

Sabbath School Lesson

2024 Fourth Quarter | October - December

The Agape Love of God



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Credits

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Original Love

<https://maranathamedia.com/book/view/original-love>

Agape Love or Eros

<https://maranathamedia.com/book/view/agape-or-eros>



Abbreviations

Ellen White books abbreviations:

ABBREVIATION	BOOK / PERIODICAL / ETC
1888	The Ellen White 1888 Materials
1MCP	Mind, Character, and Personality, volume 1
5T	Testimonies for the Church, volume 5
8T	Testimonies for the Church, volume 8
AA	The Acts of the Apostles
AG	God's Amazing Grace
CCh	Counsels for the Church
CH	Counsels on Health
COL	Christ's Object Lessons
CTr	Christ Triumphant
DA	The Desire of Ages
Ed	Education
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	The Faith I Live By
GC	The Great Controversy
HP	In Heavenly Places
LHU	Lift Him Up
Lt N ^o -Year	Letter N ^o -Year
MB	Thoughts From the Mount of Blessings
MH	The Ministry of Healing
OFC	Our Father Cares
PC	The Paulson Collection of Ellen White letters
PP	Patriarchs and Prophets
SC	Steps to Christ
ST	Signs of the Times
TM	Testimonies to Ministers and Gospel Workers

1 The Fundamental Knowledge

LESSON 1



ADDITIONAL READING:

Testimonies for the Church Vol. 5, Chapter 89 - "The Character of God Revealed in Christ".
[https://egwwritings.org/read?panels=p113.3584\[-::-\]&index=0#highlight=113.3584|0](https://egwwritings.org/read?panels=p113.3584[-::-]&index=0#highlight=113.3584|0)

Original Love
<https://maranathamedia.com/book/view/original-love>

Suggested Videos:

Revelation of the Father
https://www.youtube.com/watch?v=2bL_z8M0XAQ

2 Agape Son of the Father
<https://www.youtube.com/watch?v=ZAqkRmlke7o>

Hymns:

1. 162 Wondrous Love
2. 148 O Love How Deep, How Broad
3. 77 O Love of God Most Full



QUESTIONS

1. What is God? **1 John 4:8**. What is the Greek word that is translated as "love"?
Note 1.

2. What did God's love move Him to do? **John 3:16**.

3. What did God send His Son for? **John 3:16-17**.

4. What was the Son's mission? **Matthew 18:11; Luke 4:18**.

MEMORY VERSE:

John 1:18

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

5. Did the world and the princes of this world know Christ? **John 1:10; 1 Corinthians 2:7-8.**

6. What did Christ come to make known? As a result, what was the condition of God's people? **John 1:18; Matthew 4:16. Note 2.**

7. Whose will did Christ live out? How important was this to Him? **John 4:34; 5:30; 6:38; Psalm 40:6-8.**

8. To what extent did Christ stay firm to His purpose? **Philippians 2:8; Matthew 26:39, 42, 44.**

9. How does this resolve impact Christ when it comes to His mission? **Hebrews 5:7-10.**

10. What did Christ do? **John 5:19; 8:28.**

11. How complete was Christ's revelation of God? **John 14:8-9; 1 Timothy 3:16. Note 3.**

12. What did Christ give from God? **John 17:6, 8, 14, 22; Deuteronomy 18:18.** And having given this, what does Christ say about the work that the Father gave Him? **John 17:4. Note 4.**

13. How is the revelation of God connected to the mission of Christ? What, then,

education. It imparts power. The experimental knowledge of God and of Jesus 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}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"—"merciful and gracious, long-suffering, and abundant in goodness and truth,"—"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. {DA 19.2}

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}

2 Jesus and the Pentateuch I

LESSON 2



ADDITIONAL READING:

Desire of Ages, Chapter 31, "The Sermon on the Mount".

[https://egwwritings.org/read?panels=p130.1416\[-::-&index=0#highlight=130.1416|0](https://egwwritings.org/read?panels=p130.1416[-::-]&index=0#highlight=130.1416|0)

Suggested Videos:

A08 Why command stoning sinners
<https://www.youtube.com/watch?v=jO3m7zQs2bQ>

Stoning in the Mirror
<https://www.youtube.com/watch?v=iAtBvOFFwyE>

Hymns:

1. 579 'Tis Love that Makes Us Happy



QUESTIONS

1. What was told to those in ancient times? **Matthew 5:38. Note 1.**

2. How specifically were they told? **Exodus 21:23-25; Leviticus 24:19-20.**

3. From whom did Moses receive that which he wrote? **John 5:46-47; 1 Peter 1:10-12. Note 2.**

4. What does Jesus continue saying? **Matthew 5:38-42.** What are the first words of verse 38?

5. Does Jesus call us to vengeance, or is there a call to renounce the retribution

MEMORY VERSE:

Matthew 5:17

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

on the loss caused by others? What should we not keep in our hearts regarding others? **Leviticus 19:16-18**. In practical terms, what does this mean? According to the end of verse 18, what does doing or not doing this imply?

6. Could those who were listening to Jesus think that He was abolishing the law and the prophets? What, then, does Christ have to clarify and declare to them? **Matthew 5:17-18**.

7. What did Jesus live? **Matthew 5:38 or Matthew 5:39-42? Luke 23:34**. In this way of living, did Christ reveal how the Father is? **Note 3**.

8. How can the law proclaimed on Mount Sinai be summarized? **Matthew 22:36-40**.

9. How did the people of Israel react when this law was proclaimed? **Exodus 20:18-19: Psalm 81:11**. What does God do when faced with their hardness of heart? What do the people of God experience as a result? **Psalm 81:12**.

10. How is that situation described in the following verses? **Jeremiah 7:23-26; 9:13-14**. After they've rejected God's law of love, what are they left with?

11. After they've rejected God's will, what does God give them? Whose will do

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

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

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

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God." Romans 8:28. {MB 71.2}

"If any man would go to law with thee, and take away thy coat [tunic], let him have thy cloak [mantle] also. And whosoever shall impress thee to go one mile, go with him twain." R.V., margin. {MB 71.3}

Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them. And, so far as possible, they should discharge every obligation, even if it were beyond what the law of the land required. The law, as given through Moses, enjoined a very tender regard for the poor. When a poor man gave his garment as a pledge, or as security for a debt, the creditor was not permitted to enter the dwelling to obtain it; he must wait in the street for the pledge to be brought to him. And whatever the circumstances the pledge must be returned to its owner at nightfall. Deuteronomy 24:10-13. In the days of Christ these merciful provisions were little regarded; but Jesus taught His disciples to submit to the decision of the court, even though this should demand more than the law of Moses authorized. Though it should demand a part of their raiment, they were to yield. More than this, they were to give to the creditor his

due, if necessary surrendering even more than the court gave him authority to seize. "If any man would go to law with thee," He said, "and take away thy coat, let him have thy cloak also." R.V. And if the couriers require you to go a mile with them, go two miles. {MB 72.1}

