earth; and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practicing strict economy, in order to have means to use in Christ's cause. I have seen that we do not answer the claims of God upon us as we should. We might invest larger treasures in the bank of heaven, to be employed in missionary work. Said Christ, "Ye are the light of the



world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is today in heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls. {RH December 11, 1888, par. 5}

2. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

**3. Christ has bought his church and washed her with his own precious blood, clothing her with garments of salvation.** He has made her the depository of his law, and he has transferred to her in a high and holy sense the work to be wrought in his name. That work which Christ did upon the earth through his teachings and miracles his followers are called upon to carry forward by earnest love for souls for whom he has paid an infinite price, by the power and beauty of holiness, by sacrifice, by positive obedience to all of God's commandments, by continual self-denial, and undying zeal. Thus they are to exemplify the life of Christ, and be as a city set on a hill which cannot be hid. {PrT November 4, 1886, par. 11}

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. **Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him.** "I lay it down of myself" (John 10:18), He said. **In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift** if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world. {1SM 296.2}

"I am the way, the truth, and the life," Christ declares: "no man cometh unto the Father, but by me" (John 14:6). **Christ is invested with power to give life to all creatures.** "As the living Father hath sent me," He says, "and I live by the Father: so he that eateth me, even he shall live by me." (John 5:25-27). {1SM 249.3}

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." **While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light.** He bore the sin of the world, endured its curse, **yielded up His life as a sacrifice, that men might not eternally die.** "Surely He hath borne our griefs, and carried our sorrows.... 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {DA 484.1}

He suffered the death which was ours, **that we might receive the life which was His.** "With His stripes we are healed." {DA 25.2}

Christ became one flesh with us, in order that we might become **one spirit with Him.** It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, **through faith, His life has become ours.** Those who see Christ in His true character, and **receive Him into the heart,** have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.** {DA 388.1}

Men would subject themselves to self-denial and discipline in order to run and obtain a corruptible crown, one that would perish in a day, and which was only a token of honor from mortals here. But we are to run the race, at the end of which is **a crown of immortality and everlasting life.** Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if those who engaged in this race here upon the earth for a temporal crown could be temperate in all things, cannot we, who have in view **an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God?** ... {1TT 185.1}

4. In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who **bear Christ's name while they deny His character,** the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled. {COL 71.1}

**"The converting power of God must work a transformation of character in many who claim to believe the present truth, or they cannot fulfil the purpose of God.**

They are hearers, but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, 'You have given yourselves to me, and I give you to the world. I am the light of the world: I present you to the world as my representatives.' **As Christ in the fullest sense represents the Father, so we are to represent Christ. Let none of those who name the name of Christ be cowards in his cause.** For Christ's sake stand as if looking within the open portals of the city of God." {GH September 1, 1908, par. 11}

5. "Verily, verily, I say unto you," Christ continued, "He that believeth on Me, the works that I do shall he do also." The Saviour was deeply anxious for His disciples **to understand for what purpose** His divinity was united to humanity. **He came to the world to display the glory of God, that man might be uplifted by its restoring power.** God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was. {DA 664.4}

"And greater works than these shall he do; because I go unto My Father." **By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent.** He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit. {DA 664.5}

6. The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary He followed the path of self-denial and sought not to be released from arduous tasks, painful travels and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. **This was the one great object of His life. Everything else was secondary and subservient. It was His meat and drink to do the will of God and to finish His work.** Self and self-interest had no part in His labor. {SC 78.1}

**So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift.** They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. **If we have tasted and seen that the Lord is good we shall have something to tell.** Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod.

There will be an earnest longing that those around us may “behold the Lamb of God, which taketh away the sin of the world.” John 1:29. {SC 78.2}

# 9

# Christ, the Church and the family

## LESSON 9



### ADDITIONAL READING:

#### Suggested videos:

Divine Pattern Expansion

[https://www.youtube.com/watch?v=vNQ\\_EgNFHi0](https://www.youtube.com/watch?v=vNQ_EgNFHi0)

#### Hymns:

1. Home, Sweet Home
2. Lead Them, My God, To Thee, #653
3. Happy the Home, #655

### MEMORY VERSE:

**Ephesians 5:31**

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.



### QUESTIONS

1. What is the church compared to? **2 Corinthians 6:16, Ephesians 2:21-22; 1 Corinthians 6:19; 1 Peter 2:5.** How is God's temple, which is His church, built? **Zachariah 4:6.**

---



---



---



---

2. How does Scripture present the relationship between Christ and the church? What does Christ do for the church? **Hosea 2:14-20. Note 1.**

---



---



---



---

3. How does Christ respond to the Father's love? **Proverbs 8:30; John 14:31; Psalms 40:8; John 5:30.**

---



---

---

---

4. How will the church respond to the love of Christ? **Psalms 110:3**. Explain how the kingdoms of this world become Christ's. **Revelation 11:15-17; 10:7; Colossians 1:27**.

