

God's Love and Justice

What More Could I Have Done?

Lesson #11 for March 15, 2025

Scriptures: John 18:37; Romans 3:1-4,23-26; 5:8; Isaiah 45:1-4; 53:4; Matthew 21:33-39.

1. What more could God have done for mankind, especially His “followers,” through the ages?

[From the Bible study guide=BSG:] 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 Sabbath School Bible Study Guide** for Sabbath Afternoon, March 8.†§

2. The great controversy is over God’s character and government, that is, what type of Person God is. In this lesson, we will talk about two related issues: (1) How God has dealt with mankind and especially the children of Abraham as exemplified in the stories of the vineyard and its owner as recorded in Isaiah and the parable Jesus told as recorded in Matthew; and (2) The vindication of God’s character.
3. **In the end, the truth about God and the evil nature of Satan must each be demonstrated.** Through the generations, how has God dealt with people who have claimed to be His—the descendants of Abraham? What can this teach us about His love and care?

[BSG:] In amazing ways, God has manifested His love and righteousness amid the cosmic conflict. Yet, some might ask, ***Should God have done more than He has done to prevent and/or remove evil?*** We have seen a cosmic conflict framework that indicates that God has acted in order to respect the free will necessary for the maximal flourishing of love relationships between Him and humanity. Further, He has apparently acted within moral constraints, or rules of engagement, within the context of a cosmic dispute over His character, which can be settled only by the demonstration of His love [and the truth about Satan!].

Read Isaiah 5:1–4. Who is speaking in these verses? Whom is Isaiah speaking about? Whom do the vineyard and vineyard owner represent? What is the significance of the actions of the vineyard owner on behalf of the vineyard? What is the result?—*Adult Sabbath School Bible Study Guide** for Tuesday, March 11.†§

Isaiah 5:1-4: Listen while I sing you this song,
a song of **my friend and his vineyard:**

My friend had a vineyard
on a very fertile hill.

² He dug the soil and cleared it of stones;
he planted the finest vines.

He built a tower to guard them,
dug a pit for treading the grapes.

He waited for the grapes to ripen,
but every grape was sour.

³ So now my friend says, “You people who live in Jerusalem and Judah, judge between my vineyard and me. **4Is there anything I failed to do for it? Then why did it produce sour grapes and not the good grapes I expected?**”—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Isaiah 5:1-4). New York: American Bible Society [abbreviated as *Good News Bible*].^{†‡}

[BSG:] In these verses, Isaiah sings a song of his beloved, a vineyard. **The vineyard owner is God Himself, and the vineyard represents God’s people** (see, for example, *Isa. 1:8, Jer. 2:21*). But the implications here can also be expanded relative to God’s broader work in this world. According to these verses, **the vineyard owner (God) did everything that reasonably could be expected to ensure the flourishing of His vineyard.** The vineyard should have produced good grapes, but it produced only “wild grapes,” which other translations refer to as “worthless.” Indeed, the Hebrew wording here literally could be translated *stinkfruit*. God’s vineyard brings forth rotten grapes.—*Adult Sabbath School Bible Study Guide** for Tuesday, March 11.^{†‡§}

Isaiah 1:8: Jerusalem alone is left, a city under siege—as defenceless [*sic-Br*] as a guard’s hut in a vineyard or a shed in a cucumber field.—*Good News Bible.*†*

Jeremiah 2:21: I planted you like a choice vine
from the very best seed.

But look what you have become!

You are like a rotten, worthless vine.—*Good News Bible.**

4. But, we notice something else of interest developing.

[BSG:] 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 Sabbath School Bible Study Guide** for Tuesday, March 11.^{†‡§}

5. Jesus Himself picked up the idea about His people being grapes or a vineyard by telling what we read in Matthew 21:33-39.