Jesus added, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." The same lesson had been taught through Moses: "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." Deuteronomy 15:7, 8. This scripture makes plain the meaning of the Saviour's words. Christ does not teach us to give indiscriminately to all who ask for charity; but He says, "Thou shalt surely lend him sufficient for his need;" and this is to be a gift, rather than a loan; for we are to "lend, hoping for nothing again." {MB 72.2}

*"Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and Me."* {MB 73.1}

2. Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. [See Appendix, note 7.] Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone. {PP 366.2}

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. He [Christ] spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit. Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness. {DA 204.4}

4. In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. {ST June 27, 1895, par. 7}

3 Jesus and the Pentateuch II

LESSON 3



ADDITIONAL READING:

Thoughts from the Mount of Blessing – Chapter 3, “The Spirituality of the Law”
[https://egwwritings.org/read?panels=p150.239\[-::-\]&index=0#highlight=150.239|0](https://egwwritings.org/read?panels=p150.239[-::-]&index=0#highlight=150.239|0)

Agape Love or Eros, Chapter “God’s Agape”.
<https://maranathamedia.com/book/view/agape-or-eros>

Suggested Videos:

A05 Love your enemies
<https://www.youtube.com/watch?v=clleXenN50I>

Who is the enemy?
https://www.youtube.com/watch?v=xkYIXsAkC_A

Hymns:

1. O The Deep, Deep Love of Jesus
2. How Deep the Father’s Love For Us
3. 76 O Love That Wilt Not Let Me Go



QUESTIONS

1. What else had been said long ago? **Matthew 5:43**.

2. How specifically was this told to them? **Deuteronomy 23:6**. If we take both these verses in isolation, can they be understood as an open door to hate our enemy?

3. What is the law? **James 1:23-24**. Considering questions 1 and 2, what is, as

MEMORY VERSE:

Luke 6:35-36

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

a result, the risk or danger of not taking everything revealed, including the gospel of the life of Christ on earth?

4. And what did Christ say to them in the desert? **Leviticus 19:16-18**. How should they love their neighbor?

5. How does Jesus explain loving your neighbor as yourself? **Luke 6:31**.

6. In addition, what does Jesus invite us to? **Matthew 5:44**. What should we do with those who are our enemies? And with those who curse, hate, persecute and insult us?

7. Look up in the dictionary the Greek word which is translated as "love". **Note 1**. What is this word?

8. What did Abraham do? What do the children of Abraham do? **John 8:39-40**. What makes someone a child of Abraham? **Galatians 3:6-7**.

9. As a result, if the Pharisees had loved God, what would they have done to Jesus? **John 8:42, 44**. What does this say to us about what the Father felt towards Christ? **Matthew 3:17**. What did the Pharisees actually have in their hearts, and therefore, who was really their father? **John 8:40, 44**.

10. Why does Christ invite us to live that way? **Matthew 5:44-47; Luke 6:35**.

11. Which God was Jesus presenting? **Mark 12:26-27; John 8:54**.

12. As a consequence, what does God do to His enemies? **Matthew 5:45**. What does God do to those who curse, hate, persecute and insult Him? **Romans 5:10**. And on the contrary, what does He not do? **Romans 13:10. Note 2**.

13. What, then, does Jesus call us to? Who does Jesus call us to be like? **Matthew 5:48**. What then does it mean to be perfect? **Luke 6:35-36. Note 3**.

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

1. Strong #25. ἀγαπάω **agapaō**, ag-ap-ah´-o; perh. from ἄγαν **agan** (*much*) [or comp. 5689]; to love (in a social or moral sense):—(be-) love (-ed). comp. 5368.

2. Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. {ST November 18, 1889, par. 6}

3. **“Love your enemies.”—Matthew 5:44.**

The Saviour’s lesson, “Resist not him that is evil,” was a hard saying for the revengeful Jews, and they murmured against it among themselves. But Jesus now made a still stronger declaration: {MB 73.2}

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.” {MB 73.3}

Such was the spirit of the law which the rabbis had misinterpreted as a cold and rigid code of exactions. They regarded themselves as better than other men, and as entitled to the special favor of God by virtue of their birth as Israelites; but Jesus pointed to the spirit of forgiving love as that which would give evidence that they were actuated by any higher motives than even the publicans and sinners, whom they despised. {MB 73.4}

He pointed His hearers to the Ruler of the universe, under the new name, “Our Father.” He would have them understand how tenderly the heart of God yearned over them. He teaches that God cares for every lost soul; that “like as a father pitieth his children, so the Lord pitieth them that fear Him.” Psalm 103:13. Such

a conception of God was never given to the world by any religion but that of the Bible. Heathenism teaches men to look upon the Supreme Being as an object of fear rather than of love—a malign deity to be appeased by sacrifices, rather than a Father pouring upon His children the gift of His love. Even the people of Israel had become so blinded to the precious teaching of the prophets concerning God that this revelation of His paternal love was as an original subject, a new gift to the world. {MB 74.1}

The Jews held that God loved those who served Him,—according to their view, those who fulfilled the requirements of the rabbis,—and that all the rest of the world lay under His frown and curse. Not so, said Jesus; the whole world, the evil and the good, lies in the sunshine of His love. This truth you should have learned from nature itself; for God “maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” {MB 74.2}

It is not because of inherent power that year by year the earth produces her bounties and continues her motion round the sun. The hand of God guides the planets and keeps them in position in their orderly march through the heavens. It is through His power that summer and winter, seedtime and harvest, day and night follow each other in their regular succession. It is by His word that vegetation flourishes, that the leaves appear and the flowers bloom. Every good thing we have, each ray of sunshine and shower of rain, every morsel of food, every moment of life, is a gift of love. {MB 74.3}

While we were yet unloving and unlovely in character, “hateful, and hating one another,” our heavenly Father had mercy on us. “After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us.” Titus 3:3-5. His love received, will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful. {MB 75.1}

The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God’s Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate. {MB 75.2}

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matthew 5:48.

