



2025 God's Love and Justice Lesson 11 What More Could I Have Done?

by Tim Jennings (announcements last page)

SABBATH

What do you think of the title, Jesus asking, "What More Could I Have Done?"

Can you imagine Jesus asking this of every lost person? What about to Satan?

What is the answer? Nothing! There is nothing more that Jesus could have done and that is the point.

Consider how this author expresses how God could do no more than He has done through Christ to save everyone and that if anyone is lost it is not because of some deficiency in God:

- The gift of God to man is beyond all computation. **Nothing was withheld. God would not permit it to be said that He could have done more** or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. God's Amazing Grace p. 176, emphasis mine.
- The Father gave **all His divine resources** into the hands of Christ in order that the **richest blessings of heaven** might be poured out upon a fallen race. **God could not express greater love** than He has expressed in giving the Son of His bosom to this world. This **gift was given to man** to convince him that **God had left nothing undone that He could do, that there is nothing held in reserve, but that all heaven has been poured out** in one vast gift... He is the costly sacrifice that has been given for the reconciliation of man. The universe of heaven, the worlds unfallen, the fallen world, and the confederacy of evil **cannot say that God could do more for the salvation of man than He has done. Never can His gift be surpassed, never can He display a richer depth of love.** Calvary represents His crowning work. It is man's part to respond to His great love, by appropriating the great salvation the blessing of the Lord has made it possible for man to obtain. We are to show our appreciation of the wonderful gift of God by **becoming partakers of the divine nature**, having escaped the corruption that is in the world through lust. We are to show our gratitude to God by becoming a coworker with Jesus Christ, **by representing His character to the world....** Lift Him Up p. 232, emphasis mine.

Will Jesus ask, "What More Could I Have Done?" Not as an inquiry for Himself, but perhaps as a rhetorical question so that everyone else will recognize that there was, in fact, nothing more He could have done.

Read the first two paragraphs,

- Some years ago, an insightful children’s story was printed in Guide magazine. The story focuses on a boy named Denis, an orphan living as a foster child with a family in medieval times. Denis passionately hates the king of his land because, when his parents were sick, the king’s soldiers carried him away, and he never saw them again. Only later did he learn that the king separated them in order to spare the living all the horrors of the Black Plague. The truth about the king sets Denis free from the hatred that he had harbored almost his entire life. The king had always, and in every case, acted out of love for his people.

Many people today view God somewhat like Denis viewed the king. The evil they have witnessed or experienced brings them to hate or dismiss God. Where is God when there is suffering? If God is good, why is there so much evil? The cosmic conflict sheds light on this crucial issue, but many questions remain. Yet, when all our attempts at answers fail to satisfy, we can look to Jesus on the cross and see in Him that God can be trusted, even with all the questions that remain unanswered for now. *Adult SS Guide 1st Q 2025*, God’s Love and Justice p. 84.

Have you ever been confronted with people who are like Denis, something bad has happened and they view it as coming from God and thus their love and trust for God is undermined, in fact they may distrust and hate God?

Any examples?

I have had many patients who were raised in church-going homes, (you notice I didn’t say Christian homes), in which the parents were anything but like Jesus, in which the parents were in various ways unreliable, inconsistent, unpredictable, some were overtly abusive—and in particularly around things that were deemed to be religious in nature. Others were leaders in the church and kept up an “perfect” public appearance but were cruel at home and taught the children it was all about the public appearance, not the quality of the character. Others were cheating on their spouse while preaching from the pulpit and so on.

And when this happens, is it the fault of the children that they come to think about God in false and distorted ways?

And how do we help people like this? It depends on who we are to them and when we encounter them.

- We can always model Christlikeness in our own lives
- Children in such homes can be positively impacted by the consistent, kind, and Christlike love to them and for them from others in their environment.
- As adults they must learn to differentiate who God is in Jesus from whom they learned God to be from their parents.