Matthew 21:33-39: ³³ “Listen to another parable,” Jesus said. “There was once a landowner who planted a vineyard, put a fence around it, dug a hole for the

winepress, and built a watchtower. Then he let out the vineyard to tenants and went on a journey. ³⁴When the time came to gather the grapes, he sent his slaves to the tenants to receive his share of the harvest. ³⁵The tenants seized his slaves, beat one, killed another, and stoned another. ³⁶Again the man sent other slaves, more than the first time, and the tenants treated them the same way. ³⁷Last of all he sent his son to them. ‘Surely they will respect my son,’ he said. ³⁸But when the tenants saw the son, they said to themselves, ‘This is the owner’s son. Come on, let’s kill him, and we will get his property!’ ³⁹So they seized him, threw him out of the vineyard, and killed him.”—*Good News Bible*.*†

[BSG:] The first part of Christ’s parable quotes directly from the song of Isaiah 5 about the vineyard owner and His vineyard. Then, **Jesus adds**, the vineyard owner “ ‘leased’ ” His vineyard “ ‘to vinedressers and went into a far country’ ” (*Matt. 21:33, NKJV*). Yet, when the vineyard owner twice sent His servants (the prophets) to collect the produce, those renting His vineyard beat and killed His servants (*Matt. 21:34–36*). Finally, He sent His Son (Jesus), saying, “ ‘They will respect my son’ ” (*Matt. 21:37, NKJV*). But they murdered His Son, too, saying, “ ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him” (*Matt. 21:38, 39, NKJV*).

What more could He do? The Father loved us so much that He gave His beloved Son (*John 3:16*). If the cosmic conflict is of the kind suggested here, it could not be settled prematurely by exercise of divine power but required first a public demonstration of God’s character [and Satan’s character]. This demonstration has been set forth ultimately in the work of Christ (*Rom. 3:25, 26; Rom. 5:8*). What more could we ask than that God (in Christ) give Himself to die for us so that He might justify us without in any way compromising His justice and perfect love?

The cross event demonstrates that God has done everything that could be done to mitigate and eliminate evil, but without destroying the context for the flourishing of genuine love. If there had been any preferable avenue available to God, would He not have chosen it? While people suffer greatly in this cosmic conflict, God Himself suffers most of all. When we look at the Cross, we can, indeed, see what suffering and pain sin has brought to God Himself. Yet, so sacred was the freedom inherent in love that Christ was willing to endure this in our behalf.

Read Isaiah 53:4. Whose “griefs” and “sorrows” did Christ bear on the cross? What should this tell us about all that God has done for us and what salvation has cost Him?—*Adult Sabbath School Bible Study Guide** for Wednesday, March 12.†‡§

[BSG:] In the parable of the vineyard (*Matt. 21:33–41; see also Mark 12:1–12, Luke 20:9–19*), the justice of God is figuratively affirmed, and therefore acknowledged, by the audience. In the narrative sequence of the parable, Jesus presents a progression of reasonable decisions taken by the landowner of the vineyard, in response to the unreasonable attitudes of the vinedressers to whom he leased the vineyard. Because the landowner had gone to a far country, it was plausible for him to send servants to receive the fruit of the vineyard, close to vintage time. Absurd was the fact that the vinedressers

violently mistreated the servants twice and even killed one of them. Again, it was plausible for the landowner eventually to send his son, assuming that the vinedressers would show him respect. However, in an even more absurd reaction, the vinedressers insanely killed the son, as well, in order to steal his inheritance.—*Adult Teachers Sabbath School Bible Study Guide** 145-146.†§

6. What are God's intentions?

[BSG:] **We need to acknowledge God's loving intentions.** In Matthew 21:33–41, the audience acknowledges that the landowner had done everything he could before bringing judgment. Also, in Isaiah 5, God Himself points out that He had done everything that He could for His people. The question “ ‘What more could have been done to My vineyard that I have not done in it?’ ” is an appeal to the recognition of God's loving intentions and actions on behalf of His people (*Isa. 5:4, NKJV*)....