The word “therefore” implies a conclusion, an inference from what has gone before. Jesus has been describing to His hearers the unfailing mercy and love of God, and He bids them therefore to be perfect. Because your heavenly Father “is kind unto the unthankful and to the evil” (Luke 6:35), because He has stooped to lift you up, therefore, said Jesus, you may become like Him in character, and stand without fault in the presence of men and angels. {MB 76.1}

The conditions of eternal life, under grace, are just what they were in Eden—

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

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

The Jews had been wearily toiling to reach perfection by their own efforts, and they had failed. Christ had already told them that their righteousness could never enter the kingdom of heaven. Now He points out to them the character of the righteousness that all who enter heaven will possess. Throughout the Sermon on the Mount He describes its fruits, and now in one sentence He points out its source and its nature: Be perfect as God is perfect. The law is but a transcript of the character of God. Behold in your heavenly Father a perfect manifestation of the principles which are the foundation of His government. {MB 77.1}

God is love. Like rays of light from the sun, love and light and joy flow out from Him to all His creatures. It is His nature to give. His very life is the outflow of unselfish love. {MB 77.2}

*"His glory is His children's good;
His joy, His tender Fatherhood."* {MB 77.3}

He tells us to be perfect as He is, in the same manner. We are to be centers of light and blessing to our little circle, even as He is to the universe. We have nothing of ourselves, but the light of His love shines upon us, and we are to reflect its brightness. "In His borrowed goodness good," we may be perfect in our sphere, even as God is perfect in His. {MB 77.4}

Jesus said, Be perfect as *your Father* is perfect. If you are the children of God you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children, begotten by His Spirit, you live by the life of God. In Christ dwells "all the fullness of the Godhead bodily" (Colossians 2:9); and the life of Jesus is made manifest "in our mortal flesh" (2 Corinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law; for "the law of the Lord is perfect, restoring the soul." Psalm 19:7, margin. Through love "the righteousness of the law" will be "fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. {MB 77.5}

4. How is man? What is in man? **Romans 7:14; 8:7; Galatians 5:19-21; Matthew 15:19.**

5. Of whom is love? What is God? **1 John 4:7-8. Note 2.**

6. What relationship and feelings are in the Father towards His Son? **Matthew 3:17; 17:5; Proverbs 8:30; John 3:35; 5:20.**

7. Who are the recipients of this agape love of the Father and the Son? Is this love also directed towards those who consider themselves my enemies? **Ephesians 5:2.**

8. Since man is unable to seek after God, who is the initiator and restorer of the relationship? Who seeks after whom? Who should be reconciled? Who needs to be changed? **Genesis 3:9; John 3:16; 2 Corinthians 5:18-19; Romans 12:2.**

9. What is the response towards the agape love of God? **1 John 4:19.** What comes first and is the source or the reason for the other? As a result, what does the agape love of God beget?

10. What do we receive, as a result, when we receive the Spirit of God? **Galatians 5:22; Romans 5:5. Note 3.**

a demonstration of God's unchanging love.¹⁰⁶ {FLB 59.5}

The gift of Christ reveals the Father's heart.¹⁰⁷ {FLB 59.6}

God made to our world the wonderful gift of His only-begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than He did to show His love for the children of men. He made a sacrifice that defies all computation.¹⁰⁸ {FLB 59.7}

Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His Word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore and to whose character we are seeking to assimilate, we are worshiping the true God.¹⁰⁹ {FLB 59.8}

God is love. The evil that is in the world comes not from His hands, but from our great adversary, whose work it has ever been to deprave man, and enfeeble and pervert his faculties. But God has not left us in the ruin wrought by the fall. Every faculty has been placed in reach by our Heavenly Father, that men may, through well-directed efforts, regain their first perfection, and stand complete in Christ. In this work God expects us to do our part. We are His—His purchased possession. The human family cost God and His Son Jesus Christ an infinite price. {FE 429.1}

3. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing—the reproduction of Christ's character in the believer, that it may be reproduced in others. {LHU 274.2}

5 The Sacrifice of Jesus Christ

LESSON 5



ADDITIONAL READING:

Desire of Ages, Chapter 74 – “Gethsemane”
[https://egwwritings.org/read?panels=p130.3361\[-::-\]&index=0#highlight=130.3361|0](https://egwwritings.org/read?panels=p130.3361[-::-]&index=0#highlight=130.3361|0)

Divine Risk
<https://maranathamedia.com/book/view/divine-risk>

Suggested Videos:

Risk of Eternal loss
<https://www.youtube.com/watch?v=79xvEl62I-0>

Hymns:

1. Now I Belong to Jesus
2. 114 There’s a Wideness



QUESTIONS

1. Where is God’s love found? **Romans 8:39**

2. How do we know the love of God? In which specific action is it manifested? **1 John 3:16.**

3. What mind, thought or spirit produces this kind of giving? **Philippians 2:3-4**

4. What specifically did Christ Jesus giving His life for us consist of? What was His original condition? What did His sacrifice consist of? What form did He take upon Him? **Philippians 2:5-7-. Note 1.**

MEMORY VERSE:

Romans 5:8

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5. What life did He live as a man? **Philippians 2:7-8; Hebrews 5:7-9.** What life did He manifest? **1 John 1:1-3.**

6. What did Jesus' obedience to God lead Him to? **Philippians 2:8.**

7. How is one of the most heartbreaking scenes of the life of Christ described? **Mark 14:32-41; Luke 22:44.**

8. What did Christ ask for? **Mark 14:36.**

9. What feelings and thoughts overwhelmed Him? What was going on? **Matthew 27:46; Psalm 18:2-7. Note 2.**

10. What killed Jesus? Who killed Christ? Do we, almost two thousand years later, have anything to do with this? **Isaiah 53:3-9. Note 3.**

11. In Christ giving His life for us, is it implied that He was also willing to die eternally for us? Was there the risk of eternal loss? **Note 4.**

12. What does this say about the agape love of Christ? What does this say about the agape love of the Father?

scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed. {DA 753.3}

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. {DA 753.4}

3. Does Satan try and tempt you? Give your mind and heart to Jesus. Satan will tempt to draw you from Christ's side in attractive paths. Will you change leaders? Is it safe for you to withdraw yourself from under the banner of Jesus Christ? Will you place yourself under the black-stained banner of **Satan who murdered the Son of God**? Have your feet become weary in walking the path cast up for the ransomed of the Lord to walk in? Jesus' love never fails. He says, "Follow me." "They that follow me shall not walk in darkness but shall have the light of life." [John 8:12.] {Lt 93, 1893, par. 16}

Satan had caused the Jews to rebel against God by refusing to receive His Son, and by staining their hands with His most precious blood. No matter how powerful the evidence now produced that Jesus was the Son of God, the Redeemer of the world, they had murdered Him, and would not receive any evidence in His favor. Their only hope and consolation, like that of Satan after his fall, was in trying to prevail against the Son of God. They therefore continued their rebellion by persecuting the disciples of Christ, and putting them to death. Nothing fell so harshly on their ears as the name of Jesus whom they had crucified; and they were determined not to listen to any evidence in His favor. As when the Holy Spirit through Stephen declared the mighty evidence of Jesus' being the Son of God, they stopped their ears lest they should be convinced. Satan had **the murderers of Jesus** fast in his grasp. By wicked works they had yielded themselves his willing subjects, and through them he was at work to trouble and annoy the believers in Christ. He worked through the Jews to stir up the Gentiles against Jesus and against those who followed Him. But God sent His angels to strengthen the disciples for their work, that they might testify of the things they had seen and heard, and at last by their steadfastness, seal their testimony with their blood. {EW 208.3}

4. Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight

the battle as every child of humanity must fight it, **at the risk of failure and eternal loss.** {DA 49.1}

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. **To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones.** "Herein is love." Wonder, O heavens! and be astonished, O earth! {DA 49.2}

The human family had been overpowered by the deceptions of the enemy; for all have sinned, and come short of the glory of God, and it was the enemy's hope that Christ also would be a victim to his seductive wiles; but at every point he met the tempter and put him to flight. Christ was the conqueror over the powers of darkness. **We do not comprehend the infinite condescension of Christ in consenting to war with the enemy, or the infinite risk he ventured in engaging in the great controversy in our behalf.** {ST April 25, 1892, par. 8}

The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because he had taken upon himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as his character was purer and more exalted than is the character of man in his moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point he met the tempter, and put him to flight. **Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that he might conquer him in our behalf.**

6 The Agape of God

LESSON 6



ADDITIONAL READING:

Desire of Ages, Chapter 78, "Calvary"
[https://egwwritings.org/read?panels=p130.3662\[-::-\]&index=0#highlight=130.3662|0](https://egwwritings.org/read?panels=p130.3662[-::-]&index=0#highlight=130.3662|0)

Agape Love or Eros, Chapter "God's Agape".
<https://maranathamedia.com/book/view/agape-or-eros>

Suggested Videos:

Inheritance of the Son proves the Agape of the Father
<https://www.youtube.com/watch?v=rU9avqp39N8>

Hymns:

1. Behold, What Manner of Love
2. My Jesus Loves Me



QUESTIONS

1. In what is God's love manifested? What did He send Him for? **1 John 4:9.**

2. Did God send His Son because we loved Him? **1 John 4:10.** Does agape love consist of loving someone who loves us first? What is agape love, then?

3. In what is manifested the love of God for us? **Romans 5:8.** Is His love for us because we are sinners, or in spite of the fact that we are sinners? What, then, does agape love entail? Does agape love consist of loving someone who is good? **Romans 5:6-10.**

MEMORY VERSE:

1 John 4:9

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

4. What does being sinners imply? **Romans 5:8-10**. What, then, is agape love? Does agape love consist of loving those who desire our good?

5. What is the greatest love of all? **John 15:13**. Did Christ die only for a few? **2 Corinthians 5:14-15**. How does Jesus see those who even hand Him over and crucify Him? **Matthew 26:50; Zechariah 13:6**. How, then, is the love of God?

6. What is the source or origin of the agape love of God? **1 John 4:8. Note 1**.

7. Based on the answers to the previous questions, is it correct to declare that the love of God is spontaneous and unselfish? Is the love of God calculating, limited motivated or conditioned?

8. Does God's agape love look for something in the object of His love, in order to be able to love him? Does it look for value in order to love the recipient of its gift? **Matthew 5:44-48**.

9. What does God's love do in us? What does it transform us into? What change in identity is produced? **Galatians 4:7; 1 John 3:1**.

10. How would you describe the process that transforms an enemy into a friend, that replaces hate with infinite love, and transforms into children those who are orphans and slaves? Could it be said that the love of God creates a new condition in man?

might fully comprehend the wonderful condescension of the Saviour in their behalf. Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the lowest depths of humiliation. Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives. He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven. {AA 333.1}

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

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

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

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}

3. Agape love is:

- Spontaneous and selfless
- Indifferent to the value of the object
- Creative.
- What establishes communion with God.

7 Sounding Brass

LESSON 7



ADDITIONAL READING:

Acts of the Apostles, Chapter 12 - "From Persecutor to Disciple"

[https://egwwritings.org/read?panels=p127.464\[-::-\]&index=0#highlight=127.464|0](https://egwwritings.org/read?panels=p127.464[-::-]&index=0#highlight=127.464|0)

Hymns:

1. The Love of God
2. 99 God Will Take Care of You

MEMORY VERSE:

2 Corinthians 5:14

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.



QUESTIONS

1. Having received the Spirit and entered into the communion of the Father and the Son, what do we become? **1 Corinthians 12:12-13, 27.**

2. What diversity of gifts is there in the church? What does the apostle invite us to? **1 Corinthians 12:27-31.**

3. What is it necessary to not pass over? **Luke 11:42. Note 1.**

4. What is the most excellent path, besides the desire for the best gifts? **1 Corinthians 12:31-13:1.**

5. What motivation and only purpose should every thought and action have? Why? **2 Corinthians 5:14-15; 1 Corinthians 16:14.**

6. Is it of any use to speak in the tongues of men and of angels, if I have no agape love? **1 Corinthians 13:1**. What is this compared to? Is this annoying?

Note 2.

7. What is it like to speak in tongues without understanding? **1 Corinthians 14:6-12, 18-19**. What is the greatest motivation of speaking in tongues? What edifies? **1 Corinthians 8:1**.

8. Is it of any use to have a perfect knowledge of the whole prophetic picture, and to know in detail all plans of secret societies, if I do not have agape love? **1 Corinthians 13:2**. Is it possible to have the gift of prophecy without agape love? **2 Peter 2:15; Matthew 7:22-23**.

9. Is it of any use to have all the knowledge about religion, and not have agape love? What am I if I do not have agape love? **1 Corinthians 13:2**. What does knowledge do without agape? Does anyone know anything the way it should be known? What knowledge is really important, and how does it come to be? **1 Corinthians 8:1-3**.

10. Can God really be known without receiving His agape love? **1 John 4:7-8**. Can we love God without knowing Him? **Note 3**.

11. Is it of any use to have faith that moves mountains and does miracles, and not have agape love? **1 Corinthians 13:2**. Is it possible to perform miracles without agape love? **2 Thessalonians 2:9; Matthew 7:22-23**.

and are especially adapted to our day. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ. {AA 317.1} By a comparison of the church with the human body, the apostle aptly illustrated the close and harmonious relationship that should exist among all members of the church of Christ. "By one Spirit," he wrote, "are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.... God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." {AA 317.2}

And then, in words which from that day to this have been to men and women a source of inspiration and encouragement, Paul set forth the importance of that love which should be cherished by the followers of Christ: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." {AA 318.1}

No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite. {AA 318.2}

3. The question of how to obtain a knowledge of God is to all a life-and-death question. Read Christ's prayer to His Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the

benefit of those who would read the Inspired Writings. "Father," He prayed, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—Manuscript 15, 1898. {CTr 221.5}

8 Love is Long-Suffering

LESSON 8



ADDITIONAL READING:

Acts of the Apostles, Chapter 30 - "Called to Reach a Higher Standard"

[https://egwwritings.org/read?panels=p127.1366\[-::-\]&index=0#highlight=198.1282|0](https://egwwritings.org/read?panels=p127.1366[-::-]&index=0#highlight=198.1282|0)

Agape Love or Eros, Chapter "God's Agape".