---

---

---

---

5. In light of the answers to question 4 and the previous lesson, define the word "power" and define the word "authority". Consider how these words are understood today, contrasting them with their use in the kingdom of Christ. Additionally, in the light of all that has been seen so far, answer:

In the kingdom of God, are power and authority imposed or recognized?

In the kingdom of God, what does power and authority consist of?

---

---

---

---

---

---

6. How was man created? **Genesis 1:26-27**. What life does Eve receive? **Genesis 2:22-23**. How does Eve get her name? **Genesis 5:1-2; 2:23; 3:20**.

---

---

---

---

7. What do the Scriptures say about man in this context? **1 Corinthians 11:3**, first part.

---

---

8. Consider the parallel established between Christ and the church, and man and wife in the following text: **Ephesians 5:21-33**. How should the conduct of every husband be? What are we told that Christ does as the head of the Church, that a husband should do as the head of his wife? Mention 5 aspects of the blessing that should flow from Christ to the wives through the husband. What should the woman do to receive these blessings? Mention 2 aspects. **Note 2**.

---

---

---

---

---

---

9. What must the head not do? **Colossians 3:19, Note 3.**

---

---

10. In light of what has been seen above, explain the following verse: **1 Corinthians 11:7-8. Note 4.**

---

---

---

---

11. Keeping in mind question 4 and its answers, what does the following verse tell us regarding the government of God considering that God is the head of Christ? **Isaiah 9:6** Why does this happen? What are the implications for the family?

---

---

---

---

12. Apply the principles of the divine pattern to the conception of life. **Genesis 4:1.**

---

---

13. Apply the principles of the divine pattern to the father-mother and child relationship. **Exodus 20:12; Colossians 3:20; Ephesians 5:21, 6:1-4.** Why does the text say that it is right to obey parents? What happens to children who do not respect their parents? Is it an arbitrary imposed punishment or a natural consequence? Explain and apply to other relationships. **Note 5.**

---

---

---

---

---

---

14. What do children receive from their parents? What should children do and what should they not do? For what purpose did God establish the flow of the

blessing? What happens to those who honor the channels of blessing? **Genesis 27:25; 25:34; Proverbs 1:8, 9; 17:6; Ephesians 6:1-3.**

---

---

---

---

15. Who are those who receive God's promises? **Genesis 18:17-19.** What is God's calling to parents? **Deuteronomy 6:4-9.**

---

---

---

---

16. Considering the church, what principles are seen to be established in the relationship between the elders and the church members? **1 Peter 5:1-3; 2 Timothy 4:1-2; Malachi 2:7; Exodus 4:16; 1 Timothy 5:1.** In light of the Father - Son and Christ - Church relationship, list in detail the elders' calling.

---

---

---

---

17. What is the advice given to the congregation? **1 Thessalonians 5:12-13; Hebrews 13:7, 17.**

---

---

---

---

18. On what model is the elder's work established? **1 Timothy 3:2-5.**

---

---

---

---

19. What is God's plan for His church? To what extent is the gift of Christ? What purpose do God's gifts serve? **Ephesians 4:7-8, 11-13, 15-16; 1 Corinthians 12.**

---

---

---

---

20. In view of this lesson and the previous one, summarize the Father and Son relationship, and the impact it has on the structure of the church and the family. **Note 6.**

---





lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard and feel a restraint upon me continually? I have been shown that we have a great work before us to search our own hearts, and watch ourselves with jealous care. We should learn wherein we fail, and then guard ourselves upon that point. We must have perfect control over our own spirit. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy the soul, or sanctify and transform it. We are living too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must become more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ. {1T 307.1} ...

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should calmly, candidly take the second view of the matter, in as favorable a light for him as possible, she would see that to yield her own way and submit to his judgment, even if it conflicted with her feelings, would save them both from unhappiness and would give them great victory over the temptations of Satan. {1T 308.2}

**The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him.** What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit?2 {AH 114.2}

You now have duties to perform that before your marriage you did not have. "Put on therefore, ... kindness, humbleness of mind, meekness, longsuffering." "Walk in love, as Christ also hath loved us." Give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.... **Therefore as the church is subject unto Christ, so let the wives be to their own**

**husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.”<sup>3</sup> {AH 114.3}**

Few have correct views of marriage. They make light of this heaven-appointed institution; and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Ignoring the personal rights of women, the husband becomes unkind and authoritative. The individuality of the wife is submerged in that of the husband. She becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims. He quotes texts of Scripture to show that he is the head, and that he must be obeyed in all things, claiming that his wife must have no will separate from his. He acts the tyrant. But the same Bible that prescribes the duty of the wife prescribes also the duty of the husband. He is to be kind and affectionate, to love his wife as a part of himself, and to cherish her as Christ does His church. {Lt 3, 1886, par. 23}

