

Sabbath School Lesson

2023 Fourth Quarter | October - December

The struggle for identity



The struggle for identity



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Credits

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Abbreviations

Abbreviations in order of appearance:

ABBREVIATION	PUBLICATION
1MCP	Mind, Character, and Personality, Volume 1
CE	Christian Education
MB	Thoughts from the Mount of Blessings
8T	Testimonies for the Church, Volume 8
DA	The Desire of Ages
PP	Patriarchs and Prophets
SR	The Story of Redemption
5T	Testimonies for the Church, Volume 5
SC	Steps to Christ
SD	Sons and Daughters of God
RC	Reflecting Christ
ED	Education
GC	The Great Controversy
CS	Counsels on Stewardship
Ev	Evangelism
2MCP	Mind, Character, and Personality, Volume 2
TM	Testimonies to Ministers and Gospel Workers
TDG	This Day with God
CTr	Christ Triumphant
ST	Signs of the Times
AG	God's Amazing Grace
MH	The Ministry of Healing
2SM	Selected Messages, Volume 2
CSW	Counsels on Sabbath School Work
3SP	Spirit of Prophecy, Volume 3
PK	Prophets and Kings
TMK	That I May Know Him

1 Who am I?

LESSON 1

ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapter 1.

Hymns:

1. Behold What Manner of Love
2. O Perfect Love 656

MEMORY VERSE:

1 John 3:1

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

QUESTIONS

1. Who am I? Am I worth anything? Have you ever asked yourself these questions? Does my existence serve any purpose? Where do you think you can find the answers? Can man answer these questions by his own wisdom? Will he find the answers in his own heart? What does the Bible tell us about the wisdom of this world and the heart of man? - **1 Corinthians 3:19; Romans 1:21, 22; 1 Corinthians 8:2**

2. What is man's heart like? - **Jeremiah 17:9; Note 1**

3. Shall we trust in ourselves or in another man to know the truth? - **Jeremiah 17:5, 6**

4. In whom are we to trust? - **Jeremiah 17:7, 8; Psalms 34:8; Note 2.**

5. Why may we trust God? What reasons do we find in the following verses?
1 John 4:8, 16, 17; Jeremiah 31:9; Luke 12:32; James 1:17; John 16:27; Exodus 34:6; Deuteronomy 32:4; Numbers 23:19; Titus 1:2.

6. What does God say we are? - **Ephesians 5:1; 1 John 3:1**

7. How does God want us to refer to Him? - **Matthew 6:9; Jeremiah 3:4; Note 3.**

8. How does God describe His care for us in these verses? **Hosea 11:1-4; Note 4.**

9. How does God refer to the disobedient in the following texts? What does God convey by the expression "Woe" (KJV)? - **Isaiah 30:1, 9; Deuteronomy 32:20**

10. How much value does God, who does not lie, assign to us? Search for the word value in the Bible(KJV). What does this value consist of according to the verse? - **Luke 12:6, 7; Exodus 19:5. Note 5 and 6.**

11. How does God show and describe His love? - **Jeremiah 31:3; John 3:16; John 17:23.**

12. What purpose does God have for our lives, present and future? - **Romans 8:28, 29; Ephesians 1:4**

13. How are God's plans or thoughts for man? - **Jeremiah 29:11**

14. How much does God think about us? Connect God's action for the sparrows in question 10 to the value placed on man in the following texts of Psalms - **Psalms 40:5; Psalms 139:17, 18**. What does this say about the value God assigns to human beings?

15. According to all the texts we have just read: Who am I? Do I have value? How is that value measured?

16. Does it seem too good to be true? Why do you think we have such a hard time accepting what God tells us about our identity, our value, and God's feelings and thoughts about us? In the following lesson we will study why we struggle with accepting the clear testimony of our Loving Father.

can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean.—The Review and Herald, November 10, 1891. – {CE 105.1}

3. Jesus teaches us to call His Father our Father. He is not ashamed to call us brethren. Hebrews 2:11. So ready, so eager, is the Saviour's heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God He places the assurance of our divine relationship, "Our Father." – {MB 103.3}

Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son. This is what Jesus said in His last prayer for His disciples, Thou "hast loved them, as Thou hast loved Me." John 17:23. – {MB 104.1}

The world that Satan has claimed and has ruled over with cruel tyranny, the Son of God has, by one vast achievement, encircled in His love and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love! – {MB 104.2}

How can we ever be in doubt and uncertainty, and feel that we are orphans? It was in behalf of those who had transgressed the law that Jesus took upon Him human nature; He became like unto us, that we might have everlasting peace and assurance. We have an Advocate in the heavens, and whoever accepts Him as a personal Saviour is not left an orphan to bear the burden of his own sins. – {MB 104.3}

"Beloved, now are we the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2; Romans 8:17. – {MB 104.4}

The very first step in approaching God is to know and believe the love that He has to us (1 John 4:16); for it is through the drawing of His love that we are led to come to Him. – {MB 104.5}

The perception of God's love works the renunciation of selfishness. In calling God our Father, we recognize all His children as our brethren. We are all a part of the

great web of humanity, all members of one family. In our petitions we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone. – {MB 105.1}

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need. – {MB 105.2}

But if you call God your Father you acknowledge yourselves His children, to be guided by His wisdom and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory or to the well-being of your kindred. – {MB 105.3}

4. No earthly parent ever pleaded so earnestly with an erring child as He who made us pleads with the transgressor. No human, loving interest ever followed the impenitent with invitations so tender: – {8T 275.4}

“Thou hast not called upon Me, O Jacob;
but Thou hast been weary of Me, O Israel.” – {8T 275.5}
Isaiah 43:22.

“O My people, what have I done unto thee?
And wherein have I wearied thee?” – {8T 275.6}
Micah 6:3.

“When Israel was a child, then I loved him,
And called My son out of Egypt.” – {8T 275.7}
Hosea 11:1.

“Jehovah’s portion is His people;
Jacob is the lot of His inheritance. “He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, He cared for him,
He kept him as the apple of His eye.
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad His wings, He took them,

He bare them on His pinions." - {8T 275.8}
Deuteronomy 32:9-11, A. R. V.

"They kept not the covenant of God,
And refused to walk in His law." - {8T 276.1}
Psalm 78:10.

"The more the prophets called them, the more they went from them....
Yet I taught Ephraim to walk;
I took them on My arms;
But they knew not that I healed them.
I drew them with cords of a man, with bands of love....
My people are bent on backsliding from Me:
Though they call them to Him that is on high,
None at all will exalt Him." - {8T 276.2}
Hosea 11:2-7, A. R. V.

"But He, being full of compassion, forgave their iniquity,
And destroyed them not:
Yea, many a time turned He His anger away,
And did not stir up all His wrath.
For He remembered that they were but flesh;
A wind that passeth away, and cometh not again." - {8T 276.3}
Psalm 78:38, 39.

Though He "delivered His strength into captivity, and His glory into the enemy's hand," yet He said, "My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." Psalm 78:61; 89:33. - {8T 276.4}

"Is Ephraim My dear son? is he a pleasant [Authorized Version] child? for as often as I speak against him, I do earnestly remember him still: therefore My heart yearneth for him." Jeremiah 31:20, A. R. V. - {8T 276.5}

5. The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver. - {DA 356.3}

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred

against God leads him to hate every object of the Saviour's care. He seeks to mar the handiwork of God, and he delights in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows." - {DA 356.4}

6. Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance;... - {DA 577.3}

2 The Loss of Identity by Ignoring the Source and Channel of All Things

LESSON 2



ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapter 2.