<https://maranathamedia.com/book/view/agape-or-eros>

Cross Light

<https://maranathamedia.com/book/view/cross-light>

Suggested Videos:

The sufferings of Christ

https://www.youtube.com/watch?v=_N8pfM3kZU0

What is the cross?

<https://www.youtube.com/watch?v=vOwUIJegAxE>

Hymns:

1. Down at the Cross
2. No, Not One!



QUESTIONS

1. What is God? **1 John 4:8**. What is the difference between saying "God is love" and "God is loving"? As a consequence, what is the implication of declaring that "God is love"? What Greek word is translated as "love" in these verses?

Note 1.

MEMORY VERSE:

1 Corinthians 13:4-6

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth.

2. What kind of love is agape? **1 Corinthians 13:4-8**. List its characteristics.

3. What is the first characteristic of agape love? **1 Corinthians 13:4**. What is the definition of the Greek word that has been translated as "long-suffering"? **Note 2**. Since "God is love" and "love is long-suffering", and given the definition of this word, could we affirm that "God is long-suffering"? Why or why not?

4. What is said of Christ? **Isaiah 53:3**. Compare this with other Bible versions. What is the attitude of man towards Christ? What does this do to Christ? **Note 3**.

5. Why does man's rejection towards Christ cause this? **Proverbs 8:36**.

6. Where do we see Christ's suffering stripped of selfishness? Who was Christ centered in? **Luke 23:26-28, 34**.

7. Since when has Christ been carrying the cross? What does it mean to be carrying the cross, according to the context? **Luke 9:22-23**.

8. What does sin do to Christ? **Hebrews 6:5-6. Note 3**.

9. Given that God is no respecter of persons, what does the affliction of humanity do to God? **Judges 10:16. Note 4.**

10. What is happening to God's people at this time? What does God invite us to? **Jeremiah 4:14-23.** How does God experience destruction? **Verses 19, 21.**

11. Why doesn't the Lord stop His own suffering? **2 Peter 3:9, 15.** What Greek word is translated as "patience"? **Note 2.**

12. Why did Christ choose to suffer? **Hebrews 12:2.** What joy was He offered? **Isaiah 53:10-12; Hebrews 2:10. Note 5.**

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

1. Strong # 26. *ἀγάπη* **agapē**, *ag-ah´pay*; from 25; love, i.e. affection or benevolence; spec. (plur.) a love-feast:—(feast of) charity ([-ably]), dear, love.

2. Strong # 3114. μακροθυμέω **makrōthumēō**, *mak-roth-oo-meh´o*; from the same as 3116; to be long-spirited, i.e. (obj.) forbearing or (subj.) patient:—bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure

3. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin. {DA 300.3}

4. Let the repenting sinner fix his eyes upon "the Lamb of God, which taketh away the sin of the world" (John 1:29); and by beholding, he becomes changed. His fear is turned to joy, his doubts to hope. Gratitude springs up. The stony heart is broken. A tide of love sweeps into the soul. Christ is in him a well of water springing up unto everlasting life. When we see Jesus, a Man of Sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city

till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony,—when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake. {DA 439.3}

Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. **Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.** Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that "His soul was grieved for the misery of Israel." "In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old." Judges 10:16; Isaiah 63:9. {Ed 263.1}

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

5. The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!" {GC 651.2}

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." {GC 652.1}

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal.

The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied. {GC 652.2}

9 Kind and Brotherly Love

LESSON 9

ADDITIONAL READING:

Desire of Ages, Chapter 85 - "By the Sea Once More"

[https://egwwritings.org/read?panels=p130.3979\[-:--\]&index=0#highlight=130.3979|0](https://egwwritings.org/read?panels=p130.3979[-:--]&index=0#highlight=130.3979|0)

Desire of Ages, Chapter 86 - "Go Teach All Nations"

[https://egwwritings.org/read?panels=p130.4021\[-:--\]&index=0#highlight=130.4021|0](https://egwwritings.org/read?panels=p130.4021[-:--]&index=0#highlight=130.4021|0)

Suggested Videos:

Do You Agape Me?

<https://www.youtube.com/watch?v=B-8Y8ojl-go>

Hymns:

1. Jesus is Tenderly Calling
2. 457 I Love to Tell the Story

QUESTIONS //////////////////////////////////////

1. What is the second characteristic of agape love? **1 Corinthians 13:4**. Consider the definition of the Greek word that has been translated as "kind". **Note 1.**

2. How is kindness defined in this verse? **Ephesians 4:32.**

3. How did David ask his men to treat his rebellious son Absalom? **2 Samuel 18:5.**

MEMORY

VERSE:

Ephesians 4:32

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

4. How did Jesus reveal the kindness of God? What does this kindness consist of? **Luke 6:35-36.**

5. What does it mean that God's agape is kind? What is not agape love? **1 Corinthians 13:4-6.** What is Christ like? **Matthew 11:29. Note 2.**

6. What, then, does agape do if it does not behave unseemly? **1 Corinthians 13:5; Psalm 25:8-10; Romans 2:4. Explain.** What does God's agape do, and what does it not do? **Romans 13:10.**

Phileo Love:

7. What Greek word is used for "loves" or "loveth"? **Matthew 10:37. Note 3.** What kind of relationship is there in the phileo love among these people?

8. What Greek word is used for the word "to kiss"? **Matthew 26:48. Note 3.** What kind of relationship does phileo love express?

9. What Greek word is used for the term "love"? **John 11:3. Note 3.** What kind of relationship does this phileo love express?

10. What Greek word is used for the term “would love”? **John 15:19. Note 3.** How is this phileo love described? Can the world have phileo love?

11. What love are we invited to have? **1 Peter 1:22; 3:8-9.**

12. Consider and think about the story of **Peter: John 21:15-17.** What Greek word does Jesus use for the term “lovest”? **Note 4.** What Greek word does Peter use for the word “love”? **Note 3.** Why would Peter use a different word? What was happening? How many times did Peter deny Christ? **Note 5.**

13. What will the knowledge of God bring? **2 Peter 1:3-7.** What is the second-to-last step that takes us before the throne of God? What Greek word is it? **Note 6.** What is the last step that takes us to the throne of God? What Greek word is it? **Note 7.** Does this say anything about Peter’s experience?

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

. Strong # 5541. χρηστεύομαι **chrēstēuōmai**, *khra-ste-yoo’ -om-ahee*; mid. from 5543; to show oneself useful, i.e. act benevolently:—be kind.
Strong # 5543. χρηστός **chrēstōs**, *khra-se-tos’*; from 5530; employed, i.e. (by impl.) useful (in manner or morals):—better, easy, good (-ness), gracious, kind.