Often such individuals have had their ability to trust compromised by being hurt and betrayed by parents and thus they fear trusting again. This needs to be worked through—and every case is different in exactly what is needed for them to resolve. But we must be consistent in both love and truth. And sadly, sometimes Christians can be duped into perpetuating harm by over-empathy and allowing

compassion to collude with pathology and not, in love, setting and keeping healthy boundaries, which is part of helping such individuals learn that others can be trusted.

What about after a death in the family and a well-meaning Christian, even a pastor, says to the grieving family, “Jesus took your mommy/daddy to be with Him”? Could this be misconstrued to suggest God killed their loved one?

Or worse, after the death of a loved one a, perhaps not so well-meaning, Christian said to the grieving family, “What sin did your child not confess that God didn’t protect them from that accident?”

Are there any Bible examples of God acting like the king in the story, doing something to protect, but people haven’t understood all the factors and believes God is harming?

From the Bible, I think many of the stories get told in this false light, like:

- The Flood
- Sodom
- The 10 plagues on Egypt
- Korah and the other rebels
- No rain for 3.5 years during Elijah’s time
- The 70 year captivity

Could all of these be viewed by some as God being the enemy, God bringing punishment for sin, God threatening and coercing, God causing the harm? But what is the truth? How do we understand God’s actions through history in their true light that always glorifies God in His true character of love as Jesus revealed?

And what about this text?

- Surely he took up our infirmities and carried our sorrows, **yet we considered him stricken by God, smitten by him, and afflicted.** Isaiah 53:4, NIV84.

Is it taught by some that God killed Jesus as our substitutionary Savior for justice sake? But God warned this would be a misunderstanding.

The lesson rightly suggests the Great Controversy perspective helps, setting things in the larger view than just the immediate circumstance or even the salvation of humans alone. But it is more than that, it is a comprehension of the nature of the war, that the war is not over might and power but over methods, principles, and who we love and trust. It is truth, love, freedom, and trust in God warring against lies, fear, selfishness and rebellion.

This type of war is waged in hearts and minds and cannot be won by physical might and power. Understanding this, then, we must inquire, if God cannot win by might and power as Zechariah 4:6 tells us, then why did God use so much might and power throughout human history?

Because humanity, in Adam and Eve, did not make an informed choice like Lucifer did in heaven. Adam and Eve were tricked, deceived, duped, but because of how God's design laws work, their choice to distrust God and rebel in action against Him, even though done from deception, still changed them, infecting them with fear and selfishness. Thus, there was hope for them in the truth about God displacing the lies and restoring to trust healing them from the damage to their heart, mind, and character that sin has done.

The point being that because they were deceived they, and many of their offspring, were savable if God's truth and love could be presented to them and a remedy that actually fixes the damages is provided. But in order to do that Satan and his forces must be restrained. So, God used power at times to restrain evil forces from destroying redeemable but deceived people in order to allow those people to make their own freewill choice and to simultaneously keep open the avenue for Jesus to be our Remedy.

God cannot win by might and power, only by truth, love, and freedom. But God can use might and power to restrain satanic forces that take away freedom and establish a free environment for people to make their own choice. This is what God has done through history.

Consider this historical quotation, do you agree?

- But even as a sinner, man was in a different position from that of Satan. **Lucifer in heaven had sinned in the light of God's glory.** To him as to no other created being was given a revelation of God's love. **Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final.** There was no more that God could do to save him. **But man was deceived; his mind was darkened by Satan's sophistry.** The height and depth of the love of God he did not know. For him there was **hope in a knowledge of God's love.** By beholding His character he might be drawn back to God. *The Desire of Ages* 761, emphasis mine.

What is described? Do you hear anything in this description about man's hope being in a blood payment made to God by Jesus to pay our legal sin debt? What is the basis of our hope? God's character of love being revealed, understood, and experienced which wins us to trust Him and in that trust we open our hearts to be reborn, recreated, renewed by the life of Christ.