Hymns:

1. Lord, I Have Made Thy Word My Choice 273
2. Speak to My Soul Dear Jesus

MEMORY VERSE:

Deuteronomy 30:19

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



QUESTIONS

1. What is man's original identity? **Luke 3:38**. Consider recalling several biblical examples that establish how people's identity is linked to their father (So-and-so, son of So-and-so). **See note 1.**

2. Can man choose another father and establish another identity? - **John 8:44; 1 John 3:10-12**

3. How does one reject God as Father? - **Psalms 81:11; Isaiah 1:4; Luke 15:13**

4. When was God's voice first rejected? - **Genesis 3:11-13; See note 2.**

5. Who spoke through the serpent? **Revelation 12:9.** What question did the serpent ask the woman? - **Genesis 3:1.** What premise does the question establish? What do you think Satan's intention was with that question?

6. What explicit lies about God and His words did the serpent utter? What purpose did these lies serve regarding man's relationship to God? List at least 4 implications. - **Genesis 3:4,5; Genesis 2:17; Romans 6:23; James 1:13-18; John 3:16; Romans 8:32; Note 3 and 4.**

7. What did the serpent say would happen to Eve if she ate from the tree of good and evil? What did this say about what man should do? That statement being accepted, what did the serpent implant in the human race? What is the natural consequence? **Genesis 3:4,5,12**

8. How is the character of God portrayed under these lies? How does the serpent indirectly present himself?

9. What changed in Eve's mind as a result of this conversation? What prerogatives did she take? What things did she now desire? - **Compare Genesis 3:2,3 with Genesis 3:6; 1 John 2:16.**

10. Who can determine what is good and what is not good? - **Genesis 1:4, 10, 12, 12, 18, 21, 25, 31; Deuteronomy 30:15-20; Matthew 19:17. Compare with Eve's actions in Gen. 3:6.**

11. Compare Eve's desires with those of Lucifer. - **Genesis 3:6; Isaiah 14:12-14.** In which person (1st person, 2nd person, or 3rd person?) are Lucifer's words conjugated? How many times does Lucifer make reference to himself implicitly and explicitly?

12. How did Lucifer's rebellion begin? What did he end up believing? What implications does this have for his relationship with God? **Ezekiel 28:17; Genesis 3:4.** Connect and relate this beginning of Lucifer's fall to his desires, according to the answer to the previous question.

13. Whose will did Eve follow? How does this relate to the choice of another father? see **John 8:44.**

14. In summary, what principles of Satan's kingdom did the serpent present in his conversation with Eve?

15. Can man live, act, think, or love independent of God? **John 15:5; Note 5.**

16. Who is the source of life? Who sustains all things? - **Colossians 1:16,17, Acts 17:24-28, John 15:5**. According to the verse in Acts 17:25, what three things does God give to all men? What does this imply as life goes on second by second? What does this say about God?

17. Who is the source of wisdom, understanding and knowledge? - **Colossians 2:2,3, Exodus 31:1-5; Proverbs 2:6**

18. Who is the source of love? - **1 John 4:8, Galatians 5:22,23; Note 6**. What are the implications of this?

19. How does believing that we can live independent of God, that we do not need Him to tell us right from wrong, that His law is arbitrary, that God reserves the best for Himself, that He does not have our welfare and happiness in mind, among other things, lay the foundation for rejecting His word and severing our relationship with Him?

20. Were we able to identify the principles put forward by the serpent as being based on performance and independence due to supposed inherent capabilities in man? Describe how.

Such has been Satan's work from the days of Adam to the present, and he has pursued it with great success. He tempts men to distrust God's love and to doubt His wisdom. He is constantly seeking to excite a spirit of irreverent curiosity, a restless, inquisitive desire to penetrate the secrets of divine wisdom and power. In their efforts to search out what God has been pleased to withhold, multitudes overlook the truths which He has revealed, and which are essential to salvation. Satan tempts men to disobedience by leading them to believe they are entering a wonderful field of knowledge. But this is all a deception. Elated with their ideas of progression, they are, by trampling on God's requirements, setting their feet in the path that leads to degradation and death. – {PP 54.3}

5. The enemy is preparing for his last campaign against the church. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. They have to a great extent forgotten his past record; and when he makes another advance move, they will not recognize him as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work. Boasting of their independence they will, under his specious, bewitching influence, obey the worst impulses of the human heart and yet believe that God is leading them. Could their eyes be opened to distinguish their captain, they would see that they are not serving God, but the enemy of all righteousness. They would see that their boasted independence is one of the heaviest fetters Satan can rivet on unbalanced minds. – {5T 294.1}

Man is Satan's captive and is naturally inclined to follow his suggestions and do his bidding. He has in himself no power to oppose effectual resistance to evil. It is only as Christ abides in him by living faith, influencing his desires and strengthening him with strength from above, that man may venture to face so terrible a foe. Every other means of defense is utterly vain. It is only through Christ that Satan's power is limited. This is a momentous truth that all should understand. Satan is busy every moment, going to and fro, walking up and down in the earth, seeking whom he may devour. But the earnest prayer of faith will baffle his strongest efforts. Then take "the shield of faith," brethren, "wherewith ye shall be able to quench all the fiery darts of the wicked." – {5T 294.2}

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

"The eyes of all wait upon Thee;
And Thou givest them their meat in due season.
Thou openest Thine hand,

And satisfiest the desire of every living thing." - {SC 9.2}

7. ...the love which "seeketh not her own" has its source in the heart of God;...-
{DA 19.2}

3 God's Kingdom and Relationships

LESSON 3



ADDITIONAL READING:

Companion Book:
Identity Wars by Adrian Ebens, chapters 3-6.

- Hymns:**
- 1. The Love of God
 - 2. Does Jesus Care? 181

MEMORY VERSE:

Matthew 3:17

And lo a voice from heaven said, "This is my beloved Son, in whom I am well pleased".



QUESTIONS

1. On what principles is the kingdom of God founded? - **Matthew 22:37-40; Matthew 5:43-48; 1 John 4:21.** What is the key verb of the kingdom of God according to Jesus in **Matthew 22:37 and 39**?