2. “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.” The purest joy springs from the deepest humiliation. The strongest and noblest characters are built on the foundation of patience, love, and submission to God’s will. {AA 319.1}

Charity “doth not behave itself unseemly, seeketh not her own, is not easily

provoked, thinketh no evil." Christ-like love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others. {AA 319.2}

Love "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This love "never faileth." It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the city of God. {AA 319.3}

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." {AA 319.4}

In the lowering of the moral standard among the Corinthian believers, there were those who had given up some of the fundamental features of their faith. Some had gone so far as to deny the doctrine of the resurrection. Paul met this heresy with a very plain testimony regarding the unmistakable evidence of the resurrection of Christ. He declared that Christ, after His death, "rose again the third day according to the Scriptures," after which "He was seen of Cephas, then of the Twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also." {AA 319.5}

With convincing power the apostle set forth the great truth of the resurrection. "If there be no resurrection of the dead," he argued, "then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." {AA 320.1}

The apostle carried the minds of the Corinthian brethren forward to the triumphs of the resurrection morn, when all the sleeping saints are to be raised, henceforth to live forever with their Lord. "Behold," the apostle declared, "I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? ... Thanks be to God, which giveth us the victory through our Lord Jesus Christ." {AA 320.2}

Glorious is the triumph awaiting the faithful. The apostle, realizing the possibilities

before the Corinthian believers, sought to set before them that which uplifts from the selfish and the sensual, and glorifies life with the hope of immortality. Earnestly he exhorted them to be true to their high calling in Christ. "My beloved brethren," he pleaded, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." {AA 321.1} Thus the apostle, in the most decided and impressive manner, endeavored to correct the false and dangerous ideas and practices that were prevailing in the Corinthian church. He spoke plainly, yet in love for their souls. In his warnings and reproofs, light from the throne of God was shining upon them, to reveal the hidden sins that were defiling their lives. How would it be received? {AA 321.2}

After the letter had been dispatched, Paul feared lest that which he had written might wound too deeply those whom he desired to benefit. He keenly dreaded a further alienation and sometimes longed to recall his words. Those who, like the apostle, have felt a responsibility for beloved churches or institutions, can best appreciate his depression of spirit and self-accusing. The servants of God who bear the burden of His work for this time know something of the same experience of labor, conflict, and anxious care that fell to the lot of the great apostle. Burdened by divisions in the church, meeting with ingratitude and betrayal from some to whom he looked for sympathy and support, realizing the peril of the churches that harbored iniquity, compelled to bear a close, searching testimony in reproof of sin, he was at the same time weighed down with fear that he might have dealt with too great severity. With trembling anxiety he waited to receive some tidings as to the reception of his message. {AA 321.3}

3. Strong # 5368. φιλέω **philēō**, *fil-eh'-o*; from 5384; to be a friend to (*fond of* [an individual or an object]), i.e. *have affection* for (denoting *personal* attachment, as a matter of sentiment or feeling; while 25 is wider, embracing espec. the judgment and the *deliberate* assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the *heart* and the latter of the *head*); spec. to *kiss* (as a mark of tenderness):—kiss, love.

Author's note: 25 makes reference to the word Strong #25. See Note 4 below.

4. 25. ἀγαπάω **agapaō**, *ag-ap-ah'-o*; perh. from ἄγαν **agan** (*much*) [or comp. 5689]; to *love* (in a social or moral sense):—(be-) love (-ed). comp. 5368.

5. While Christ and the disciples were eating together by the seaside, the Saviour said to Peter, "Simon, son of Jonas, lovest thou Me more than these?" referring to his brethren. Peter had once declared, "Though all men shall be offended because of Thee, yet will I never be offended." Matthew 26:33. But he now put a truer estimate upon himself. "Yea, Lord," he said, "Thou knowest that I love Thee." There is no vehement assurance that his love is greater than that of his brethren. He does not express his own opinion of his devotion. To Him who can read all the motives of the heart he appeals to judge as to his sincerity,— "Thou knowest that I love Thee." And Jesus bids him, "Feed My lambs." {DA 811.3}

Again Jesus applied the test to Peter, repeating His former words: "Simon, son of Jonas, lovest thou Me?" This time He did not ask Peter whether he loved Him better than did his brethren. The second response was like the first, free from extravagant assurance: "Yea, Lord; Thou knowest that I love Thee." Jesus said to him, "Feed My sheep." Once more the Saviour put the trying question: "Simon, son of Jonas, lovest thou Me?" Peter was grieved; he thought that Jesus doubted his love. He knew that his Lord had cause to distrust him, and with an aching heart he answered, "Lord, Thou knowest all things; Thou knowest that I love Thee." Again Jesus said to him, "Feed My sheep." {DA 812.1}

Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple. {DA 812.2}

Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to overthrow him. Just before the fall of Peter, Jesus had said to him, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32. That time had now come, and the transformation in Peter was evident. The close, testing questions of the Lord had not called out one forward, self-sufficient reply; and because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock. {DA 812.3}

The first work that Christ entrusted to Peter on restoring him to the ministry was to feed the lambs. This was a work in which Peter had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to those who were young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ's service. Heretofore Peter had not been fitted to do this, or even to understand its importance. But this was the work which Jesus now called upon him to do. For this work his own experience of suffering and repentance had prepared him. {DA 812.4}

Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock. {DA 812.5}

The Saviour's manner of dealing with Peter had a lesson for him and for his brethren.

It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered. Just such love should the undershepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him. {DA 815.1}

The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. "Lovest thou Me?" He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister is a failure. {DA 815.2}

6. Strong # 5360. φιλαδελφία **philadēlphía**, *fil-ad-el-fee´-ah*; from 5361; *fraternal affection*:—brotherly love (kindness), love of the brethren.

7. Strong # 26. ἀγάπη **agapē**, *ag-ah´pay*; from 25; *love*, i.e. *affection* or *benevolence*; spec. (plur.) a *love-feast*:—(feast of) charity ([*-ably*]), dear, love.