This question of marriage should be a study of both parties instead of a matter of impulse. Obedience to the last six commandments requires this. Crimes of every kind may be traced to unwise marriages. Then should they be entered into blindly, by ignorant and inexperienced children? Should not the parents feel their responsibility to guard the interest of their daughter when their own mature experience teaches them that should she marry the one who solicits her affections, it would only result in life-long unhappiness? {Lt 3, 1886, par. 24}

3. Satan ... determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.—The Review and Herald, April 16, 1901. {TA 42.1}

4. Those who are united by the ties of nature have the strongest claims upon each other. The members of the family should manifest kindness and the tenderest love. The words spoken and deeds performed should be in accordance with Christian principles. In this way the house may be made a school, where workers for Christ may be trained. {Ms 140, 1897, par. 4}

The home is to be regarded as a sacred place. But by our words and deportment we can degrade Bible religion in the home life. By the spirit we manifest we can misrepresent the principles which should rule our life. Every day of our lives we should surrender ourselves to God. Thus we may gain special help and daily victories. The cross is to be borne daily. Every word should be guarded, for we are responsible to God to represent in our lives as far as possible the character of Christ. {Ms 140, 1897, par. 5}

The duties of the home life, the duties of husband and wife, brother and sister, parents and children, are wonderfully misunderstood from a religious point of view. Honesty, candor, frankness, forbearance, tenderness, should be manifested to each other by the members of the family. Each should seek to help each other by speaking encouraging words. These words oft have an influence that makes

reproof unnecessary. Look upon things in a cheerful light, seeking to lift the shadows that if permitted, will envelop the soul. Cultivate sympathy for each other. Let cheerfulness, kindness, and love pervade the home. This will increase love for religious exercise. Duties large and small will be done with a light heart. {Ms 140, 1897, par. 6}

God designs the family on earth to be a symbol, on a small scale, of the great family in heaven. In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into church life. Then let church duties first begin in the home. {Ms 140, 1897, par. 7}

Everyone who names the name of Christ has pledged himself to represent Christ in character. He is under pledge to Christ, as redeemed by His blood, to do his best. The provision has been made that divine grace shall so work on humanity that the character may be molded after the similitude of the character of Christ. To them that receive Him, Christ gives power to become the sons of God. Christ is to be uplifted. He is to be talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart is imbued with love for Christ, and it expresses this love in prayer and praise, not in sighs and the utterance of dark words of hopelessness and discouragement. {Ms 140, 1897, par. 8}

Religion is to be cherished in the home life. The members of the family are to show that they are in constant possession of a power received from Christ. They are to improve in every habit and practice, thus showing that they keep constantly before them what it means to be a Christian. They are to show that they realize that this means nothing less than conformity to the life and character of Christ. They are to demonstrate by the example that they have that faith that works by love and purifies the soul, making the character true, clean, and undefiled, until by growth in grace the natural bent of the thoughts and feelings is heavenward. {Ms 140, 1897, par. 9}

The right principles lived daily, hourly, in the home bring Jesus very near, and where Christ is, there is light and peace and joy. What are the conditions of Christ's indwelling presence? "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." [John 15:10.] "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [John 14:21.] "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [John 15:11, 12.] {Ms 140, 1897, par. 10}

Precious charge, given to every believer. A Christlike influence surrounds him who has given himself to the Lord. He reveals a love that makes all duties pleasant. He feels that he is under duty to serve God. But if Christians educate themselves to be selfish in trifles, they become impatient, petulant, harsh, wrangling. Satan takes the lines into his own hands, and controls them. They speak and act without regard to the influence they exert upon others. They do not stop to think that the enemy is driving them in order to make general confusion, sadness, and discouragement

in the home. God is forgotten. The thoughts are selfish, unsanctified, and unholy. Yet some who act thus are professedly servants of Christ. They think they have a great duty to perform outside of the household. They cannot afford to do missionary work at home, but they have a wonderful zeal to work for sinners afar off. A desire for outward effect captivates their thoughts and actions. {Ms 140, 1897, par. 11}

Missionary work is to be done in the home. In the home those who have received Christ are to show what grace has done for them. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] A conscious authority pervades the true believer in Christ that makes its influence felt throughout the home. This is favorable for the perfection of the characters of all in the home. {Ms 140, 1897, par. 12}

The faithful performance of home duties has a reflex influence upon human beings. Our spiritual progress and perfection of Christian character in the home is carried into our missionary work abroad. Having on the whole armor of righteousness, we can fight as faithful soldiers of Christ. In the father's house the evidence is to be given of a preparedness for the work to be done abundantly in the church. With earnest, humble hearts the members of the family are to seek to know that Christ is abiding in the heart. Then they can go forth with the whole armor on, equipped for Christ's service. {Ms 140, 1897, par. 13}

5. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." {PP 308.1}

**Parents are entitled to a degree of love and respect which is due to no other person.** God Himself, who has placed upon them a responsibility for the souls committed to their charge, **has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God.** The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority. {PP 308.2}

This, says the apostle, "is the first commandment with promise." Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin. {PP 308.3}

Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life"; and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.<sup>1</sup> {AH 15.1}