Why was there hope for man to be redeemed from sin, but not for Lucifer?

Is it that God and Jesus loved humans more than angels and Jesus wouldn't die for angels? No, for the Bible tells us,

- For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Colossians 1:19-20 NIV84.

The death of Christ was for the benefit of the heavenly beings as well, but Christ's death couldn't benefit Satan, why not?

Because Lucifer understood God's character, understood God's love, goodness, mercy, and chose to reject it and seek selfishness and pride instead. There was no reserve of truth about God left, any further revelations of love to those who have chosen to reject it, after truly understanding it, is seen as weakness, and met with disgust, not rejoicing.

And our understanding of why this paragraph is true and why God cannot win by might and power requires that we understand design law, reality, how hearts and minds operate, how love and truth work against lies and fear and selfishness, and the circumstances of the events in question in the knowledge of the true condition of humanity after Adam's fall and the need of Jesus as our Savior.

SUNDAY

The lesson directs us to John 18:37, but let's start with verse 36:

- Jesus said, "**My kingdom is not of this world.** If it were, my servants would **fight** to prevent my arrest by the Jews. But now **my kingdom is from another place.**"

"You are a king, then!" said Pilate.

Jesus answered, "You are right in saying **I am a king.** In fact, for **this reason I was born,** and for this I came into the world, **to testify to the truth. Everyone on the side of truth listens to me.**" John 18:36-37 NIV84, emphasis mine.

What do these verses tell us?

What does it mean that Jesus' kingdom is not of this world?

- Did He say that "My kingdom is not of this world, except for the nation of Israel, Israel, with the Levitical laws set up by Me through Moses, is my kingdom"?
- Did He say "My kingdom is not of this world today, but one day about 1700 years from now, a nation will arise that will be a city on a hill of religious and civil liberty and that nation will be my kingdom"?
- What is meant by kingdom—Christ's is not of this world, but He claims a kingdom from another place—What is meant by "kingdom"?
- What did Jesus mean by the following, and does it shed light on what Jesus' kingdom is?
 - "The kingdom of God does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' **because the kingdom of God is within you.**" Luke 17:20-21 NIV84, emphasis mine.
- What kind of kingdom is this?

- Does it operate upon laws? In the New Covenant God writes His laws on our hearts and minds—what does this mean?
- Where are the laws of the kingdoms of this world written? How are the laws of the kingdoms of this world enforced?
- What is the enforcing power of the laws that are written upon the hearts and minds? Is it not the law of love, the love of Christ compels us?
- What happens if one violates God’s law of love—is there punishment? From where does the punishment come? See Gal. 6:8. Do any types of external legal rulings or pardons change that punishment, why or why not?
- What does change that punishment? Being reborn, dying to the old life of fear and selfishness and being recreated in harmony with God and His law of love, i.e., having it written upon the heart—being restored to spiritual health.
- And how does one partake of the love of Christ? Is it not by the Holy Spirit dwelling within? Notice what Paul wrote:
- So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. **But if you are led by the Spirit, you are not under law.** Galatians 5:16-18 NIV84, emphasis mine.

What does this mean? It means that if we have not been reborn with hearts that love and trust God, then we are still operating on the carnal motives of fear and selfishness. Those who operate upon the me-first principle of survival of the fittest need external laws, imposed laws, that set rules for behavior: don’t do this, don’t do that, with threats of punishment and external enforcement. But those who have been reborn with hearts that love, that have God’s living law of love written into them, no longer need a written law to tell them not to murder, steal, bear false witness, commit adultery, or any other violation of God’s design laws, because they recoil at the idea of it.

God’s kingdom is not a kingdom of imposed laws, external rules, inflicted punishments, penal/legal systems of judicial oversight, that method is only for those who have not been reborn to love and trust. That is Satan’s kingdom, the kingdoms of this world that all operate upon imposed laws with coercive enforcement. God’s kingdom is the kingdom of truth, love, and freedom and that operates within the hearts and minds of people.