2. How does God live out these principles? **Romans 8:29; 1 John 3:1; 1 John 4:16, 17; Proverbs 2:5; 14:26** What does this say about the kingdom of God? **Notes 1 and 2.**

3. The first time the Father spoke directly to the human race, how did He identify Christ and how did He show the value He had for them? - **Matthew 3:17** How does God identify Himself in His own words? **Note 3.**

4. Shortly after hearing the Father's words, what other words came to Jesus' ears? - **Matthew 4:3, 4** What principles did Satan try to implant in Jesus? Are

these principles different from those he implanted in Adam and Eve? Compare the implications of the serpent's words with those of Satan in the wilderness. What principles of the kingdom of God did Satan seek to attack? **See questions 1 and 2. Note 4.**

5. God's kingdom being a relational one, what evidence do we have of the pain God experiences after the breakdown of relationships and the loss of a child? - **Hosea 11:8; Jeremiah 4:19**

6. If we consider Absalom's rebellion against David as a type of Lucifer's rebellion in heaven, how do you think God felt about losing his son Lucifer? - **2 Samuel 18:33**

7. How did God deal with Adam and Eve's rebellion? What did God do? How did man react? **Genesis 3:8; Note 5.**

8. What question did God ask Adam? What spiritual implication does this question have? **Genesis 3:9**

9. What was Adam's response? What made him feel naked? What is the relationship between nakedness, guilt, shame and confusion? - **Genesis 3:10, 7; 2:25; Revelation 3:18; Ezra 9:6, 7**

10. What principle can we draw from the attempt to cover nakedness by making an apron of fig leaves? - **Hosea 2:12, Is 30:1**

11. What two additional things did God ask Adam? What do these questions imply? - **Genesis 3:11**

12. What did Adam answer and what does his answer reveal to us? -**Genesis 3:12**

13. What is the relationship between turning away from God and faith? - **Hebrews 10:38**

14. What makes God estranged from man? Why? - **Hebrews 10:38, 39**

15. Reflect on the meaning of the words, "Where are you?" and how sin confuses us regarding our identity.

16. What was the new condition of Adam and Eve's mind toward God? - **Romans 8:7; Colossians 1:21**

17. Once disconnected from God, is it possible to do right and choose what is right? **Romans 3:10-12**

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}

3. Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One. – {DA 112.1}

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased." – {DA 112.2}

These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. – {DA 112.3}

John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world." – {DA 112.4}

None among the hearers, and not even the speaker himself, discerned the import of these words, "the Lamb of God." Upon Mount Moriah, Abraham had heard the question of his son, "My father, ... where is the lamb for a burnt offering?" The father answered, "My son, God will provide Himself a lamb for a burnt offering." Genesis 22:7, 8. And in the ram divinely provided in the place of Isaac, Abraham saw a symbol of Him who was to die for the sins of men. The Holy Spirit through Isaiah, taking up the illustration, prophesied of the Saviour, "He is brought as a lamb to the slaughter," "and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:7, 6); but the people of Israel had not understood the lesson. Many of them regarded the sacrificial offerings much as the heathen looked upon their sacrifices,—as gifts by which they themselves might propitiate the Deity. God desired to teach them that from His own love comes the gift which reconciles them to Himself. – {DA

And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased. – {DA 113.1}

4. Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread. – {DA 118.3}

5. When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserved to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. "The Word was made flesh, and dwelt among us, ... full of grace and truth." Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men. – {SD 11.3}

4 Reconciliation

LESSON 4

ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapters 7 and 8.

Hymns:

1. My Jesus Loves Me
2. Just as I Am 314

MEMORY VERSE:

John 3:16

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

QUESTIONS

1. What did God do to demonstrate His love and rescue man from deception? - **Romans 5:7-10; Note 1.**

2. How does Jesus treat us even though we are enemies? - **John 15:13**

3. How does this revelation of God's love relate to the principles of his kingdom outlined by Christ in the Sermon on the Mount? - **Matthew 5:43-48; Note 2.**

4. What does God's sacrifice of giving His only begotten Son to a race of rebels show us? - **John 3:16; John 17:23; Notes 3 and 4.** What implications does this have for human identity and value?

5. What is implied in God's words to the serpent, heard by Adam and Eve? How is this the promise of reconciliation? - **Genesis 3:15** How does this statement confirm

that they now saw God as an enemy and the serpent as a friend? **Notes 5 and 6.**

6. Through whom and through what does God reconcile us? - **Colossians 1:19-22**

7. What does this reconciliation consist of? - **Ephesians 2:16**

8. Where is enmity to be found? - **Colossians 1:21**

9. If man came to have enmity with God through the serpent's lies about God, wouldn't the revelation of God's truth bring about reconciliation?

10. Once the enmity is removed, what does man receive? - **Romans 5:10**

11. What does the life of Christ bring to man? - **Romans 5:10**

12. In summary, what did God accomplish through the sacrifice of His Son? **2 Corinthians 5:19; 1 Peter 3:18; Note 7.**

13. In his mercy, what has God been doing since the foundation of the world? For what purpose is it being done? - **Acts 17:24-28; Genesis 3:8, 9**

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.... - {RC 72.5}

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. - {RC 72.6}

While we were yet unloving and unlovely in character, "hateful, and hating one another," our heavenly Father had mercy on us.... - {RC 72.7}

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.—Thoughts from the Mount of Blessing, 73-75. - {RC 72.8}

3. But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption. - {SC 13.2}

4. Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son. This is what Jesus said in His last prayer for His disciples, Thou "hast loved them, as Thou hast loved Me." John 17:23. - {MB 104.1}

5. Enmity against Satan is not natural to the human heart; it is implanted by the grace of God. When one who has been controlled by a stubborn, wayward will is set free, and yields himself wholeheartedly to the drawing of God's heavenly agencies, a miracle is wrought; so also when a man who has been under strong delusion comes to understand moral truth. Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. The change in human hearts, the transformation of human characters, is a

miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle. In the preaching of the word of God, the sign that should be manifest now and always is the presence of the Holy Spirit, to make the word a regenerating power to those that hear. This is God's witness before the world to the divine mission of His Son. - {DA 407.1}

6. But man was not abandoned to the results of the evil he had chosen. In the sentence pronounced upon Satan was given an intimation of redemption. "I will put enmity between thee and the woman," God said, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. This sentence, spoken in the hearing of our first parents, was to them a promise. Before they heard of the thorn and the thistle, of the toil and sorrow that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ. - {Ed 27.1}

7. It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God... - {GC 467.2}

5 Cain and the Performance Kingdom

LESSON 5

ADDITIONAL READING:

Companion Book:
Identity Wars by Adrian Ebens, chapter 9.

Hymns:
1. Because He Lives 526
2. Whiter Than Snow 318

MEMORY VERSE:

Hebrews 11:4

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

QUESTIONS

1. How do the principles of God's kingdom compare and contrast with the principles of Satan's kingdom, according to the following verses? - **Philippians 2:5-11; Matthew 18:4; 23:12; Isaiah 14:12-14; Daniel 11:36, 37; 2 Thessalonians 2:3, 4; see notes 1-3.**

2. What emotions does the relational kingdom of God generate, knowing that you are His beloved children in whom He delights? - **Proverbs 8:30; Psalms 40:7, 8; Jeremiah 15:16; 1 John 4:8, 11, 17-19**

3. What emotions are produced when we accept the principles of Satan's kingdom and reject those of God? - **Genesis 3:7, 10; Revelation 3:18; Psalms 40:2; Ecclesiastes 2:20; Matthew 27:5; Isaiah 57:20, 21; Romans 3:14-17; see note 4.**

4. How were the principles of Satan's kingdom, which manifest in sin, introduced to the whole world? - **Romans 5:12**

5. How does this truth become evident in Cain? What offering did Cain present and what offering did Abel present? Which of the offerings was approved by God? How did Cain react? - **Genesis 4:1-5; see note 5.**

6. Why did God accept Abel's offering and not Cain's? What made Abel's offering better than Cain's? What did Cain's offering entail? - **Hebrews 11:4**

7. What is faith? - **Hebrews 11:1; Romans 10:17; Matthew 4:4; Romans 1:17; Romans 14:23; Hebrews 4:2.** Could this mean that Abel's offering was according to the Word of God and Cain's was not? **Consider Genesis 4:7.** Was Cain rejecting the word while he claimed to serve God? What does this imply?