10 Seeks Not Its Own

LESSON 10



ADDITIONAL READING:

The Great Controversy, Chapter 29 - "The origin of evil"

[https://egwwritings.org/read?panels=p132.2228\[-::-\]&index=0#highlight=132.2228|0](https://egwwritings.org/read?panels=p132.2228[-::-]&index=0#highlight=132.2228|0)

Agape Love or Eros, Chapter "Eros".
<https://maranathamedia.com/book/view/agape-or-eros>

Suggested Videos:

Agape and Eros - Adam and Eve Role Reversal, Eros and the Gay Question
<https://www.youtube.com/watch?v=HH1DCaLfMY>

Hymns:

1. 462 Blessed Assurance
2. 329 Take the World, but Give Me Jesus



QUESTIONS

1. What does agape love not seek? **1 Corinthians 13:5.**

2. How do the following verses expand on this concept? **1 Corinthians 10:24, 33; Romans 14:7.**

3. What is the love that dwells in the Father? Has He kept anything for Himself? **John 3:35.** Is there anything that He hasn't given completely? **Colossians 1:19.** As a result, did the Son lack in anything? **Note 1.**

MEMORY VERSE:

1 John 3:16

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

4. How was seeking one's own introduced in the universe? **Isaiah 14:13.**
Note 2.

5. How is seeking one's own introduced in this world? When Eve believed the lie, what did it make her do? **Genesis 3:5-6.**

6. And when the world was lost, how did God love the world? **John 3:16.** Considering question 3, when God gave His Son, what did God then give to the world? With what purpose? **John 3:16-17; Romans 8:29, 32; 2 Peter 1:3-4.** Therefore, did God keep anything for Himself?

7. How many commandments are there? Two, one or three? **Mark 12:28-31.**

8. How should we love our neighbor? **John 13:34; 15:12.**

9. The commandment says, "You shall love your neighbor as yourself". Does this verse say that you have to love yourself? Does this verse say that you must first love yourself in order to be able to love someone else? **John 12:25; 2 Timothy 3:2. Note 3.**

10. Would it then be correct to affirm the following: "Love your neighbor as you

Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. {CH 222.2}

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} In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. {DA 21.3}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that

from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {DA 22.2}

Lucifer had said, "I will exalt my throne above the stars of God; ... I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R. V., margin. {DA 22.3}

3. And ye shall seek me, and find me, when ye shall search for me with all your heart. Jeremiah 29:13. {HP 87.1}

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch.... {HP 87.2}

Selfishness is a deadly evil. Self-love and careless indifference to the specific terms of agreement between God and man, the refusal to act as his faithful stewards, have brought upon them his curse, just as he declared would be the case. These souls have separated themselves from God; by precept and example they have led others to disregard God's plain commandments, and he could not bestow his blessing upon them. {YI August 26, 1897, par. 7}

Our lives may seem disfigured and marred by failures and blots; but if their disfigurement is seen there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart that you may have a realization of your need, of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition. {1888 235.1}

The change of heart represented by the new birth can be brought about only through the effectual working of the Holy Spirit. Self love and pride resist the Spirit of God. Every natural inclination of the soul withstands and opposes the change from self importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the cooperation of heavenly

intelligences, that we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are connected in labor, or with whom we are brought in contact. We are under contract to God. The express requirements of the Old Testament are in perfect agreement with the teaching of the New Testament. {PC 412.2}

Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmisings, and to be more than conquerors through Him that loved you and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set. {CCh 290.4}

As I was shown your danger of following out a certain course of action which you were contemplating, these words were repeated: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.] The dangers which were shadowed before me made me afraid, and I wrote that you should take heed, and not be deceived by any device of the enemy. Satan is a cunning flatterer, and he instills his poison of self esteem into the mind in such an unsuspected manner, that unless guarded, the tempted soul is taken unawares. {Lt 66, 1895, par. 12}

4. Agape love is:

- Spontaneous and selfless
- Indifferent to the worth of its object
- Creative
- What establishes communion with God

11

Love That Is Not Easily Provoked Nor Thinketh Evil

LESSON 11



ADDITIONAL READING:

Testimonies for the Church, Volume 5, Chapter 53 - "Joshua and the Angel"
[https://egwwritings.org/read?panels=p113.2305\[-::-\]&index=0#highlight=113.2305|0](https://egwwritings.org/read?panels=p113.2305[-::-]&index=0#highlight=113.2305|0)

Suggested Videos:

A11 The Anger of the Lord
<https://www.youtube.com/watch?v=HD9mpJ6-Ht8>

Hymns:

1. Life in a Look
2. 470 There's Sunshine in My Soul Today



QUESTIONS

1. What is the next characteristic of agape love following "seeketh not her own"? **1 Corinthians 13:5**. Since agape love is kind and seeks not her own, but it is long-suffering to save man, would it therefore become irritated?

2. In contrast, what is the natural condition of man? **Romans 3:15**.

3. What warning does Jesus give regarding the anger of man? **Matthew 5:21, 22**.

4. How is man's anger? What does it not work? **James 1:19-20**.

MEMORY VERSE:

Ephesians 5:1

Be ye therefore followers of God, as dear children.

5. What are we called for. Notice the words "no", "all". Is there room for any of these things? **Ephesians 4:29, 31 - 5:1.**

6. What does agape love not keep? **1 Corinthians 13:5 (NVI).**

7. How do other versions translate this verse? **Note 1.** Consider the meaning of the words used in Greek. **Note 2.**

8. How does God treat us in regards to our transgressions and sins? **2 Corinthians 5:18-20; Romans 3:25.** What is the work of God? Who needs to be reconciled - is it God or man?

9. What are the two main aspects of the New Covenant? **Hebrews 10:16-17.** What does this say to us regarding what God wants to do with our sins? **Micah 7:19; James 4:8.**

10. How does the following vision illustrate the work of God regarding this? **Zechariah 3:1-4.** What does it mean to be clothed with a change of raiment? **Note 3.**

11. What happens with the sin that God cannot erase from man? Where does it stay recorded? **Jeremiah 17:1.** What does God want to write in our heart? **Deuteronomy 32:46; Hebrews 8:10.** If sin can't be erased from the heart of man, what does God see every time he sees the man? **Jeremiah 2:22.**

God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when He was upon earth. When Jesus was before Pilate, the Roman ruler sought to release Him, and desired that the people should choose to release Jesus from the ordeal through which He was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired. "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified?" {TM 37.1}

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people—all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God—would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. {TM 38.1}

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. {TM 38.2}

He leads men into skepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore

he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: "'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning." Those who rely upon Him in faith receive the comforting assurance: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." The promise given to Joshua is made to all: "If thou wilt keep My charge, ... I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. {5T 470.2}

12 Agape's All

LESSON 12



ADDITIONAL READING:

Testimonies for the Church, Volume 2,
Chapter 18 - "True Love"

[https://egwwritings.org/read?panels=p120.556\[-::-\]&index=0#highlight=120.556|0](https://egwwritings.org/read?panels=p120.556[-::-]&index=0#highlight=120.556|0)

Christ's Object Lessons, Chapter 24 -
"Without a Wedding Garment"

[https://egwwritings.org/read?panels=p15.1351\[-::-\]&index=0#highlight=15.1351|0](https://egwwritings.org/read?panels=p15.1351[-::-]&index=0#highlight=15.1351|0)

Suggested Videos:

The Agape Motor and the Gospel as a
Channel of Blessing

<https://www.youtube.com/watch?v=XDUN0fjsQCQ>

Hymns:

1. There's a Stranger at the Door
2. 287 Softly and Tenderly



QUESTIONS

1. What does the agape of God not rejoice in? **1 Corinthians 13:6**. Consider how other versions translate this verse. **Note 1**. What is iniquity or unrighteousness? **1 John 5:17**.