And Jesus makes it clear, if His kingdom were like the kingdoms of this world, then His followers would fight, would use the methods of power over, would seek to force their way upon others and even kill those who won’t submit to their authority. And sadly, almost the entire Christian world teaches that God’s government works just like this and in the end, they teach that God will use power to inflict punishment and death.

But Jesus said His kingdom is from another place and that it is the kingdom of truth and love, and that He was born into the world to make this difference clear and restore humankind back into harmony

with His kingdom by living the truth. And all who love the truth will accept, embrace, internalize, and follow Jesus for He is the truth.

Jesus defeated Satan in conflict—how?

- Jesus always chose truth, love, and freedom in governance of self. He did this as a human being, using only human abilities and not accessing His own divine abilities. And as a human He won by always choosing to trust His Father and live in harmony with God's design laws that life is built to operate upon.
- Jesus first defeated Satan in His humanity, as the second Adam, confronted Satan and overcame Satan where Adam failed and as the second Adam He redeemed, reclaimed, the human species from sin and restored the human species to sinless perfection and perfect unity with God.
- Jesus also defeated Satan's power of death by revealing the truth and destroying the lies that when believed cause people to distrust God and prevent people from knowing God. See John 17:3; Hebrews 2:14
- Jesus also defeated Satan's war against the heavenly beings by revealing the truth about God not only in His verbal teachings, but more importantly in His loving sacrificial choices. All the universe knows that Jesus is fully God and that if we have seen Jesus we have seen the Father and that though Jesus had all power, Jesus never, for an instance, used power to protect self, but would rather allow creatures to torture and kill Him than use power to take away their freedom—even their freedom to do injustice. Jesus proved God is totally trustworthy will all power.
- But God leaving people free to do injustice does not leave them free from the consequences of those choices because those consequences are the results of God's design laws that govern the operations of our beings. When a person chooses to reject truth and love and embrace lies, fear, selfishness, they change themselves, sear their conscience, warp their character, harden their heart. They are free to make such choices, God doesn't use power to stop them, but they are not free of the results of those choices and the result of those choices, if not healed by God through their choice to repent and surrender, is eternal death.

Do we understand what God has done for us? It is incredible.

MONDAY

The lesson focuses on God being just and the justifier of sinners, what do you understand the idea of God being just and the justifier to mean?

Does the law lens one holds impact the way we understand justice and justification?

What do people conclude justice is if they believe God's law functions like human law, imposed rules that require legal enforcement through inflicted punishments? It is punishment, which in this case is death, which is taught as being inflicted by God for sin. And then justification is what? The legal

declaration of pardon for those who claim the legal blood payment of Jesus' death to their account in heaven.

It is really sad, because so many good-hearted people have been led to believe in a system of theology that has no power to save and heal, a legal adjustment in books in a faraway place in the universe while their hearts and minds remain just as sick and diseased in sin as ever.

But when we return to design law we realize that justification is putting right what is not right and in this case it is humanity itself. Humanity, in heart, in mind, in character is not right with God. Our natural state is enmity to God. And thus God sent Jesus to become a real human in order to restore the species human back into perfect unity with Him. To set humanity right in reality. God accomplished this in Jesus, who became a real human being, descended from Adam and in His humanity He was tempted in all points like we are yet without sin. So in Jesus, God perfected humanity, He took humanity broken, damaged, sin-infected and cleansed and restored humanity; He set humanity right with Himself by His own work in the person of Jesus Christ. Simultaneously, He also provided the remedy to all humans that through faith, trust in Jesus, we can be reborn with new hearts and right spirits, we can have our hearts and minds set right with Jesus as individuals as we partake of the divine nature.