8. **Reread Genesis 4:1-5.** Did Cain compare himself to Abel? Why did Cain's countenance fail? Could Cain have felt that his sense of worth based on his position as the older brother was threatened? Was this encounter with God a cause of competition? With what mentality do we approach God's gatherings? **Consider John 21:18-22.**

9. Why do the disciples ask Jesus the following question? **Matthew 18:1**. What do two of his disciples ask of Christ? What do you think this request says to the rest of the disciples? **Mark 10:35-38**. How do they react? **Mark 10:41**. What is the kingdom of God like? **Mark 10:42-45**.

10. Did God appeal to Cain's heart? How did Cain respond? - **Genesis 4:6-8**

11. Why did Cain kill Abel? Was there comparison and competition? - **1 John 3:12; See notes 6 and 7**. Is there a connection between comparison and competition with the fall of Lucifer and man?

12. What did God do after Cain killed Abel? How did Cain answer God? - **Genesis 4:9; see note 8**.

13. What would become of Cain because of his sin? Look for the variety of meanings according to Strong's dictionary - **Genesis 4:12; see note 9**. What emotions and experiences are generated by accepting and living in accordance with the principles of the serpent's kingdom? **Compare with the answer to question 3**.

14. What belief did guilt generate in Cain? - **Genesis 4:13 see LXX, SLT, TRC, WYC**

Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield. - {GC 494.1}

All heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined. - {GC 494.2}

4. Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from heaven with him. Before their fall not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination were among them. Previous to their rebellion these things had been unknown in heaven. Satan now beheld the terrible results of his rebellion. He shuddered, and feared to face the future and to contemplate the end of these things. - {SR 24.3}

The hour for joyful, happy songs of praise to God and His dear Son had come. Satan had led the heavenly choir. He had raised the first note; then all the angelic host had united with him, and glorious strains of music had resounded through heaven in honor of God and His dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where is he? Is it not all a horrible dream? Is he shut out of heaven? Are the gates of heaven never more to open to admit him? The hour of worship draws nigh, when bright and holy angels bow before the Father. No more will he unite in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. - {SR 25.1}

5. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while He showed His approval of Abel's offering, Cain rose up in anger and slew his brother. - {Ev 598.1}

6. Abel brought of the firstlings of his flock and of the fat, as God had commanded; and in full faith of the Messiah to come, and with humble reverence, he presented the offering. God had respect unto his offering. A light flashes from heaven and consumes the offering of Abel. Cain sees no manifestation that his is accepted. He is angry with the Lord and with his brother. God condescends to send an angel to Cain to converse with him. – {SR 53.1}

The angel inquires of him the reason of his anger, and informs him that if he does well and follows the directions God has given, He will accept him and respect his offering. But if he will not humbly submit to God's arrangements, and believe and obey Him, He cannot accept his offering. The angel tells Cain that it was no injustice on the part of God, or partiality shown to Abel, but that it was on account of his own sin and disobedience of God's express command that He could not respect his offering—and if he would do well he would be accepted of God, and his brother should listen to him, and he should take the lead, because he was the eldest. – {SR 53.2}

But even after being thus faithfully instructed, Cain did not repent. Instead of censuring and abhorring himself for his unbelief, he still complains of the injustice and partiality of God. And in his jealousy and hatred he contends with Abel and reproaches him. Abel meekly points out his brother's error and shows him that the wrong is in himself. But Cain hates his brother from the moment that God manifests to him the tokens of His acceptance. His brother Abel seeks to appease his wrath by contending for the compassion of God in saving the lives of their parents when He might have brought upon them immediate death. He tells Cain that God loves them, or He would not have given His Son, innocent and holy, to suffer the wrath which man, by his disobedience, deserves to suffer. – {SR 53.3}

7. Cain's slaying his brother Abel represents the wicked who will be envious of the righteous and will hate them because they are better than themselves. They will be jealous of the righteous and will persecute and put them to death because their right-doing condemns their sinful course. – {SR 54.2}

8. Again the Lord said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." God had given Cain an opportunity to confess his sin. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had uttered to conceal it; but he was rebellious still, and sentence was no longer deferred. The divine voice that had been heard in entreaty and admonition pronounced the terrible words: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." – {PP 77.3}

Notwithstanding that Cain had by his crimes merited the sentence of death, a merciful Creator still spared his life, and granted him opportunity for repentance. But Cain lived only to harden his heart, to encourage rebellion against the divine

authority, and to become the head of a line of bold, abandoned sinners. - {PP 78.1}

9. a fugitive

נָעַ (nā‘)

Verb - Qal - Participle - masculine singular

Strong's Hebrew 5128: 1) to quiver, totter, shake, reel, stagger, wander, move, sift, make move, wave, waver, tremble 1a) (Qal) 1a1) to wave, quiver, vibrate, swing, stagger, tremble, be unstable 1a2) to totter, go tottering 1a2a) vagabond (participle) 1b) (Niphal) to be tossed about or around 1c) (Hiphil) 1c1) to toss about 1c2) to shake, cause to totter 1c3) to shake, disturb 1c4) to cause to wander

and a wanderer

נָדַד (wā·nāḏ)

Conjunctive waw | Verb - Qal - Participle - masculine singular

Strong's Hebrew 5110: 1) to shake, waver, wander, move to and fro, flutter, show grief, have compassion on 1a) (Qal) 1a1) to move to and fro, wander (aimlessly), take flight 1a2) to flutter 1a3) to waver, wave, shake 1a4) to show grief 1a4a) to lament, condole, show sympathy 1b) (Hiphil) 1b1) to cause to wander (aimlessly) 1b2) to make a wagging, wag (with the head) 1c) (Hithpolel) 1c1) to move oneself to and fro, sway, totter 1c2) to shake oneself 1c3) to bemoan oneself.

6 Enoch and Translation

LESSON 6

ADDITIONAL READING:

Additional reading:

Patriarchs and Prophets, chapter 6.

Hymns:

1. We'll Stand the Storm
2. This World is not my Home, I'm Just a-passing Through
3. Take the World, but Give me Jesus 329

MEMORY VERSE:

Hebrews 11:5

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

QUESTIONS

1. Who was Enoch according to the following verse? - **Jude 14**

2. What did Enoch prophesy about? - **Jude 14, 15**

3. By what line (Cain or Shem) did Enoch descend from Adam? - **Genesis 5:1-18**

4. What did Enoch begin to do after having his son Methuselah that he did not do before having him? Is the same said about any of his ancestors? - **Genesis 5:22; see note 1.**

5. What was the result of walking with God? - **Genesis 5:24**

6. What does walking with God produce in those who do it? Who takes the initiative and makes the invitation? – **Genesis 6:9; 17:1; see note 2.**

7. Why was Enoch translated? – **Hebrews 11:5; see note 3.**

8. What is faith? – **Hebrews 11:1; Romans 10:17; Matthew 4:4; see note 4.**

9. If Enoch was translated by faith according to Hebrews, and Genesis tells us that he was translated by walking with God, then aren't living by faith, receiving the Word of God, and walking with God one and the same thing? Doesn't faith receive righteousness from God (**Romans 1:17**), just as walking with God makes you righteous and perfect (**Genesis 6:9; 17:1**)? See note 5.