Jesus tells this parable in such a way that the audience is able to follow, and progressively acknowledge, the legitimacy of the landowner's actions, in contrast to the madness of the vinedressers. Jesus is even capable of taking the conclusion of the parable straight from the lips of the audience. He asks them, “ ‘Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?’ **They said to Him,** ‘He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons’ ” (*Matt. 21:40, 41, NKJV*).

Hence, the audience of the parable is able to conclude that nothing more could be done by the landowner. As they clearly recognize, he did everything he could to deal with the vinedressers in a proper way. Thus, he is deemed just in the eyes of the audience in the expected punishment of the evil vinedressers. Inasmuch as this parable is a figurative teaching about the justice of God, He is not only just, but He is perceived as such. This perception seems to be part of Jesus' intention, as we observe, from the interactive way in which He concludes the parable. This perception of justice in the eyes of the audience arises from a clear acknowledgment that the landowner had done everything he could to maintain a proper relationship with those acting wickedly, before having to destructively judge them.—*Adult Teachers Sabbath School Bible Study Guide** 145-147.†§

[BSG:] **Like the landowner of the parable, who had done everything he could to maintain a proper relationship with the vinedressers, the Beloved of the song did everything in his power to make the vineyard produce good grapes.** More specifically, he selected “a very fruitful hill” (*Isa. 5:1*), “dug it up and cleared out its stones,” “planted it with the choicest vine,” “built a tower in its midst,” and “made a winepress in it” (*Isa. 5:2, NKJV*). All these preparatory actions were nurtured by the positive expectation that the vineyard would “bring forth good grapes,” but unfortunately, “it brought forth wild grapes” (*Isa. 5:2, NKJV*). In concrete terms, God “looked for justice” among His people, but what He saw was oppression. He looked for “righteousness,” but what He heard was “a cry for help” (*Isa. 5:7, NKJV*).

While Jesus asks His audience to answer what would be the reasonable action of the landowner after everything he had done in the context of the parable,

God invites the people of Judah, in Isaiah, to “judge” between Him and His vineyard (*Isa. 5:3, NKJV*). **This judgment should take into account the following question: “ ‘What more could have been done to My vineyard that I have not done in it?’ ”** (*Isa. 5:4, NKJV*). This rhetorical question should lead to the conclusion that God had done everything He could for His people to produce “good fruits,” so to speak. Therefore, this question is, ultimately, an invitation to acknowledge all the loving intentions, actions, and expectations that God possesses on behalf of His people.—*Adult Teachers Sabbath School Bible Study Guide** 147-148.†‡§

7. In the stories of the vineyard, the Landowner did everything He could; God was righteous.

[BSG:] **We need to acknowledge God’s justice [righteousness].** We are invited to acknowledge that God is just. In the parable of the vineyard, the justice of God is figuratively affirmed and acknowledged by the audience. Jesus tells the parable in such a way that the audience would acknowledge the legitimacy of the landowner’s actions in contrast to the vinedressers. [The word often translated *justice* in the New Testament {*dikaionē*} is actually the word for *righteousness* and usually refers to God’s righteousness.]—*Adult Teachers Sabbath School Bible Study Guide** 145-146.†§

8. Do you agree with this from the Bible study guide?

[BSG:] According to Scripture, we, as feeble and limited creatures, are not in a position to judge God’s ways (*see God’s speech at the end of the book of Job, Job 38–42; see also Rom. 9:20*). At the same time, we are invited to acknowledge that God is just.—*Adult Teachers Sabbath School Bible Study Guide** 145-146.†§ [If we do not judge God, how can we know to trust Him?][‡]

9. Who is the adversary? What is he like? Notice what the Bible says about the Devil. He is:

[BSG:] **The deceiver of the whole world from the beginning** (*Rev. 12:9, Matt. 4:3, John 8:44, 2 Cor. 11:3, 1 John 3:8*);

The slanderer and accuser of God and His people in heaven (*Rev. 12:10; Rev. 13:6; Job 1, 2; Zech. 3:1, 2; Jude 9*); and