The elevation or deterioration of the future of society will be determined by

the manners and morals of the youth growing up around us. As the youth are educated, and as their characters are molded in their childhood to virtuous habits, self-control, and temperance, so will their influence be upon society. If they are left unenlightened and uncontrolled, and as the result become self-willed, intemperate in appetite and passion, so will be their future influence in molding society. The company which the young now keep, the habits they now form, and the principles they now adopt are the index to the state of society for years to come.<sup>2</sup> {AH 15.2}

God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work. {3TT 63.4}

6. Out of the heart are the issues of life; and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. {CT 396.2}





6. What does Christ do when He receives all authority from His Father? Since when and until when is Christ subject to the Father? **Psalms 40:7-8; 1 John 1:1-3; John 5:19, 30; 8:28; 1 Corinthians 15:27-28; Hebrews 13:8.**

---

---

---

---

7. What did Christ give to man? **Genesis 1:28-31; Psalms 8:3-8.**

---

---

8. Considering how the Father loves the Son, and the Son the Church, how should the husband love his wife? **John 3:35; Ephesians 5:25; Colossians 3:19; 1 Peter 3:7. Note 1.**

---

---

---

---

9. To whom should married women be subject? Why? **Ephesians 5:22-24; Colossians 3:18; 1 Timothy 2:11, 12; Titus 2:5; 1 Corinthians 11:7-10. Note 2.**

---

---

---

---

10. As the head of the household, what does the husband give to the wife? How does she rule the house? **1 Timothy 5:14; Proverbs 14:1; Titus 2:5; Proverbs 31:10-31. Note 3.**

---

---

---

---

11. To whom should children and young people submit? **Ephesians 6:1; Proverbs 23:22. Notes 4-5.**

---

---

---

---

12. Who else has God given authority to? **Romans 13:1, 2; Jeremiah 27:5, 6; John**





of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. **It is in unselfish ministry that true happiness is found.** And every word and deed of such service is recorded in the books of heaven as done for Christ. "Inasmuch as ye have done it unto one of the least of these My brethren," He declares, "ye have done it unto Me." Matthew 25:40. {CCh 127.6}

**Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes.** You cannot do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.—The Review and Herald, December 10, 1908. [See Appendix E.] {DG 182.3}

2. The question is often asked, "Shall a wife have no will of her own?" The Bible plainly states that the husband is the head of the family. "Wives, submit yourselves unto your own husbands." If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. **Many husbands stop at the words, "Wives, submit yourselves," but we will read the conclusion of the same injunction, which is. "As it is fit in the Lord."** {CCh 138.3} God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged into that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. There is One who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed—"as it is fit in the Lord." {CCh 138.4}

**We must have the Spirit of God, or we can never have harmony in the home.** The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, **if the Spirit of the Lord dwells there, is a type of heaven.** If one errs, the other will exercise Christlike forbearance and not draw coldly away.<sup>183</sup> {CCh 138.5}

The presence of Christ alone can make men and women happy. All the common waters of life Christ can turn into the wine of heaven. **The home then becomes as an Eden of bliss; the family, a beautiful symbol of the family in heaven.** [10] - {AH 28.1}

3. The mother ... is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children. Tell your children exactly what you require of them. [6] – {CG 98.3}

4. The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life" (Proverbs 4:23); and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. – {MH 349.1}

The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the multitude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. **He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens.** In the sheltering care of a humble home, participating in the experiences of our common lot, He "increased in wisdom and stature, and in favor with God and man." Luke 2:52. – {MH 349.2}

During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society. None said that He had wrought a miracle; yet virtue—the healing, life-giving power of love—went out from Him to the tempted, the sick, and the disheartened. In an unobtrusive way, from His very childhood, He ministered to others, and because of this, when He began His public ministry, many heard Him gladly. – {MH 350.1}

The Saviour's early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. The circle of family and neighborhood duties is the very first field of effort for those who would work for the uplifting of their fellow men. There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers. – {MH 350.2}

**It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!** – {MH 351.1}

5. "Children, obey your parents in all things: for this is well pleasing unto the Lord." Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. - {AH 294.3}

6. **At the beginning, the father was constituted priest and magistrate of his own family.** Then came the patriarchal rule, which was like that of the family, but extended over a greater number. When Israel became a distinct people, the twelve tribes, springing from the twelve sons of Jacob, had each a leader. These leaders, or elders, were assembled whenever any matter that pertained to the general interest was to be settled. The high priest was the visible representative of Christ, the Redeemer of his people. When the Hebrews settled in Canaan, judges were appointed, who resembled governors. These rulers were invested with authority to declare war and proclaim peace for the nation; but God was still the recognized king of Israel, and he continued to reveal his will to these chosen leaders, and to manifest through them his power. - {ST July 13, 1882 Par. 2}

# 11

## Society and its Authorities

### LESSON 11



#### ADDITIONAL READING:

##### Hymns:

1. Dare to be a Daniel
2. Onward, Christian Soldiers, #612

#### MEMORY VERSE:

**Romans 13:1**

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.