10. What word or testimony did Enoch receive by faith that caused him to walk with God, and therefore be justified, perfected, and translated? – **Hebrews 11:5 Last part.**

11. If Enoch began walking with God right when he had Methuselah, can we conclude that at that same moment, as he held his newborn baby son in his arms, he received God's testimony that he was his beloved son in whom he was well pleased?

12. How necessary is it for us to accept the testimony that we are God’s beloved children in whom He delights? Can it be said that we walk with Him without accepting that testimony? Can we be translated without this process taking place in our lives?

NOTES //////////////////////////////////////

1. Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God’s grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child’s love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt. - {PP 84.3}

2. Enoch’s righteous life was in marked contrast with the wicked people around him. His piety, his purity, his unswerving integrity were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind. There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irreproachable righteousness. [43] - {SD 20.3}

3. By faith Enoch “was translated that he should not see death; ... for before his translation he had this testimony, that he pleased God.” Hebrews 11:5. In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be “redeemed from the earth” (Revelation 14:3) at

the time of Christ's second advent. Then, as in the world before the Flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven. But like Enoch, God's people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch, they will warn the world of the Lord's second coming and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the sins of the ungodly. – {PP 88.3}

4. Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.—MS 6, 1889. – {2MCP 531.1}

Through faith we receive the grace of God, but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ and appropriate His merits.—The Desire of Ages, 175 (1898). – {2MCP 531.2}

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.—Education, 253 (1903). – {2MCP 531.3}

Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the Sacred Word and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul.—Redemption: The Miracles of Christ 3:97 (1874). (The S.D.A. Bible Commentary 6:1074.) – {2MCP 532.1}

Humility, meekness, and obedience are not faith; but they are the effects, or fruit, of faith.—Testimonies for the Church 5:438 (1885). – {2MCP 532.2}

5. Then is Christ a personal Saviour? We bear about in our body the dying of the Lord Jesus, which is life and salvation and righteousness to us. Wherever we go, there is the recollection of One dear to us. We are abiding in Christ by a living

faith. He is abiding in our hearts by our individual appropriating of faith. We have the companionship of the divine presence, and as we realize this presence, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. Enoch walked with God in this way; and Christ is dwelling in our hearts by faith when we will consider what He is to us, and what a work He has wrought out for us in the plan of redemption. We shall be most happy in cultivating a sense of this great gift of God to our world and to us personally. – {TM 388.1}

7

The Antediluvian World and Noah

LESSON 7



ADDITIONAL READING:

Additional reading:

Patriarchs and Prophets, chapter 7.

Hymns:

1. Faith of Our Fathers 304
2. My Faith Look Up to Thee 517

MEMORY VERSE:

Hebrews 11:7

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.



QUESTIONS

1. Under what principles did Adam's descendants begin to live? What are we told was the criteria for taking wives? - **Genesis 6:2. Compare with Genesis 3:6**

2. Compare this criterion with God's plan for marriage according to **Genesis 2:22, 23 and Genesis 24:12-26, 63-67.**

3. What was the result of marriage unions under the principles of the lust of the eyes? Under what principles did the children of these unions seek renown, fame, recognition and value? - **Genesis 6:4.** See note 1 for the meaning of the key words in this text. It establishes the connection between the principles under which the antediluvian generations lived, and the lies of the serpent and the fall of man.

4. What state of society did these principles eventually lead to?? – **Genesis 6:5; see note 2.**

5. What was God seeking to do in man through his Spirit? How long would God contend with men? – **Genesis 6:3**

6. What does the contending of the Spirit of God consist of? **Nehemiah 9:30; Galatians 5:16, 17; John 16:8; see note 3.**

7. Who preached to the antediluvians? Through whom did He do it? **1 Peter 3:18-20; 2 Peter 2:5; see note 4.**

8. What was the response of the antediluvian world to such preaching? What were they questioning about God? What did they ignore? What concept did they have of the character of God? What principle of Satan’s kingdom does this respond to? – **Job 22:15-18; Job 21:14, 15; Acts 17:25.**

9. Unlike the rest of the antediluvian world, what did Noah find, what did he see? Where did Noah see it? **Genesis 6:8.**

10. What was the result of Noah finding grace in God? – **Genesis 6:9 last part.**

11. What was the result of Noah’s walk with God? – **Genesis 6:9 first part; Compare Genesis 17:1; see note 5.**

12. In summary, what are the differences between the principles that Noah operated by and those of a world disconnected from God? (Hint: the unbelieving world followed the greed of their eyes and the establishment of value through power and force, in contrast to Noah who decided to have a relationship with God, and lived his life walking with Him) Explain in detail comparing and contrasting Noah’s experiences with those of the antediluvian world, taking into account the principles of the kingdom of God and those of the serpent’s kingdom. Does what we think about God determine the principles that will govern our lives? Explain.

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

1. The Nephilim

נִפְלִיִּים (han·nə·p̄i·lîm)

Article | Noun - masculine plural

Strong’s Hebrew 5303: 1) giants, the Nephilim

Or nphil {nef-eel’}; from naphal; properly, a feller, i.e. A bully or tyrant -- giant.

[became] the **mighty men**

גִּבּוֹרִים (hag·gib·bō·rîm)

Article | Adjective - masculine plural

Strong’s Hebrew 1368: adj 1) strong, mighty n m 2) strong man, brave man, mighty man

Or (shortened) gibbor {ghib-bore’}; intensive from the same as geber; powerful;

by implication, warrior, tyrant -- champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man.

2. The descendants of Seth were called the sons of God; the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt and, by intermarriage with them, lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast aside the fear of God and trampled upon His commandments. But there were a few that did righteousness, who feared and honored their Creator. Noah and his family were among the righteous few. – {SR 62.1}

3. In the days of Noah, the wickedness of the world became so great that God could no longer bear with it.... But He pitied the race, and in His love provided a refuge for all who would accept it. He gave the message to Noah to be given to the people: "My spirit shall not always strive with man." ... The Spirit of God continued to strive with rebellious man until the time specified had nearly expired, when Noah and his family entered the ark, and the hand of God closed its door. Mercy had stepped from the golden throne, no longer to intercede for the guilty sinner. – {RC 321.3}

4. God is constantly appealing to the human heart, bidding it recognize His love and mercy, and accept His righteousness in the place of the principles of evil. Thus He has pleaded with mankind in all ages. In Noah's day Christ spoke to men through a human agency and preached to those who were in bondage to sin. He came to Israel enshrouded in a pillar of cloud by day and in a pillar of fire by night. He it was who educated that vast multitude in their wilderness wandering.... – {TDG 278.4}

5. Enoch's righteous life was in marked contrast with the wicked people around him. **His piety, his purity, his unswerving integrity were the result of his walking with God**, while the wickedness of the world was the result of their walking with the deceiver of mankind. There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irreproachable righteousness. [43] – {SD 20.3}

8 Babylon's Foundation

LESSON 8



ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapter 17.

Hymns:

1. This is my Father's World 92
2. God Will Take Care of You 99

MEMORY VERSE:

Psalms 31:1

[To the chief Musician,
A Psalm of David.] In
thee, O LORD, do I put
my trust; let me never be
ashamed: deliver me in thy
righteousness.



