# Advance Bold Better Behind

Lesson 5, 1st Quarter January 27-31, 2025.

**Sabbath Afternoon January 25**

## Memory Text:

"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. KJV – Psalm 78:38

Often saw the mercy, the tenderness, and the love of God blending with his holiness, justice, and righteousness, in his dealings with his people. Often in him of whom it was had been shown, And looking beyond the confirmation of the great conflict, he beheld upon Zion "them that had gotten victory ... stand on the sea of glass, having the harps of God," and singing "the song of Moses" and the Lamb. Revelation 15:2, 3, AA 589.1

"The Saviour is presented before John as the symbol of the "Lion of the tribe of Judah" and the "Root of David" to show that the power of the Lion, the strength and courage of the conquerer, power and self-sacrificing love. The Lion of Judah, so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of fire that speaks terror and wrath to the transgressor of God's law is a token of light and mercy and deliverance to those who have kept his commandments. The arm strong to smite the rebellious will be strong to deliver the faithful. Everyone who is faithful will be saved. The wall and his angels with a great sound of a trumpet, and they shall gather together his elects from the four winds, from one end of heaven to the other." Matthew 24:31." AA 589.2

**Sunday, January 26**

## Grieved by Evil

Read Psalm 78. What does this passage convey about God's response to His people's repeated rebellion?

"From Kadesh the children of Israel had turned back into the wilderness; and the period of their desert sojourn being ended, they came, "even the whole congregation, into the desert of Zin, and abode in Kadesh; and Miriam died there, and was buried there."

"Here Miriam died and was buried. From that scene of rejoicing on the shores of the Red Sea, when Israel went forth with song and dance to celebrate Jehovah's triumph, to the wilderness of Zin, where she was laid in her grave, there was but a step. Her life was ended, and the sad tidings had reached her brother Aaron. Zin had departed from him like cup of bitterness. Would the next generation learn the lesson? PP 410.1

"For all this they sinned still, and believed not for His wondrous works.... When He slew them, then they sought Him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer." (Psalm 78:32-35). He they did not forget, but they did not remember aright. They did not see the end of God's dealings with them. Instead of being grieved by their waywardness, yet their hearts were not broken because they saw steadfast in His covenant. But he, being full of compassion, forgave their iniquity, and destroyed not; yea, many a time turned he his anger away, and did not stir up all his wrath. They were but fleers, a wind that passeth away, and cometh not again." Verses 37-39. PP 410.2

"Israel had been chastened, and God had spoken of their waywardness and rebellion against a good God. Through their disobedience, they were brought into the state that was the sure result of their own course of action. They repented under rebuke and chastisement, but fell again under temptation, self-indulgence, and self-gratification. 13LMs, MS 38, 1898, par. 22

"The history of the children of Israel, from their entrance into Egypt until their deliverance from bondage, is a record of God's dealings with a people who had forgotten Him and had turned from them an upon wages wrongs, and brought them unto Himself, that they should be under His supervision, and dwell under the shadow of the throne of the Most High. But they followed their own way, touching for doctrine the commandments of men. And when Jesus, the great General of the heavenly army, who had led them through the wilderness, came to His earth, they knew Him not. They had lost the knowledge of God, and had become so blinded that they could not discern the Lord of glory in His humble, unpretentious appearance. Notwithstanding that He did among them works that no other man had done or could do, they refused Him. They witnessed the miracles of the Saviour, yet they were blind to the evidence, a Witness of the mind image of God in man; yet they killed the Prince of life." 13LMs, AA 38, 1898, par. 23

**Monday, January 27**

## God is Slow to Anger

Consider the story of Jonah and reflect on Jonah's reaction to God's compassionate forgiveness of the people of Nineveh. What does this story tell us about God and about God? (See also Matt. 10:8.)

"The prophet Jonah proclaimed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" Verses 5-9. PK 270.3

"As king and nobles, with the common people, the high and the low, "repented at the preaching of Jonah," so the people of our day should be moved by the preaching of the prophecies of the last days. Those who have been blind to the prophecies of the last days should be moved at the sight that the Lord said that we would do unto them; and the dot is not." Jonah 3:10. Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and He was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through fulfillment of God and through beautiful pride. (For an account of the downfall of Assyria, see chapter 30.) PK 270.4

"When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's ongoing grace, but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet; jealous of his reputation, he lost sight of the infinitely precious soul for whom Christ had labored, suffered, and died. Jonah was a type of those who, having been entrusted with God's precious message, and who are very angry." Was not this my saying, "he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Jonah 4:1, 2." PK 271.1

**Tuesday, January 28**

## Righteous Indignation

Read Matthew 21:12, 13 and John 2:14, 15. What does Jesus' reaction to the way the ministers were using the temple and its worship activities tell us about God?

"These were the words he spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to his crucifixion, he said unto them, "It is written, My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." Mark 11:17. Christ was speaking to those who were in Christ's holiness and purpose to save sinners (see into the temple courts) of his saw swept over the scene, and he saw in it the dishonor of God and the oppression of his children. He saw the Jews, who had the charge of the blessing of the sheep, and the alienation between those who were leaving and selling. In the courts of God he saw the money-changers, the extortioners, the liars, the false witnesses, the cheats, the oppressors attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to him, they recognized the majesty of his presence. For the moment they were silent, and remembered that awed and terrified them. Who was he? — A Apostle Gabriel, the son of a carpenter who had spoken to them in the Hebrew tongue? Was he a man? Was he a man? Was he a man? Was he arranged before the judgment bar. RH August 27, 1895, par. 2

"Where was it that he was to be crucified upon that temple court consecrated to a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. The money-changers were exchanging the money of the Jews for money that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. The Jews had become so accustomed to the sight of the money-changers in the temple that they had lost the sense of shame. They had come to worship the Lord in the temple, the dead, the afflicted, were in suffering and distress because they longed to present an offering for their sins. But the priests were so penetrated by their covetousness and selfishness, it seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophecies say not in the future, look in not only the years, but the ages and the centuries, he saw the downfall of Jerusalem and the scattering of the Jews. He saw the desolation of the temple, and the sacrifice of Jerusalem and away the needy from their sight, and even forbid that the gospel should be proclaimed to the poor. In the temple courts were the priests clad in their temple garments for display, and to impress the minds of the people of God. The garments of Christ were transformed. He had the appearance of a youthful Galilean, and yet as he took up the scourge of small cords, and with the power of a Divine Being drove the money-changers from the temple, he was seen to be a man. Take these things hence." John 14:31, 2). The prophets attested to him in clearness and out the sheep and the oxen. The people looked upon him as though spellbound; for divinity flashed through his humanity, and gave glory, such as they had never beheld. Christ was of Christ, that they were convicted that he was clothed with the power of heaven. They had been in the presence of God, and they had felt the power of God. Christ was the Lord God who in the beginning was with God, and by him God them to go back. They said that a man having authority, had spoken out the word of the Lord, and they had felt the power of God." RH August 28, 1895, par. 3

"The Jews had expelled those who had sold oxen, the lamb, and said, "Take these things hence." He had not driven the doves out as he had the oxen and the sheep, and why?—Because they were in the hands of those who had the power to expel them. Christ was driven out from the temple, the suffering and the afflicted were left in the courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. The priests had the power to drive the poor from the temple courts, and they did so, and they had not the power to drive the money-changers and the sellers of the oxen and the sheep