

Fall (<i>Rev. 14:8; 18:2; cf. Luke 6:49</i>)	Stand (<i>Rev. 6:17; cf. Luke 6:48</i>)
<p>1. <i>What is the reason Judah and Jerusalem fell?</i> 2 Chron. 36:11-19 [Zedekiah] humbled not himself before Jeremiah the prophet <i>speaking</i> from the mouth of the LORD. rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. [priests and people] transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. mocked the messengers of God, and despised his words, and misused his prophets, ... till <i>there was no remedy</i>.</p>	<p>2. <i>Why will God's kingdom last forever?</i> Matt. 18:4; compare Col 3:14; 1 Cor. 13:4, 5 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. charity [<i>agape</i>], which is the bond of perfectness. charity [<i>agape</i>] vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil;</p>
<p>3. <i>Why did Babylon fall?</i> Dan. 5:17-23 [Daniel reviewed history] his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: till he knew that the most high God ruled in the kingdom of men [Daniel to Belshazzar] hast not humbled thine heart, though thou knewest all this; lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, ... have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:</p>	<p>4. <i>Upon what does all of Scripture hang, and in what is it fulfilled?</i> Matt. 22:36-40; Rom. 13:10; Gal. 5:14 the great commandment in the law? love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. love thy neighbour as thyself. [compare John 15:5 "as I have" and Gal. 2:20 "gave Himself"] On these two commandments hang all the law and the prophets. Love [<i>agape</i>] worketh no ill to his neighbour: therefore love [<i>agape</i>] is the fulfilling of the law. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.</p>
<p>5. <i>Who first invented the principle illustrated above?</i> Isa. 14:12-15; Ezek. 28:14-19 How art thou fallen from heaven, O Lucifer said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries</p>	<p>6. <i>Where did the opposite principle originate?</i> Phil. 2:5-10 Let this mind be in you, which was also in Christ Jesus: in the form of God, thought it not robbery to be equal with God: made himself of no reputation [emptied] [1] took upon him the form of a servant [2] was made in the likeness of men he humbled himself [3] became obedient unto death, even the death of the cross. God also hath highly exalted him, and given him a name which is above every name: at the name of Jesus every knee should bow</p>
<p>7. <i>What happened when these two principles collided?</i> Rev. 12:7-9 the dragon; and the dragon fought and his angels, ... and the great dragon was cast out, ... called the Devil, and Satan</p>	<p>there was war in heaven: Michael and his angels fought against < [recall meaning of "Michael"]</p>

<p>8. <i>How are these two principles contrasted? John 8:32, 44; Rom. 1:18, 25; compare 2 Thes. 2:3-12</i> Ye are of <i>your</i> father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, ></p> <p>When he speaketh the lie, he speaketh of his own: for he is a liar, and the father of it.</p> <p>the lie, and worshipped and served the creature more than the Creator</p> <p>that man of sin be revealed, the son of perdition; opposeth and exalteth himself above all that is called God the mystery of iniquity doth already work: ></p> <p>should believe the lie:></p>	<p>And ye shall know the truth, and the truth shall make you free.</p> <p><</p> <p>and abode not in the truth, because there is no truth in him.</p> <p><</p> <p>... men, who hold the truth in unrighteousness; who changed the truth of God into</p> <p><</p> <p>... received not the love of the truth, that they might be saved.</p> <p><</p> <p>believed not the truth, but had pleasure in unrighteousness.</p>
<p>9. <i>How is this cause-and-effect summarized? Prov. 16:18; Matt. 23:11, 12</i> Pride goeth before destruction, and an haughty spirit before a fall.</p> <p>whosoever shall exalt himself shall be abased</p> <p>></p>	<p>he that is greatest among you shall be your servant.</p> <p><</p> <p>and he that shall humble himself shall be exalted.</p>
<p>10. <i>How is this principle seen in the 2nd through 4th kingdoms? Dan. 8:4, 8-11</i> 2nd: he did according to his will, and became great. 3rd: the he goat waxed very great 4th: a little horn, which waxed exceeding great, ... waxed great, even to the host of heaven ... magnified himself □ even to the prince of the host</p>	<p>12. <i>Is God's kingdom established and will it last forever because God is more powerful, or by other means? Dan. 7:9, 10; compare 1 Cor. 4:5</i> beheld till the thrones were cast down, and the Ancient of days did sit, the judgment was set, and the books were opened</p> <p>bring to light the hidden things of darkness</p>
<p>11. <i>How will the last kingdom come to its end? Dan. 8:25; compare 2:34; Rom. 12:21</i> he shall be broken without hand. a stone was cut out without hands, which smote the image upon his feet</p> <p>but overcome evil with good.</p>	<p>13. <i>How does God rule? Rev. 12:5, 10</i> a man child, who was to rule [= feed, tend, shepherd; cf. 1Pet. 5:2; Rev. 7:17] all nations with a rod of iron</p> <p>Now is come salvation, and strength, and the kingdom of our God, and the power [authority] of his Christ [cf. Luke 4:6; 22:24-30]</p>

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the **word as a whole**, and to see **the relation of its parts**. He should gain a knowledge of its **grand central theme**, of **God's original purpose for the world**, of **the rise of the great controversy**, and of **the work of redemption**. He should understand the nature of the **two principles that are contending for supremacy**, and should learn to **trace their working through the records of history and prophecy**, to the great consummation. He should see how **this controversy enters into every phase of human experience**; how in **every act of life he himself reveals the one or the other of the two antagonistic motives**; and how, whether he will or not, he is even now **deciding upon which side of the controversy he will be found**. {Ed 190.2} (Note: emphasis supplied throughout this document.)