The usurping ruler of this world (*John 12:31, John 14:30, John 16:11, Acts 26:18, 2 Cor. 4:4, Eph. 2:2, 1 John 5:19*).—*Adult Sabbath School Bible Study Guide** for Sunday, March 9.†‡§

10. All of these accusations against Satan are clearly seen in multiple references from Scripture.

11. But, as we have already suggested, that is not the end of the story.

[BSG:] **Though Scripture teaches that Satan is the arch-deceiver, slanderer, accuser, and usurping ruler of this world, it also teaches that Jesus is the victor over Satan in every way:**

1. Jesus came “ ‘into the world, to testify to the truth’ ” (*John 18:37, NASB*);
2. Through the cross, Jesus supremely demonstrated God’s perfect righteousness and love (*Rom. 3:25, 26; Rom. 5:8*), thereby disproving the devil’s slanderous allegations (*Rev. 12:10, 11*); and
3. Jesus will finally destroy the kingdom of the devil, who “ ‘knows that his time is short’ ” (*Rev. 12:12, ESV; compare with Rom. 16:20*), and Christ

“ ‘will reign forever and ever’ ” (Rev. 11:15, NLT).—*Adult Sabbath School Bible Study Guide** for Sunday, March 9.†§

12. How does God actually accomplish the feat of destroying the kingdom of the Devil?

[BSG:] At every turn, Christ’s work undoes the work of the devil. And, according to 1 John 3:8, Jesus “was revealed for this purpose, to destroy the works of the devil” (1 John 3:8, NRSV) and to “destroy the one who has the power of death, that is, the devil” (Heb. 2:14, NRSV). Yet, the total defeat of the enemy’s rulership takes place in two stages. First, through the work of the Cross, Christ disproves Satan’s slanderous allegations. And, later, Satan and his kingdom will be destroyed.—*Adult Sabbath School Bible Study Guide** for Monday, March 10.†§

1 John 3:8: Whoever continues to sin belongs to the Devil, because the Devil has sinned from the very beginning. **The Son of God appeared for this very reason, to destroy what the Devil had done.**—*Good News Bible.*†*

Hebrews 2:14: Since the children, as he calls them, are people of flesh and blood, Jesus himself became like them and shared their human nature. **He did this so that through his death he might destroy the Devil, who has the power over death.**—*Good News Bible.*†*

Romans 5:8: But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.—*Good News Bible.**

[BSG:] God not only loves His people, as Romans 5:8 underscores, but He also demonstrates this love to them. **What is demonstrated can be more naturally acknowledged or recognized by us.** As in Romans 3:26 the language of demonstration (*endeixis*) is employed to affirm that God is just [righteous], on the basis of the blood of Christ, so also does Romans 5:8 use this language in connection with Christ’s death for us, now with the verb *synístēmi*, to affirm that God loves us. This Greek verb conveys the meaning of providing “evidence of a personal characteristic or claim through action, demonstrate, show, bring out.”—Danker et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 973. Different Bible versions emphasize this idea using similar words: “God shows his love for us” (ESV), “God demonstrates His own love toward us” (NASB), “God proves his love for us” (NRSV).—*Adult Teachers Sabbath School Bible Study Guide** 147-148.†§

13. **To deal with lies such as Satan’s, one (God) must vigorously demonstrate the truth.**

Romans 3:25-26: ²⁵⁻²⁶ God offered him, so that by his blood he should become the means by which people’s sins are forgiven through their faith in him. **God did this in order to demonstrate that he is righteous.** In the past he was patient and overlooked people’s sins; but in the present time he deals with their sins, in order **to demonstrate his righteousness.** In this way **God shows that he himself is righteous** and that he puts right everyone who believes in Jesus.—*Good News Bible.*†*

Romans 3:25-26: ²⁵ God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this **to demonstrate his righteousness**, because in his forbearance he had left the sins committed beforehand unpunished—²⁶ he did it **to demonstrate his righteousness** at the

present time, **so as to be just [righteous]** and the one who justifies those who have faith in Jesus.—*New International Version*.*†‡