In this process of being restored, set right, justified or made right, Abraham is our model. Abraham's natural heart, like every other human being descended from Adam, was enmity to God. But Abraham experienced a change of heart where he trusted God. And only after Abraham's heart was changed from distrust to trust, did God recognize or account that Abraham was justified or set right because. In fact, Abraham was set right with God; Abraham's heart was no longer enmity but right and just in that Abraham trusted God.

This is reality, the penal legal system if fantasy. But sadly, many of the legal ideas get translated into the language by the translators, and this is done with all integrity and honesty as the words for righteousness and justice in the Greek are the same. But let's consider these verses from the NIV and then the REM:

The lesson asks us to read Romans 3:23-26, but let's start in verse 21:

- But now a **righteousness** from God, apart from **law**, has been made known, to which the Law and the Prophets testify. This **righteousness** from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are **justified** freely by his grace through the redemption that came by Christ Jesus. God presented him as a **sacrifice of atonement**, through faith in his **blood**. He did this to demonstrate his **justice**, because in his forbearance he had left the sins committed beforehand **unpunished**—he did it to demonstrate his **justice** at the present time, so as to be **just** and the one who **justifies** those who have faith in Jesus. Romans 3:21-26 NIV84.

Thoughts about this? The Greek for righteousness and justice are the same, but do you see how righteousness and justice sound differently? When we think through the human law lens then

righteousness means something like right legal standing and justice is the right inflicted punishment, and justify is to declare legally right those who have claimed the legal payment made by the blood of Jesus.

But that explanation is fiction and is based on a false premise that God's law functions like human law. When we return to design law, we realize that righteous is about our heart and mind, our state of being, and God restored righteousness, His living law, into humanity through the life and work of Jesus and through that sacrifice God is able to then set us right with Himself, thus He is right to do so and the one who sets us right through Christ. This is how I paraphrased those verses:

- But now God has revealed a healthy state of being — a character that is right and perfect in every way — that did not come from the written code, but is exactly what the Scriptures and the Ten Commandments were pointing your minds toward. This perfect state of being comes from Christ and is created within us by God when we place our trust in him. Our trust in him is established by the evidence given through Jesus Christ of his supreme trustworthiness. There is no difference among any ethnic groups, for all humanity is infected with the same disease — of distrust, fear and selfishness — and is deformed in character and falls far short of God's glorious ideal for humanity. Yet all who are willing are healed freely by God's gracious Remedy which has been provided by Jesus Christ. God presented Jesus as the way and the means of restoration. Now, through the trust established by the evidence of God's character revealed when Christ died, we may partake of the Remedy procured by Christ. God did this to demonstrate that he is right and good — because in his forbearance he suspended, for a time, the ultimate consequence of us being out of harmony with his design for life — yet he has been falsely accused of being unfair. He did it to demonstrate at the present time how right and good he is, so that he would also be seen as being right when he heals those who trust in Jesus.

Romans 3:21-26 REM

TUESDAY

The lesson asks us to read Isaiah 5:1-5:

- I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit. “Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. Isaiah 5:1-5 NIV84.

What lessons do we draw from these verses?

Who is being referred to by the vineyard? The Israelites to be sure are directly being spoken about and spoken to by God through the prophet Isaiah. But is this applicable *only* to the genetic descendants of Abraham, Isaac, and Jacob, or do those historical people stand as representatives in OT of all the people God has called?

Have God's love and blessings only been for Israel throughout history, or has He demonstrated His grace, mercy, love, and active interventions to bring salvation to all human beings?

- God promised the Messiah in Genesis 3:15, was that promise only for the Jews or for all humanity?
- Is the promise of John 3:16 only for the Jews or for all humanity?
- Was God interested in saving only the Jews at the time of the Exodus, or the Egyptians also? Weren't the plagues demonstrations and evidence for the Egyptians as well as the Hebrews? And didn't a mixed multitude leave to follow Yahweh?
- Did God invite all the peoples of the world to follow Him and weren't the Jews to be a kingdom of priests to evangelize the world?
- Didn't God send Jonah to Nineveh?
- Didn't Elisha witness Naaman?
- Didn't God intervene from heaven to bring Nebuchadnezzar to repentance?