#### QUESTIONS

1. Are there higher authorities in this world? Who do they receive authority from? By whom have these authorities been ordained? Who does he oppose who resists the authorities of this world? What do those who resist these authorities gain for themselves? What are rulers for? What are they not for? Whose ministers are they? **Romans 13:1-6**. In short, what is owed to those in authority? **Romans 13:7**.

##### Note 1.

---



---



---



---



---

2. What are we exhorted to do with higher civil authorities? Out of respect for whom should we be subject to superiors? What does it reveal about men when they reject the authorities established by God? What consequences do they bring? **1 Peter 2:13-17; Jude 8-19**.

---



---



---



---

3. What example does Michael give us, from the point of view of authority, considering that He was in a position of authority over the devil? **Jude 9. Note 2.**

---

---

---

---

4. Who are also part of the higher authorities? **Luke 7:6-8. Compare Romans 13:4.**

---

---

5. What should soldiers not do? **Luke 3:14.** What principle does the exhortation to be content with one's salary appeal to? **Philippians 4:11; 1 Timothy 6:8-10; Hebrews 13:5, 6.**

---

---

---

6. Does God want and can reach the soldiers? **Acts 10; Matthew 8:5-13; 27:54. Note 3.**

---

---

7. Who is also authority? What are we exhorted to do? Does our subjection depend on their kindness or intransigence? How should masters treat their servants? **1 Peter 2:18; Ephesians 6:5-9.** Who are the masters of today and who are the servants? **Note 4.**

---

---

---

8. Who does he reject who rejects the judge established by God? **1 Samuel 8:7. Note 5.**

---

---

9. Did Paul recognize the prince of priests as a higher authority? Do you see as still in force the principle of not cursing the prince of the people? **Explain. Acts 23:1-5; Romans 13:7.**

---

---

---

10. What should not be done to judges and princes? **Exodus 22:28; Ecclesiastes 10:20.**

---

---

11. He who speaks ill of the king, who does he also curse? **Isaiah 8:21.**

---

---

12. Was this principle in force in Jesus' time? **Mark 12:17.**

---

---

13. Whose power did Pilate have to crucify or to release? **John 19:10, 11.**

---

---

14. Whom does God also want to reach? **Acts 9:15. Note 6.**

---

---

15. In light of what was covered in this lesson, what should be done to all authorities in society? On whom does doing so bring blessing? **Jeremiah 29:7.**

---

---

---

---

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

1. The apostle plainly outlined the attitude that believers should sustain toward the civil authorities: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:13-17. [563] - {CCh 314.1}

**We have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the condition of the world would be worse than it is now. Some of these laws are good, others are bad. The bad have been increasing, and we are yet to be brought into strait places. But God will sustain His people in being firm and living up to the principles of His Word.** [564] - {CCh 314.2}

I saw that it is our duty in every case to obey the laws of our land, unless they



conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. "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." He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take His law, written in their hearts, as the only authority which they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme. [565] – {CCh 314.3}

2. Christ Himself, when contending with Satan about the body of Moses, "durst not bring against him a railing accusation." Jude 9. Had He done this, He would have placed Himself on Satan's ground, for accusation is the weapon of the evil one. He is called in Scripture, "the accuser of our brethren." Revelation 12:10. **Jesus would employ none of Satan's weapons.** He met him with the words, "The Lord rebuke thee." Jude 9. {MB 57.3}

**His example is for us.** When we are brought in conflict with the enemies of Christ, we should say nothing in a spirit of retaliation or that would bear even the appearance of a railing accusation. He who stands as a mouthpiece for God should not utter words which even the Majesty of heaven would not use when contending with Satan. **We are to leave with God the work of judging and condemning.** {MB 57.4}

3. In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ's divinity. When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, "Truly this was the Son of God." Matthew 27:54. – {DA 770.1}

These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. **In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul.** Upon the very day of His death, three men, differing widely from one another, had declared their faith,—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side. – {DA 770.2}

4. Those who are unfaithful in the least of temporal affairs, will be unfaithful in responsibilities of greater importance. They will rob God, and fail of meeting the claims of the divine law. They will not realize that their talents belong to God, and should be devoted to his service. Those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be accounted faithful servants. There are many things not specified that wait to be done, that



come directly under the notice of the one employed. Leaks and losses occur that might be prevented if painstaking diligence and unselfish effort were manifested, if the principles of love enjoined upon us by Jesus were carried out in the life of those who profess his name. But many are working in the cause of God who are registered as "eye-servants." **It is the most abhorrent form of selfishness that leads the worker to neglect the improvement of time, the care of property, because he is not directly under the eye of the master. But do such workers imagine that their neglects are not noticed, their unfaithfulness not recorded? Could their eyes be opened, they would see that a Watcher looks on, and all their carelessness is recorded in the books of heaven.** – {RH September 22, 1891 Par. 8}

Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar's condemnation was written in words of fire, "Thou art weighed in the balances, and art found wanting;" and if you fail to fulfill your God-given obligations, your condemnation will be the same. – {RH September 22, 1891 Par. 9}

There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name "servant" applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity? – {RH September 22, 1891 Par. 10}

Is it the disposition generally among servants to do as much as possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: **and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.**" – {RH September 22, 1891 Par. 11}

Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. **The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."** –

{RH September 22, 1891 Par. 12}

5. They had not manifested disrespect for him, but for the authority of God, who had appointed the rulers of His people. Those who despise and reject the faithful servant of God show contempt, not merely for the man, but for the Master who sent him. It is God's words, His reproofs and counsel, that are set at naught; it is His authority that is rejected. {PP 605.1}

Those who despise and reject the faithful servant of God, not merely show contempt for the man, but for the Master who sent him. It is God's words, his reproofs and counsel, that are set at naught; his authority that is rejected. {ST July 13, 1882, par. 23}

6. Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world would be in an awful condition. **God restrains our rulers; for the hearts of all are in His hands.** Bounds are set, beyond which they cannot go. Many of the rulers are those whom Satan controls; but I saw that **God has His agents, even among the rulers. And some of them will yet be converted to the truth.** They are now acting the part that God would have them. When Satan works through his agents, propositions are made, that, if carried out, would impede the work of God and produce great evil. The good angels move upon these agents of God to oppose such propositions with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, **these agents will have an opportunity to receive the truth, and some of them will be converted,** and endure with the saints through the time of trouble. When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved. {1T 203.1}



5. How should we appeal to authorities when they do wrong? **1 Timothy 5:1; Matthew 18:15-17. Notes 3-5.**

---

---

---

---

6. What care should we take when addressing a channel over us? What happens when people say bad things about the authorities? **Exodus 22:28; 21:17.**

---

---

---

---

7. What caution should be taken before accepting accusations against anyone? **Deuteronomy 19:15.**

---

---

8. What should be done when the authority channel does not believe in the Word of God? What will be the effect of acting according to God's counsel? **1 Peter 3:1-4; 2:13-19.**

---

---

---

---

9. What happens when higher powers are blasphemed? **Jude 1:8, 11.**

---

---

10. Let's consider an example of an ecclesiastical channel. What was Ana doing in the temple? What did Eli accuse her of? How did she answer? With what words did she address him? Was Eli a corrupt channel? What did Anna end up receiving from Eli and God? **1 Samuel 1:9-18; 2:29; 3:13. Notes 6-7.**

---

---

---

---

11. Let's evaluate an example of a marriage channel. How did Rachel address Jacob in the face of her misfortune of not being able to have children? What indirect

accusation do we perceive? What reaction did this provoke in Jacob? What contrast do we notice with Rebecca and Isaac's experience? **Genesis 30:1, 2; 25:21.**

---

---

---

12. Let's analyze an example of a government channel. Who was Saul? Who was David? How did Saul view David? What was Saul trying to do? Was Saul a corrupt channel? How did David act? How did he address Saul? What did this do to Saul? What blessings did Saul bestow upon David? **1 Samuel 10:1; 16:13; 18:7-11, 29; 19:1, 2; 24:1-20; 26:1-25. Notes 8-9.**

---

---

---

---

13. What should we do if, despite following the divine pattern of appeals with due respect, the channels remain corrupt? Whose defense and vindication should we expect? Consider the following two examples, one in which God's will was followed and the other in which it was not. **Exodus 23:2; 32:1-4, 21; Numbers 14:6-10, 21-24.**

---

---

---

14. Also consider **Numbers 12:1-15**, paying attention to Miriam and how Moses reacted. Whose defense did Moses wait for? What lessons can we learn from this story?

---

---

---

** NOTES** //

**1. The people of God will recognize human government as an ordinance of divine appointment and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God we must choose to obey God rather than men. The Word of God must be recognized and obeyed as an authority**

**above that of all human legislation. "Thus saith the Lord" is not to be set aside for a "Thus saith the church or the state."** The crown of Christ is to be uplifted above all the diadems of earthly potentates.—The Home Missionary, November 1, 1893. – {LDE 142.1}

2. We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way. We are to go forward in Christ's name, advocating the truths committed to us. If we are forbidden by men to do this work, then we may say, as did the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." – {AA 69.1}

3. If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to do so now, showing their sincerity by pure words, clean words, words full of sympathy, tenderness, and love. – {VSS 140.1}

There are times when words of reproof and rebuke are called for. Those who are out of the right way must be aroused to see their peril. A message must be given that shall startle them from the lethargy which enchains their senses. Moral renovation must take place, else souls will perish in their sins. Let the message of truth, like a sharp, two-edged sword, cut its way to the heart. Make appeals that will arouse the careless and bring foolish, wandering minds back to God.—Testimonies for the Church 7:155. – {VSS 140.2}

In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. **All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.**—Christ's Object Lessons, 337. – {VSS 140.3}

**Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye.**

These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticize, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect.—The Review and Herald, April 29, 1884. – {VSS 141.1}

4. Follow the instruction of the word of God, in dealing with your ministering

brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way. - {RH April 5, 1892 Par. 9}

5. At that day an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating Himself at the feet of these grave, learned men, He listened to their instruction. As one seeking for wisdom, He questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah. - {DA 78.4}

**Jesus presented Himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect.** The rabbis spoke of the wonderful elevation which the Messiah's coming would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, and asked them the meaning of those scriptures that point to the suffering and death of the Lamb of God. - {DA 78.5}

The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him. - {DA 78.6}

6. ...Her husband vainly sought to comfort her. "Why weepest thou? and why eatest thou not? and why is thy heart grieved?" he said; "am I not better to thee than ten sons?" - {PP 569.4}

Hannah uttered no reproach. **The burden which she could share with no earthly friend she cast upon God. Earnestly she pleaded that He would take away her reproach** and grant her the precious gift of a son to nurture and train for Him. And she made a solemn vow that if her request were granted, she would dedicate her child to God, even from its birth... - {PP 570.1}

7. **The high priest was deeply moved, for he was a man of God; and in place of rebuke he uttered a blessing:** "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him." - {PP 570.3}

Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—"asked of God." - {PP 570.4}



8. In a secluded cave the son of Jesse and his men waited for the guidance of God as to what should be done. As Saul was pressing his way up the mountains, he turned aside, and entered, alone, the very cavern in which David and his band were hidden. When David's men saw this they urged their leader to kill Saul. The fact that the king was now in their power was interpreted by them as certain evidence that God Himself had delivered the enemy into their hand, that they might destroy him. David was tempted to take this view of the matter; **but the voice of conscience spoke to him, saying, "Touch not the anointed of the Lord."** – {PP 661.2}

David's men were still unwilling to leave Saul in peace, and **they reminded their commander of the words of God, "Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily." But his conscience smote him afterward, because he had even marred the garment of the king.** – {PP 661.3}

Saul rose up and went out of the cave to continue his search, when a voice fell upon his startled ears, saying, **"My lord the king."** He turned to see who was addressing him, and lo! it was the son of Jesse, the man whom he had so long desired to have in his power that he might kill him. **David bowed himself to the king, acknowledging him as his master.** Then he addressed Saul in these words: "Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord hath delivered thee today into mine hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it." – {PP 662.1}

**When Saul heard the words of David he was humbled, and could not but admit their truthfulness. His feelings were deeply moved as he realized how completely he had been in the power of the man whose life he sought. David stood before him in conscious innocence. With a softened spirit, Saul exclaimed, "Is this thy voice, my son David? And Saul lifted up his voice, and wept." Then he declared to David: "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil....** For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand." **And David made a covenant with Saul that when this should take place he would favorably regard the house of Saul, and not cut off his name.** – {PP 662.2}

9. Hidden by the deep shadows of the hills, David and his attendant entered the encampment of the enemy. As they sought to ascertain the exact number of their foes, they came upon Saul sleeping, his spear stuck in the ground, and a cruse of water at his head. Beside him lay Abner, his chief commander, and all around them were the soldiers, locked in slumber. Abishai raised his spear, and said to David,

"God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." He waited for the word of permission; but there fell upon his ear the whispered words: **"Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?"** ... As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them." How easily the Lord can weaken the strongest, remove prudence from the wisest, and baffle the skill of the most watchful! - {PP 668.3}

When David was at a safe distance from the camp he stood on the top of a hill and cried with a loud voice to the people and to Abner, saying, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant." Again the acknowledgment fell from the lips of the king, "I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it." Although Saul had made the promise, "I will no more do thee harm," David did not place himself in his power. - {PP 671.1}

**The second instance of David's respect for his sovereign's life made a still deeper impression upon the mind of Saul and brought from him a more humble acknowledgment of his fault. He was astonished and subdued at the manifestation of such kindness.** In parting from David, Saul exclaimed, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." But the son of Jesse had no hope that the king would long continue in this frame of mind. - {PP 671.2}



---

---

5. Read **Hebrews 8:6-9** carefully and answer the following questions: Why will God establish a new covenant? Which covenant is discarded by God? Why? Look for the word "because" in the text to answer the last question.

---

---

---

---

6. In the light of what has been presented thus far, why were the Abrahamic covenant (question 4), and the covenant that God discards (question 5) established? What does this tell us about man's condition? What does this tell us about God's love? **Note 3.** What is consequently the relationship between the old covenant and the new covenant? Can they be framed under the divine pattern? Explain.

---

---

---

---

7. Review question 13 and 14 of lesson "The Revelation of God". What are "heavenly things" (Lesson 7) in relation to that which is "figure and shadow"? Are these concepts framed under the divine pattern? Explain.