[BSG:] As we have seen, the enemy claims that God is not fully righteous and loving. However, in Christ, God provides the ultimate manifestation of God's righteousness and love, and He did so through the Cross.—*Adult Sabbath School Bible Study Guide** for Monday, March 10.‡

14. God's character and justice are also prominently told in Revelation.

[BSG:] We need to proclaim God's justice and loving intentions. The Bible invites us not only to recognize God's justice and His loving actions but also to proclaim that God is perfectly just and righteous. In Revelation 15:3, the saints sing and proclaim: " 'Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!' " (*NKJV*)....

The Bible does more than invite us to acknowledge or recognize God's justice and His loving intentions toward His people. We also are supposed to proclaim what we acknowledge or recognize in God. For instance, we find this type of proclamation sung by the saints in Revelation. In Revelation 15:3 they sing, " 'Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!' " (*NKJV*). Likewise in Revelation 19:2, a great multitude in heaven says in a loud voice, " 'True and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her' " (*NKJV*).—*Adult Teachers Sabbath School Bible Study Guide** 145-148.‡§

15. While we have been talking much about the arch-enemy of God, the Devil himself and his temporary rulership, we must be clear that in the end, Christ will be the Victor.

[BSG:] Although there is an enemy at work whom Christ Himself refers to as the (usurping) "ruler of this world," the true king of the universe is Jesus Christ. Jesus wins the victory for us, and in Him we can have victory, even in the midst of hardship and suffering. Indeed, the work of Christ counters the enemy at every turn.—*Adult Sabbath School Bible Study Guide** for Sunday, March 9.‡

16. ***Jesus demonstrated the truth about God by His life. His death on the cross at the hands of those motivated by the Devil demonstrated the truth about the Devil.***

17. Christ is the Victor, and He has been the Victor since the days when the Devil and his angels were thrown out of heaven. After the death of Jesus:]‡

[From the writings of Ellen G. White=EGW:] 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. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. **The last link of sympathy between Satan and the heavenly world was broken.**—Ellen G. White, *The Desire of Ages** 761.2.†‡

<https://egwwritings.org/read?panels=p130.3763&index=0>]‡

18. Many people believe that Jesus came primarily for the purpose of “dying to pay the price for our sins.” If that is/was what He was doing, to whom is/was that price owed. Is God the Father demanding that someone pay some price because of our sins?
19. Early in the history of Christianity, there was a theory about why Jesus had to die called the *Ransom Theory*. At that time, around the Mediterranean Sea there were kidnappers who would snatch the children of wealthy families and demand a ransom payment to get their children back.
20. This history led some to suggest that when humans sinned, we sold ourselves to the Devil, and that he is demanding some kind of payment from God to get us back. According to that theory, God offered to give Christ to Satan in exchange for all us sinners. Since Satan has always wanted to take the place of Christ, he agreed to the deal. So, when Christ lived His life on earth and died that terrible death, Satan rejoiced and claimed the body of Christ in the tomb. But, unfortunately for Satan, Jesus arose from the grave and ascended to heaven. Then, Satan discovered that he could not hold onto Jesus. So he lost not only the souls of the human race, but he also lost the soul of Christ. According to this theory, God won the great controversy by deceiving the Devil! The truth is so much better than that theory!

[BSG:] The history of redemption provides abundant evidence for us to be confident that God always works to bring about in the end what is good for all concerned. The God of Scripture always does what is good and preferable, given the avenues available to Him in the great controversy (*Deut. 32:4, 1 Sam. 3:18, Ps. 145:17, Dan. 4:37, Hab. 1:13, Rev. 15:3, Gen. 18:25*).