So we must conclude that the vineyard represents all the peoples whom God has called to bear His fruit, and that ancient Israel were called to a special mission but not exclusive salvation, and so are represented by the vineyard.

What do the good grapes represent? Fruit of the Spirit, a mature character that is like Jesus.

What does the Watchtower represent—the system of instructions God gave through Moses, including the sanctuary and sacrificial system to educate and teach.

What is the outcome of this parable when the vineyard doesn't produce fruit? What does God do? He stops protecting them and lets them go to reap what they have chosen. And what happens when people deviate from God's design laws and He no longer actively seeks to protect them and lead them back to health and healing? Destruction!

And is this parable only for the Jews or is this parable for all humanity, that if any people reject God's love, truth, mercy, grace, and insist on going their own way, God will respect their freedom and eventually stop holding back the results of their rebellion and let them go and they will reap what they have sown into their own lives.

Now let's read the last paragraph, which highlights an important aspect of this passage:

- Isaiah 5:3 shifts to God Himself speaking, inviting people to “judge” between Him and His vineyard. And, in Isaiah 5:4, God Himself sets forth the all-important question: “ ‘What more could have been done to My vineyard that I have not done in it? Why then, when I expected it

to bring forth good grapes, did it bring forth wild grapes?’ ” (NKJV). What more could He do? How fascinating that He even asks others to judge what He has done. *Adult SS Guide 1st Q 2025*, God’s Love and Justice p. 87.

Who is doing the judging? We are! What does this mean? How is it that we are to judge God? Is this a legal tribunal? No! it is how reality works, we are assessing evidence, truth, facts, and concluding, judging for ourselves who is telling the truth, God or Satan, who is trustworthy, who do we believe, who do we judge to be reliable, who will we choose to align with and whose methods do we judge to be right, holy, just, and good, the methods of truth, love, freedom, or imposed rules with inflicted punishments?

Paul wrote in Romans 3:4:

- God be true but every man a liar. As it is written: “That You may be justified in Your words, And may overcome **when You are judged.**” Romans 3:4 NKJV, emphasis mine.

Why is it a necessity that we judge God? What is the Great Controversy over? God’s trustworthiness. Satan is the father of lies and his lies are about God, thus every person must decide, what do they believe about God? And our beliefs about God have a direct impact upon us, changing us, this is the law of worship, by beholding we are changed.

So God is calling on people throughout human history to make a right judgment about God, to stop judging God to be like Satan, a dictator who makes up rules and inflicts penalties.

This is the message of the 3 angels, do you recognize the message of the 3 angels is a message to stop judging God wrongly, the time has come for people to make a right judgment about God?

How do you explain these messages?

- Then I saw another angel flying in midair, and he had the **eternal gospel** to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because **the hour of his judgment has come. Worship him who made** the heavens, the earth, the sea and the springs of water.” Revelation 14:6-7 NIV84, emphasis mine
- A second angel followed and said, “Fallen! **Fallen is Babylon** the Great, which made all the nations drink the maddening wine of her adulteries.” Revelation 14:8 NIV84, emphasis mine
- A third angel followed them and said in a loud voice: “If anyone **worships** the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his **wrath**. He will be tormented with **burning sulfur** in the presence of the holy angels and of the Lamb. And the **smoke of their torment** rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.” This calls

for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus. Revelation 14:9-12 NIV84, emphasis mine

How do you explain these?

WEDNESDAY

The lesson asks us to read Jesus' parable of the landowner who planted a vineyard:

- “Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. When the harvest time approached, he sent his servants to the tenants to collect his fruit. “The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. ‘They will respect my son,’ he said. “But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let's kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him.” Matthew 21:33-39 NIV84.