QUESTIONS

1. What motivated the construction of the tower of Babel? - **Genesis 11:4; see note 1.** What does the phrase "let's make a name for ourselves" imply? How is this desire connected to the serpent's temptation of Eve? What and who was being thrown away? **Consider Genesis 8:20, 21.**

2. Who was the founder of Babel? - **Genesis 10:8-10**

3. What does mighty mean in the original language? What made Nimrod mighty? - **Genesis 10:8-10. See note 2.** Within the meaning of the word mighty seen in the previous question, what does it mean to be a mighty hunter?

4. Let us consider the uses of the word hunter in other instances of the Bible. - **Psalms 132:15; Job 38:41; Joshua 9:5**

5. Who is also called a "hunter" or "fowler" in the Bible? - **Psalms 91:3; 2 Timothy 2:26; see note 3.**

6. What does it mean that Nimrod was a mighty hunter before Jehovah? Consider the use of the phrase "in front" of God as "against the face" of God, in challenge and accusation. - **Hosea 5:5; 7:10**

7. When Babylon was in its "golden age," how did its spirit manifest? **Daniel 4:30.** How many times is the first person singular (I, me, my) implied in that sentence? What is the common spirit that unites this story with that of Nimrod and Lucifer? What is the inevitable consequence of those who live by that principle? **Daniel 2:39; 5:25-31.**

8. Who is the true provider of every man? - **Acts 17:25**

9. How does Nimrod embody the philosophy of the serpent who presents himself as man's benefactor, accusing God of tyranny? **See lesson 2, questions 6 and 7, and lesson 4 question 5. See note 4.**

10. In view of all of the above, who is the true "prince" of Babylon? - **Isaiah 14:3-27; Daniel 10:13; John 12:31; Luke 4:5-7; see note 5.**

11. Under what realm do we operate when we seek value through power, self-exaltation, and trying to make a name for ourselves? - **Ephesians 2:1-7; see note 6.**

12. Reflect on how these principles of the kingdom of this world generally govern the lives of men. Think of specific examples.

13. How can this be seen even in those who decide to follow Jesus? **Matthew 18:1; Mark 10:35-37**

14. How did the disciples act at the last supper with their Master, even after Jesus had washed their feet? - **Luke 22:20-24**

15. How different is the kingdom of God? - **Matthew 18:2-4; Mark 10:42-45**

16. Can these principles of the serpent's kingdom still be found operating in the life and activities of church or religious groups? Give concrete examples. What chance is there that God's people are still like the disciples, clinging to the position-based value system?

understand the nature of Christ's kingdom, and this ignorance was the apparent cause of their contention. But the real cause lay deeper. By explaining the nature of the kingdom, Christ might for the time have quelled their strife; but this would not have touched the underlying cause. Even after they had received the fullest knowledge, any question of precedence might have renewed the trouble. Thus disaster would have been brought to the church after Christ's departure. The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die. There rose up before Him a vision of Lucifer, the "son of the morning," in glory surpassing all the angels that surround the throne, and united in closest ties to the Son of God. Lucifer had said, "I will be like the Most High" (Isaiah 14:12, 14); and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a steppingstone on which he himself may climb to a higher place. - {DA 435.2}

9

Jacob and Esau

LESSON 9



ADDITIONAL READING:

Additional Reading:

Patriarchs and Prophets, chapters 15 and 16.

Hymns:

1. Never be Sad or Desponding
2. I Rather Have Jesus 327

MEMORY VERSE:

Genesis 28:3, 4

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.



QUESTIONS

1. When Rebecca became pregnant, what was happening inside her? What did Rebecca do? – **Genesis 25:21, 22.**

2. What did God answer her? How many nations or peoples were there in her womb? What would be the relationship of these two nations to each other? Who would serve whom? – **Genesis 25:23; see note 1.**

3. What was the physical appearance of these children like? – **Genesis 25:25; 27:11**

4. What did Esau do? – **Genesis 25:27; see note 2.**

5. From whom did Esau learn hunting? In lesson 8, questions 3 and 4, we saw that Nimrod gained power through hunting, as a symbol of his ability to provide for himself and others. Could it be that Esau represents the principles of the same kingdom? Could it be that Esau sought to be valued and loved by his father through his ability to provide for himself? What reason are we given for Isaac's love for Esau? - **Genesis 25:28**. Didn't this fuel Esau's constant need to prove his worth by his works?

6. **What did Jacob do?** - Genesis 25:27 Whose example did he follow? - **Hebrews 11:8, 9; see note 3.**

7. What did dwelling in tents represent? How does tent-dwelling relate to seeing God as provider rather than serving oneself and seeking value through achievement? - **Hebrews 11:8-10, 13-16; Leviticus 23:42, 43; Deuteronomy 16:13-15; see note 4.**

8. What reason are we given for Rebekah's love for Jacob? What contrast do we see between the experience of Esau and his father and that of Jacob and his mother? - **Genesis 25:27, 28**. Doesn't this allow us to see how the kingdom of value through performance was strengthened in Esau, while the kingdom of value through relationships was strengthened in Jacob?

9. Did Esau ever seek the pleasure and approval of his parents through his actions? - **Genesis 28:6-9** What was Esau looking for, and why? What does this denote

about Esau's life and experience and his relationship with God? Do you see how Esau uses marriage to be accepted and valued?

10. Was Jacob exempt from the principles of the serpent kingdom? Did he at any time seek to obtain the promised blessing by his own works and efforts? - **Genesis 25:29-34; 27:1-29; see note 5.**

11. Even in his deception, who did Jacob identify as a supplier? - **Genesis 27:20.**

12. To whom did Jacob attribute all his prosperity when he reunited with Esau? - **Genesis 33:11**

13. What happens when we recognize God as the source of all things? **Proverbs 3:6**

14. On the other hand, what did Esau do with the birthright? What does this let us know about his priorities? - **Genesis 25:29-34; Hebrews 12:16,17; Philippians 3:18-21; see note 6.**

15. How important was God's blessing to Jacob? Did this blessing consist of the earthly or the heavenly? - **Genesis 32:24-30; - Hebrews 11:8-16; see again note 5.**

16. Identify at least 2 principles of the performance kingdom manifested in the story of these brothers and provide current examples of how we may be making the same mistakes and promoting the same principles. Answer how we can apply the principles of God's relational kingdom in the current examples you have provided.

 **NOTES** //

1. Jacob and Esau, the twin sons of Isaac, present a striking contrast, both in character and in life. This unlikeness was foretold by the angel of God before their birth. When in answer to Rebekah's troubled prayer he declared that two sons would be given her, he opened to her their future history, that each would become the head of a mighty nation, but that one would be greater than the other, and that the younger would have the pre-eminence. - {PP 177.1}

2. Esau grew up loving self-gratification and centering all his interest in the present. Impatient of restraint, he delighted in the wild freedom of the chase, and early chose the life of a hunter. Yet he was the father's favorite. The quiet, peace-loving shepherd was attracted by the daring and vigor of this elder son, who fearlessly ranged over mountain and desert, returning home with game for his father and with exciting accounts of his adventurous life. - {PP 177.2}

3. Jacob, thoughtful, diligent, and care-taking, ever thinking more of the future than the present, was content to dwell at home, occupied in the care of the flocks and the tillage of the soil. His patient perseverance, thrift, and foresight were valued by the mother. His affections were deep and strong, and his gentle, unremitting attentions added far more to her happiness than did the boisterous and occasional kindnesses of Esau. To Rebekah, Jacob was the dearer son. - {PP 177.2}