Why is the demonstration of God’s righteousness and love in the cosmic conflict so important? When you reflect on the Cross and all of God’s works in the plan of redemption, how do God’s works give you confidence in the love of God, even amid trials and sufferings?—*Adult Sabbath School Bible Study Guide** for Monday, March 10.†§

21. ***We are not the only ones on trial! God is also on trial before the entire universe. Will we vote for Him, the Author of love? Or, will we choose the Devil, the author of selfishness? (See Romans 3:1-4.) Read again Isaiah 5:3-4.***

[BSG:] **When you look at the cross, where God offered Himself as a sacrifice for all our sin, how do His words—“ ‘What more could have been done to My vineyard that I have not done in it?’ ”— take on an utterly amazing significance?—*Adult Sabbath School Bible Study Guide** for Tuesday, March 11.†‡**

22. ***By His life and His death, Jesus Christ demonstrated the truth about God and about the Devil. In our response to the great controversy, we have a choice: (1) We can do our best with the help of the Holy Spirit to live lives like the life of Jesus; or (2) We will die the death that Jesus died which will be the death that sinners will die in the end, resulting from His/their being separated from His/their Father, the only Source of life.***

[EGW:] Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All

His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. **But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour [sic-Br] in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.**

Satan with his fierce temptations wrung the heart of Jesus. The Saviour [sic-Br] could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. **He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.**

In that thick darkness God's presence was hidden.—Ellen G. White, *The Desire of Ages** 753.1-4.††

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23. In the end, the truth about God and the evil nature of Satan must be demonstrated.

[BSG:] **Ultimately, God's name is vindicated in every way.** Through the work of the Father, Son, and Holy Spirit in the plan of redemption, the perfect righteousness and love of God is manifested beyond any reasonable doubt (see *Rom. 3:25, 26; Rom. 5:8*).

Read Romans 3:1–4 in light of Isaiah 5:3, 4. What does this teach about God Himself being vindicated in the cosmic conflict? What more could He do than what He has done?—*Adult Sabbath School Bible Study Guide** for Thursday, March 13.††§

Romans 3:3-4: ³But what if some of them were not faithful? Does this mean that God will not be faithful? ⁴Certainly not! **God must be true, even though every human being is a liar. As the scripture says,**

“You must be shown to be right when you speak; you must win your case when you are being tried.”—*Good News Bible*.*†

[BSG:] In Romans 3 and Isaiah 5, we see that **God (in some limited sense) invites mere creatures to judge His character**, even though we have no right or standing to do so. In the end, when all the “books” are opened, we will see the evidence that God is perfectly just and righteous. God will vindicate Himself before all intelligent creation.

Read Revelation 15:3 and Revelation 19:1–6. What do these passages teach about the vindication of God's name in the end? **What more could He do than what He has done?**—*Adult Teachers Sabbath School Bible Study Guide** for Thursday, March 13.††

Revelation 15:3: And singing the song of Moses, the servant of God, and the song of the Lamb:

“Lord God Almighty,

how great and wonderful are your deeds!
King of the nations,
how right and true are your ways!”—*Good News Bible*.*

Revelation 19:1-6: ¹ After this I heard what sounded like the roar of a large crowd of people in heaven, saying, “Praise God! Salvation, glory, and power belong to our God! ²True and just are his judgements! He has condemned the prostitute who was corrupting the earth with her immorality. God has punished her because she killed his servants.”...

⁵ Then there came from the throne the sound of a voice, saying, “Praise our God, all his servants and all people, both great and small, who have reverence for him!” ⁶Then I heard what sounded like a large crowd, like the sound of a roaring waterfall, like loud peals of thunder. I heard them say, “Praise God! For the Lord, our Almighty God, is King!”—*Good News Bible*.*

[BSG:] 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 Sabbath School Bible Study Guide** for Thursday, March 13.†§

Philippians 2:10-11: ¹⁰And so, in honour [*sic-Br*] of the name of Jesus **all beings** in heaven, on earth, and in the world below **will fall on their knees,**

¹¹and all will openly proclaim that Jesus Christ is Lord, to the glory of God the Father.—*Good News Bible*.*†‡

[EGW:] There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.—Ellen G. White, *Testimonies for the Church*,* vol. 9, 286.2.‡

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