2. What are the commandments of God? **Psalms 119:172**. Where is the righteousness of God revealed? **Romans 1:16-17**. In what is the righteousness of God manifested? **Romans 3:25**. **Note 2**.

MEMORY

VERSE:

Proverbs 12:28

In the way of righteousness
is life: and in the pathway
thereof there is no death.

3. What does the agape of God rejoice in? **1 Corinthians 13:6.**

4. What relationship is there between truth and righteousness? How is each one described? **Proverbs 12:17, 28; Psalms 40:10.**

5. What relationship is there between deceit and unrighteousness or iniquity? How is each one described? **2 Thessalonians 2:9-12; Hosea 10:13.**

6. Describe what is implied when it says that God's agape rejoices not in iniquity or unrighteousness, but rejoices in truth.

7. What additional description is given of the agape love of God? **1 Corinthians 13:7.** Is there anything that God's agape is not willing to bear, believe, hope and endure, in its quest to save humanity?

8. What is the meaning of the Greek word "bear"? **Note 3.**

9. What does the agape of God cover? **1 Peter 4:8; Proverbs 10:12.**

10. How is God revealing Himself toward each of us by doing this? **Proverbs 17:9.**

11. What is the implication of having our sins covered? **James 5:19-20**. What does this reveal regarding the deepest desire of the heart of God regarding each one of us?

12. What is God's word for him who receives it? **Genesis 15:1; Proverbs 30:5**.

13. What is this "all" that the love of God believes and hopes? **2 Peter 3:9**. What does lead men to it? **Romans 2:4**.

14. What power is there in the Word of God? **Isaiah 55:10-11; Psalm 107:20**.

15. As a result, how is God identified? **Romans 15:13**.

16. What does the agape of God hope for? **Revelation 3:20; Luke 15:20. Note 4**.

17. What is the meaning of the word "endure"? **1 Corinthians 13:7. Note 5**. Why does it do this? **Jeremiah 31:3 (JUB)**.

18. What does it mean when we say that God's agape "beareth all things, believeth all things, hopeth all things, endureth all things"?

NOTES

1.
YLT: rejoiceth not over the unrighteousness, and rejoiceth with the truth;
RGT: It does not rejoice in injustice but rejoices in the truth.

2. "Being justified freely by his grace," the apostle Paul says, "through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." {OFC 323.2}

Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace. {OFC 323.3}

There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer. {OFC 323.4}

3. Strong # 4722. *στέγω* **stĕgō**, *steg* ´ -o; from 4721; to roof over, i.e. (fig.) to cover with silence (*endure* patiently):—(for-) bear, suffer.

4. God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 55:7; 44:22. {SC 53.1}

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:32. Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:18-20. {SC 53.2}

But even this parable, tender and touching as it is, comes short of expressing the

infinite compassion of the heavenly Father. The Lord declares by His prophet, "I have loved thee with an everlasting love: *therefore with loving-kindness have I drawn thee.*" Jeremiah 31:3. While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. {SC 54.1}

With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner, and He gave Himself in the person of Christ, that all who would might be saved and have eternal blessedness in the kingdom of glory. What stronger or more tender language could have been employed than He has chosen in which to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49:15. {SC 54.2}

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son and pray that He may not have died for you in vain. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing. {SC 54.3}

As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Ephesians 1:7. Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness. {SC 55.1}

5. Strong # 5278. ὑπομένω **hupōmēnō**, *hoop-om-en'-o*; from 5259 and 3306; to stay under (behind), i.e. remain; fig. to undergo, i.e. bear (trials), have fortitude, persevere:—abide, endure, (take) patient (-ly), suffer, tarry behind.

6. Why will tongues cease? **1 Corinthians 14:22; Zephaniah 3:9.**

7. Why will knowledge vanish away? What will happen when God's people are finally sealed in the New Covenant? **Hebrews 8:10-11.**

8. How does the text summarize the reason for which tongues, knowledge and prophecies will cease? **1 Corinthians 13:9-12.**

9. What is our current condition like? **1 Corinthians 13:11-12.**

10. When this "knowing in part" is done away with, what will we also know? **1 Corinthians 13:12. Note 2.**

11. What now abides? Which is the greatest of these three? **1 Corinthians 13:13.** Could you give an answer as to why love is greater than the other two? **Colossians 3:14.**

12. Which is the most excellent way to follow? **1 Corinthians 12:31; 14:1.**

13. Compare and contrast the agape love of God vs. the love that "seeketh its own" of this world. **Note 3.**

NOTES

1. **God Is Love**—"God is love" (1 John 4:16). His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity" (Isaiah 57:15), whose "ways are everlasting" (Habakkuk 3:6), changeth not. With Him "is no variableness, neither shadow of turning" (James 1:17). {1MCP 247.1}

Cada manifestación del poder creador es una expresión del amor infinito. La soberanía de Dios encierra plenitud de bendiciones para todos los seres creados... {1MCP89 253.2}

La historia del gran conflicto entre el bien y el mal, desde que principió en el cielo hasta el final abatimiento de la rebelión y la total extirpación del pecado, es también una demostración del inmutable amor de Dios.—Historia de los Patriarcas y Profetas, 11 (1890). {1MCP89 253.3}

2. Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Proverbs 4:18, R.V., margin. {SC 112.2}

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. {SC 112.3}

Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Corinthians 13:12. {AG 368.1}

"Now we see through a glass, darkly." We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between.... {AG 368.2}

The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth"—these help to constitute the happiness of the redeemed. {AG 368.3}

Then shall I know even as also I am known. 1 Corinthians 13:12. {OFC 371.1}

We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health

and symmetry; yet in the glorified body their identity will be perfectly preserved.... In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love. {OFC 371.2}

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only hope...." Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home and came to teach me how to find Jesus and believe in Him as the only true God. I demolished my idols and worshiped God, and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love...." {OFC 371.3}

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the Word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me the faith that He would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me.... I am here, saved, eternally saved, ever to live in His presence and to praise Him who gave His life for me." {OFC 371.4}

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings—how their hearts will thrill with satisfaction! 25 {OFC 371.5}


3. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation and fill the earth with misery and desolation.—Counsels to Parents, Teachers, and Students, 33 (1913). {1MCP 205.4}

Love Springs Forth Spontaneously When Self Is Submerged—When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse but a decision of a sanctified will. It consists not in feeling but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere.—Letter 97, 1898 (The S.D.A. Bible Commentary 6:1100, 1101.) {1MCP 206.1}



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