4. The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press. - {DA 447.2}

...This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. - {DA 448.2}

5. Jacob had learned from his mother of the divine intimation that the birthright should fall to him, and he was filled with an unspeakable desire for the privileges which it would confer. It was not the possession of his father's wealth that he craved; the spiritual birthright was the object of his longing. To commune with God as did righteous Abraham, to offer the sacrifice of atonement for his family, to be the progenitor of the chosen people and of the promised Messiah, and to inherit the immortal possessions embraced in the blessings of the covenant—here were the privileges and honors that kindled his most ardent desires. His mind was ever reaching forward to the future, and seeking to grasp its unseen blessings. - {PP 178.2}

With secret longing he listened to all that his father told concerning the spiritual birthright; he carefully treasured what he had learned from his mother. Day and night the subject occupied his thoughts, until it became the absorbing interest of his life. But while he thus esteemed eternal above temporal blessings, Jacob had not an experimental knowledge of the God whom he revered. His heart had not been renewed by divine grace. He believed that the promise concerning himself could not be fulfilled so long as Esau retained the rights of the first-born, and he constantly studied to devise some way whereby he might secure the blessing which his brother held so lightly, but which was so precious to himself. - {PP 178.3}

...Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word would have been fulfilled in His own time had they waited in faith for Him to work for them. But like many who now profess to be children of God, they were unwilling to leave the matter in His hands. Rebekah bitterly repented the wrong counsel she had given her son; it was the means of separating him from her, and she never saw his face again. From the hour when he received the birthright, Jacob was weighed down with self-condemnation. He had sinned against his father, his brother, his own soul, and against God. In one short hour he had made work for a lifelong repentance. This scene was vivid before him in afteryears, when the wicked course of his sons oppressed his soul. - {PP 180.3}

6. When Esau, coming home one day faint and weary from the chase, asked for the food that Jacob was preparing, the latter, with whom one thought was ever uppermost, seized upon his advantage, and offered to satisfy his brother's hunger at the price of the birthright. "Behold, I am at the point to die," cried the reckless, self-indulgent hunter, "and what profit shall this birthright do to me?" And for a dish of red pottage he parted with his birthright, and confirmed the transaction by an oath. A short time at most would have secured him food in his father's

tents, but to satisfy the desire of the moment he carelessly bartered the glorious heritage that God Himself had promised to his fathers. His whole interest was in the present. He was ready to sacrifice the heavenly to the earthly, to exchange a future good for a momentary indulgence. – {PP 179.1}

“Thus Esau despised his birthright.” In disposing of it he felt a sense of relief. Now his way was unobstructed; he could do as he liked. For this wild pleasure, miscalled freedom, how many are still selling their birthright to an inheritance pure and undefiled, eternal in the heavens! – {PP 179.2}

Ever subject to mere outward and earthly attractions, Esau took two wives of the daughters of Heth. They were worshipers of false gods, and their idolatry was a bitter grief to Isaac and Rebekah. Esau had violated one of the conditions of the covenant, which forbade intermarriage between the chosen people and the heathen; yet Isaac was still unshaken in his determination to bestow upon him the birthright. The reasoning of Rebekah, Jacob’s strong desire for the blessing, and Esau’s indifference to its obligations had no effect to change the father’s purpose. – {PP 179.3}

10 Jesus' Mission

LESSON 10

ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapter 10.

Hymns:

1. Immortal, Invisible God Only Wise 21
2. To God Be the Glory 341

MEMORY VERSE:

John 17:4

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

QUESTIONS

1. What was Jesus' mission when he came into the world? - **John 17:4, 6; see note 1.**

2. Additionally, what principle impelled Christ to come into the world? **Philippians 2:3-8.** What feeling was there in Christ? **Answer with verse 3.** Explain. To these concepts, what does John 15:13 add? **Compare and contrast with the cause of the fall of Lucifer and man, reviewing the questions in lesson 2.**

3. What is the glory and name of God? - **Exodus 33:18, 19; 34:5-7; see note 2.**

4. Was Jesus alone in his mission? - **John 8:29; John 16:32; see note 3.**

5. Who did the works in Jesus? - **John 14:10**

6. How much security did Jesus have of his Father's presence and care? - **Luke 4:29, 30; John 8:59; Matthew 8:24**

7. Where did such confidence come from? - **Matthew 3:17; see note 4.**

8. Do these words appear anywhere else in Scripture? What promises accompany them? - **Isaiah 42:1-9; Isaiah 50:4-9**

9. How long was Jesus tempted in the desert after his baptism? - **Mark 1:13**

10. How did Satan tempt Jesus? - **Matthew 4:3, 6**

11. What was Jesus' response? How was his Father's word his protection against the enemy? - **Matthew 4:4; see note 5.**

12. Did temptation change throughout Jesus' ministry? - **Matthew 27:39-44; Luke 23:39**

13. Did Jesus trust the Word of his Father? What did Jesus' last words on the cross

will show mercy on whom I will show mercy." The glory of God—His character—was then revealed: "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 33:18, 19; 34:6, 7). - {AG 322.2}

This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly he beheld the character of God; constantly He revealed this character to the world. - {AG 322.3}

Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: "The glory [character] which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22, 23). - {AG 322.4}

3. Then talk of the promises; talk of Jesus' willingness to bless. He does not forget us for one brief moment. When, notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy. Of Himself Christ said: "I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:28, 29. - {MH 488.3}

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. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us. - {MH 488.4}

4. When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God. - {DA 336.1}

5. Though he appears as an angel of light, these first words betray his character.

"If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. "If Thou be the Son of God." The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? He insinuates that God never meant His Son to be in such a state as this. "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread. - {DA 118.3}

The words from heaven, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17), were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to cause Him to doubt that word. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken. - {DA 119.1}

6. Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. - {DA 756.2}

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor. - {DA 756.3}

7. We dishonor God when we show we do not trust Him after He has given us such wondrous evidences of His great love in giving His only-begotten Son Jesus to die, our sacrifice, that we may believe in Him, rest our hopes in Him, and trust in

His Word without a question or doubt. - {2SM 242.3}

Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along, singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence. - {2SM 242.4}

11

The Value of the Cross

LESSON 11



ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapter 11.

Hymns:

- 1. For God so Loved Us 78
- 2. How Great Thou Art 86

MEMORY VERSE:

1 Corinthians 1:18

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.