What do we learn from this parable?

What does it mean “Come, let's kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him”?

Certainly, this represents the rejection of Jesus and His crucifixion by the Jews 2000 years ago, but is that all?

What about Christians who teach the following:

- Sin is breaking God's law and God's laws are His imposed rules
- God's justice requires that God give proper punishment for sin, someone has to die to pay the legal penalty.
- All of our righteousness is filthy rags, we can't die to pay or legal penalty
- Oh, Come, let's kill God's innocent and sinless Son and then offer God the blood of His sinless Son so He won't kill us. Then God will be happy with us as He sees the blood of His Son and we can receive our inheritance.

Is that any better than what the Jews did other than the Jews focused on earthly kingdoms and Christians who teach this focus on heavenly kingdoms but both are trying to get there through either killing and eliminating Jesus or killing Him and offering His blood to God?

THURSDAY

Read the last two paragraphs,

- In the end, God is vindicated at the cross and through the entire plan of redemption. In the pre-Advent judgment, God is vindicated before the onlooking universe.

Then, in the post-Advent judgment, during which the redeemed will even “judge angels” (1 Cor. 6:2, 3), God is vindicated, as the redeemed have been given the opportunity to review the records and see for themselves why God has acted as He has, and that all of God’s judgments have always and only been perfectly righteous and loving. Who among us doesn’t have a lot of questions that need answering? Before it’s all done, we will have those questions answered (see 1 Cor. 4:5). *Adult SS Guide 1st Q 2025*, God’s Love and Justice p. 89.

What is the pre-Advent judgment? Is it a legal process?

Do angels in heaven need it?

No doubt the angels need to see the truth revealed that answers all the questions about God and settle them in their loyalty to God, but wasn’t that settled for the angels at the cross when Jesus said,

- “Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.” John 12:31-32 NIV84.

Wasn’t this when the angels were solidified in their loyalty to God?

The commentary, *The Desire of Ages* states the following:

- Satan saw that his disguise was torn away. His administration was laid open **before the unfallen angels and before the heavenly universe**. He had **revealed himself as a murderer**. By shedding the blood of the Son of God, **he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted...** The **last link of sympathy** between Satan and the heavenly world was **broken**. *The Desire of Ages* p. 761, emphasis mine.

So, do the angels in heaven need this?

Some have suggested the angels in heaven need to investigate us in order to know, have confidence, be at peace that we will be good neighbors in heaven, that we will be save to live next door to. What do you think about this idea?

Is this really something the angels need, or is this an example of FOTAP, the fallacy of the assumed premise, and the premise is that God’s law is like human law and sin is recorded in record books, and the investigative judgment is going through legal books to determine who has had the proper legal payment?

Will angels actually wonder if the saved from Earth are safe to be in heaven or will it never be a question because it is a self-evidence manifestation of reality—only those who are healed, restored, recreated, i.e., safe, are able to enter heaven and stand in God’s presence?

What happens to the unrighteous when they are exposed to God’s life giving glory?

To sin wherever it is found our God is a consuming fire—and if a person has solidified into themselves fear, selfishness, rebelliousness, hate, villainy then when they experience infinite truth, love, grace, kindness they respond by running, by seeking the mountains to fall on them, they flee. God doesn’t do anything to them, they actively run away and don’t want to be in God’s presence. No, the angels don’t need to investigate us to know who is safe, it is self evident.

But, do we sinners need to investigate the evidence and decide whether God is safe, whether God is good, whether God is trustworthy? Yes, and that is what we have just examined of the 3 angels message a call for people to investigate and judge God to be exactly as Jesus revealed Him to be and then to surrender self to God in love and trust.

ANNOUNCEMENTS:

March 8, 2025 2-4 p.m. Spiritual Warfare: Angels, Demons, Quantum Mechanics and Your Brain: A Special Presentation by Dr. Jennings. Where, our ministry building. The event will be streamed live.

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