---

---

---

---

8. Why does God speak in figures, shadows and parables? **Matthew 13:10-11, 13-17, 34-35. Mark 4:33-34; Isaiah 28:12-13.** What lessons can be learned? **Note 4.**

---

---

---

---

9. What must man experience in order to enter the kingdom of God? **John 3:3-5.** And what does this require? **Romans 6:3-7.** What does this consequently mean? **Ephesians 4:22; Romans 8:3-14.** Establish these concepts in a divine

pattern relationship. What is consequently the purpose of the ministration of death? **Romans 5:20-21; 2 Corinthians 3:6-11**. Frame the ministration of death or condemnation and the ministration of the spirit or justification in a divine pattern relationship, and explain practically how they function in the daily life of the Christian. What does the work of the ministration of death or condemnation consist of? **Note 5**.

---

---

---

---

---

---

10. What is the relationship between Christ and the law? **Romans 10:4; Galatians 3:24**. Frame Christ and the law in a divine pattern relationship. What role does grace play in relation to the law? **Romans 5:20**. Are grace and the law co-equal?, or, are they in a divine pattern relationship? Explain. **Note 6**.

---

---

---

---

---

---

11. What is the relationship between faith in Jesus and the faith of Jesus? **Galatians 2:16; Romans 1:17**. Frame them in a divine pattern relationship. What is the relationship between faith and works? Are they co-equal? Where does love fit into this relationship between faith and works in the divine pattern? **Note 7**.

---

---

---

---

---

---

12. Considering how all these relationships have been established, ponder over the profound implications that the belief in the Father, the Son, and the Holy Spirit has on all other doctrines. Explain.

---

---

---

---

---

---



down of the sun, to guard them from being defiled or devoured by birds of prey. About sunset he sank into a deep sleep; and, "lo, a horror of great darkness fell upon him." And the voice of God was heard, bidding him not to expect immediate possession of the Promised Land, and pointing forward to the sufferings of his posterity before their establishment in Canaan. The plan of redemption was here opened to him, in the death of Christ, the great sacrifice, and His coming in glory. Abraham saw also the earth restored to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise. {PP 137.1}

3. As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. {PP 370.2}

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee." Genesis 17:7. {PP 370.3}

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. {PP 370.4}

Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God—the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18. {PP 371.1}

But if the Abrahamic covenant contained the promise of redemption, **why was**



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

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

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

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. The "new covenant" was established upon "better promises"—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts.... I will forgive their iniquity, and will remember their sin no more.*" Jeremiah 31:33, 34. {PP 372.1}

4. Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. **Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations.** No more effective method of instruction could He have employed. If His hearers had desired

a knowledge of divine things, they might have understood His words; for **He was always willing to explain them to the honest inquirer.** {COL 20.3}

**Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables.** By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident. {COL 21.1}

**Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers.** Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness. {COL 21.2}

And He had another reason for teaching in parables. Among the multitudes that gathered about Him, there were priests and rabbis, scribes and elders, Herodians and rulers, world-loving, bigoted, ambitious men, who desired above all things to find some accusation against Him. Their spies followed His steps day after day, to catch from His lips something that would cause His condemnation, and forever silence the One who seemed to draw the world after Him. **The Saviour understood the character of these men, and He presented truth in such a way that they could find nothing by which to bring His case before the Sanhedrin.** In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that **had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry.** But while He evaded the spies, He made truth so clear that error was manifested, and the honest in heart were profited by His lessons. Divine wisdom, infinite grace, were made plain by the things of God's creation. **Through nature and the experiences of life, men were taught of God.** "The invisible things of Him since the creation of the world," were "perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R. V. {COL 22.1}

In the Saviour's parable teaching is an indication of what constitutes the true "higher education." Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity, or to satisfy man's ambition by opening doors to worldly greatness. **In all His teaching, Christ brought the mind of man in contact with the Infinite Mind.** He did not direct the people to study men's theories about God, His word, or His works. **He taught them to behold Him as manifested in His works, in His word, and by His providences.** {COL 22.2}

**Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good.** He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity. {COL 23.1}

5. 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. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.** When they begin to praise and exalt God all the day long, then by beholding, they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless. These lessons you have never learned. O, that you could realize the value of the human soul. {Lt 73, 1896, par. 56}

The law of God, spoken in awful grandeur from Sinai, **is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation.** {1SM 236.3} ...

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious. {1SM 237.4}

Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype. {1SM 237.5}

6. I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. {1SM 233.1} ...

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. {1SM 234.5}

When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness

to fallen, sinful man and thus present men to His Father in His righteous character. {1SM 341.2}

**7. 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}

**Genuine faith will be manifested in good works; for good works are the fruits of faith.** As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained. - {NL 27.1}

Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" (James 2:22). - {NL 27.2}

**The faith that does not produce good works does not justify the soul.** "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3).... - {NL 27.3}





For more information we invite you  
to access our website:

[www.tiempodereunion.com](http://www.tiempodereunion.com)

▶ Youtube Channel: **Tiempo de Reunión**

## 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