QUESTIONS



1. Review question 1 and 2 from the previous lesson.

2. What is the greatest manifestation of God's love for man? - **John 3:16; 1 John 4:9; see note 1.**

3. ¿What happened on the cross according to the following prophetic verse? - **Isaiah 53:6**

4. What did our sin do to Jesus on the cross? - **Isaiah 53:5; see note 2.**

5. How did Jesus feel when He bore sin? Why? - **Matthew 27:46; Psalms 22:1; Isaiah 59:2; see note 3.**

6. As a result of the weight of sin, what happened to Jesus? - **Psalms 40:12; Psalms 69:20; Psalms 22:14; see note 4.**

7. Compare the wages of sin manifested on the cross with the serpent's declaration: "You shall not die."

8. What action did God perform at the crucifixion of Jesus? - **Romans 8:32; John 3:16; Romans 4:25; Luke 24:7; See note 5.**

9. Into whose hands did God give him over? - **Mark 14:41; Luke 22:53; see note 6.**

10. What does the cross reveal to us about God's suffering in having to give up a son? - **Hosea 11:1, 8.**

11. How is the experience of the Father described in relation to what His Son experienced? **Compare Psalms 18:6-11 with Matthew 27:45-54; see note 7.**

12. How can we see typified in the following verse the risk Christ took in coming to this world to save the rebellious children of God? - **Esther 4:16. Compare with note 8.**

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus." - {SC 14.1}

2. But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered "with a loud voice" (Matthew 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world. - {DA 772.2}

3. It was to redeem us that Jesus lived and suffered and died. He became "a Man of Sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God. - {SC 13.1}

4. In yielding up His precious life, Christ was not upheld by triumphant joy. His heart was rent with anguish and oppressed with gloom. But it was not the fear or the pain of death that caused His suffering. It was the crushing weight of the sin of the world, a sense of separation from His Father's love. This was what broke the Saviour's heart, and brought His death so soon. - {SJ 145.1}

Christ felt the woe that sinners will feel when they awake to realize the burden of their guilt, to know that they have forever separated themselves from the joy and peace of Heaven. - {SJ 145.2}

5. The Lord will work with their efforts; for the youth are the purchase of the blood of the only-begotten Son of God. The Lord loved these youth, and gave Jesus to die, that "whosoever believeth in Him should not perish, but have everlasting life." - {CSW 11.2}

6. At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would

bear iniquity and scorn, and but few would receive Him as the Son of God. Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, humble himself as a man, become acquainted by His own experience with the various temptations with which man would be beset, that He might know how to succor those who should be tempted; and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man. - {SR 43.1}

7. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.... Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.... - {AG 188.3}

8. Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss. Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. - {DA 131.2}

9. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me. - {DA 57.1}

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}

10. The casting down of Satan as an accuser of the brethren in Heaven was accomplished by the great work of Christ in giving up his life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice his life for him. Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in his image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition. - {3SP 194.2}

12 From Darkness to Light

LESSON 12



ADDITIONAL READING:

Companion Book:

Identity Wars by Adrian Ebens, chapters 12 and 13.

Hymns:

1. Take my Life and Let it Be 330
2. O Worship the Lord 6

MEMORY VERSE:

1 Peter 1:18-20

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you...



QUESTIONS

1. From what are we delivered and rescued through the sacrifice of God and His Son on the cross? - **Matthew 1:21; John 1:29; Titus 2:14**

2. What does it mean to be freed from sin? From what power are we delivered? - **Colossians 1:12-14; see note 1.**

3. What is Satan's kingdom called? - **Hebrews 2:14, 15; see note 2.**

4. What other names are assigned to Satan in relation to his kingdom? - **John 12:31; 2 Corinthians 4:4**

5. What is the territory of his domain? - **Matthew 4:8, 9**

6. What are the 3 characteristics of the kingdom of this world according to the following verse? - **1 John 2:16**

7. Compare the characteristics of the world according to **1 John 2:16** with the account of the fall in **Genesis 3:1-6** and examine how the same principles of the kingdom of this world are seen in Eve.

8. Can we see those principles of the world in our life? **See note 3.**

9. Living under the principles of the world, what does it do to us? **Titus 3:3; 2 Peter 2:19**. Explain how the lies and principles of Satan's kingdom put man in this condition.

10. Similarly as we were all children once (except for Adam and Eve), were we all under these Satanic worldly principles? **Galatians 4:3**. How does God break us free from it? **Galatians 4:4-7**

11. What does the cross reveal according to this prophecy? - **Luke 2:34, 35** In addition to revealing the heart of God and His Son, what other hearts does the cross reveal? Explain. **See note 4.**

12. What 3 works does the promised Comforter do? In what order?. - **John 16:8**

13. What does conviction of sin entail? What does the conviction of righteousness imply? What does conviction of judgment entail? - **John 16:9-11**. Look up definitions in the Bible for sin, righteousness, and judgment.

14. Once we are convinced of sin, righteousness and judgment, what happens to Satan? - **John 16:11, John 12:31; John 14:30, 31**. What does it mean for Satan to be cast out and for him to have nothing in us? - **Luke 10:18; 1 John 3:5-10; Revelation 12:9-11; see note 5**.

15. When we receive the Holy Spirit, what happens to our identity? What do we become aware of? **Galatians 4:6-7; Romans 8:12-17**. Explain the process of how man (Adam and Eve, and us) lost his identity and value, and how God restores it to him.

16. What conversion does the Gospel achieve in those who believe it? From where to where are they moved? - **Acts 26:18; Isaiah 42:7; 1 Peter 2:9, 25; see note 6**.

fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself. – {DA 57.3}

5. Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome, and they sin against God with their lips, talking discouragement and doubt instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me" (John 14:30). What does this mean? It means that the prince of evil could find no vantage ground in Christ for his temptation. And so it may be with us.... – {TMK 279.3}

6. But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24:14. His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, "Here am I; send me" (Isaiah 6:8), to open blind eyes, to turn men "from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified" (Acts 26:18)—they alone pray in sincerity, "Thy kingdom come." – {MB 108.3}

13

Babylon's Fall

LESSON 13

ADDITIONAL READING:

Companion Book

Identity Wars by Adrian Ebens, chapters 14-17.

Hymns:

- 1. Rejoice the Lord is King 221
- 2. Nearer my God to Thee 473

MEMORY VERSE:

Jeremiah 32:40

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

QUESTIONS //

1. What is the message of the second angel of Revelation 14? – **Revelation 14:8**

2. What is the reason for the fall of Babylon? – **Revelation 14:8**

3. What precedes the announcement of the fall of Babylon? – **Revelation 14:6, 7; 18:1, 2**

4. What other reasons are given for its fall? – **Revelation 18:3**

5. What call is made to those in Babylon? What is the purpose of leaving it? Could it be that when we participate in the same sins it is evident that we have not left Babylon? – **Revelation 18:4; compare with 14:9-12**

6. Describe the order of events in **Revelation 18:1-4**.

7. Having understood the principles of Satan's kingdom and having identified them with its foundation and culmination, and that the fall of Satan implies his unmasking, judgment, and expulsion from our lives as king so that he has nothing in us, what then does Babylon's fall in our lives mean? And what does it mean to get out of Babylon? - **Revelation 14:6-12; 18:1-4; See lessons 8 and 12.**

8. Can Babylon fall without first the angel of Revelation 18 illuminating the world with the glory of God? Can we leave Babylon without it falling first? Compare this order with that of the three angels' messages in **Revelation 14:6-12**.

9. Under what context is the fall of Babylon and the departure from it announced? Is this a message of condemnation and mockery, or one of joy of freedom from idolatry and slavery to sin? **Isaiah 21:9; Jeremiah 50:2, 8; Jeremiah 51:6, 45; Zechariah 2:6, 7; Isaiah 48:20; Psalms 126:1-6. See notes 1 and 2.**

10. At this point in the study, define idolatry. Explain the connection between the principles of Satan's kingdom and idolatry. Do it first in the context of Adam and Eve and their fall, and then in our current context.

Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7. - {PK 714.2}

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan. - {PK 715.1}

2. To God's people the captivity of Satan will bring gladness and rejoicing. Says the prophet: "It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon [here representing Satan], and say, How hath the oppressor ceased! ... Jehovah hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained." Verses 3-6, R.V. - {GC 660.3}



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