

Adult
Sabbath School
Bible Study Guide
April | May | June 2022



GENESIS



LESSON STUDY HELPS

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Lesson 1 Study Help***Friday, April 1st, 2022*****The Story of Redemption, Chapter 2, page 21-22****“THE CREATION”**

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet He manifested His great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labour was not wearisome but pleasant and invigorating. This beautiful garden was to be their home. {SR 21.1}

In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man has seen since the fall. The fruit was very large and of different colours; some nearly black, some purple, red, pink, and light green. This beautiful and luxuriant growth of fruit upon the branches of the vine was called grapes. They did not trail upon the ground, although not supported by trellises, but the weight of the fruit bowed them down. It was the happy labour of Adam and Eve to form beautiful bowers from the branches of the vine and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit. {SR 21.2}

The earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Everything was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties. {SR 22.1}

Adam and Eve in Eden

Very happy were the holy pair in Eden. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully and harmlessly around them, or slumbered at their feet. Birds of every variety of colour and plumage flitted among the trees and flowers and about Adam and Eve, while their mellow-toned music echoed among the trees in sweet accord to the praises of their Creator. {SR 22.2}

Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them and raised their voices in harmonious songs of love, praise, and adoration to the Father and His dear Son for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge that were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love and brought from their lips expressions of gratitude and reverence to their Creator. {SR 22.3}

*Lesson 1 Study Help**Friday, April 1st, 2022***Sons and Daughters of God, Chapter 1, page 19****“HE IS NEAR TO ALL WHO CALL UPON HIM”****January 13th**

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. **Psalm 145:18.** {SD 19.1}

God is pleased when we keep our faces turned toward the Sun of Righteousness.... When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us. . . . {SD 19.2}

He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow, He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." ... {SD 19.3}

It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the long-suffering that He has shown which will witness against those who do not offer Him the willing service of their lives. Those who turn to God with heart and soul and mind will find in Him peaceful security. . . . {SD 19.4}

He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. My constant prayer is for a greater nearness to God. {SD 19.5}

Every provision has been made to meet the needs of our spiritual and our moral nature.... Light and immortality are brought to light through the Lord Jesus Christ. Jesus has said that He has set before us an open door, and no man can shut it. The open door is before us, and through the grace of Christ, beams of merciful light stream forth from the gates ajar. {SD 19.6}

*Lesson 2 Study Help**Friday, April 8th, 2022***Our High Calling, Chapter 88, page 94****“HOW TO MAINTAIN YOUR INTEGRITY”**

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **Romans 6:11, 12.** {OHC 94.1}

Some regard sin as altogether so light a matter that they have no defense against its indulgence or its consequence. . . {OHC 94.2}

If you suppose for a moment that God will treat sin lightly, or make provisions or exemptions so that you can go on in committing sin, and the soul suffer no penalty from so doing, you are under a terrible delusion of Satan. Any willful violation of the righteous law of Jehovah exposes your soul to the full assaults of Satan. {OHC 94.3}

When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement. . . . {OHC 94.4}

Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation but maintains his own integrity. The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you. {OHC 94.5}

Eternal life is worth everything to us or it is worth nothing. Those only who put forth persevering effort and untiring zeal with intense desire proportionate to the value of the object they are in pursuit of, will gain that life which measures with the life of God.... {OHC 94.6}

We have the example of Adam and Eve before us, and the result of their transgression should lead every soul of us to avoid sin, to abhor sin as the hateful thing it is, and to feel, in view of the sufferings which sin is sure to inflict, that it is better to suffer loss of all things than to depart from the least of God's commandments. {OHC 94.7}

*Lesson 2 Study Help**Friday, April 8th, 2022***Prophets & Kings, Chapter 88, page 177-179****“IN THE SPIRIT AND POWER OF ELIAS”**

Through the long centuries that have passed since Elijah's time, the record of his lifework has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come" (1 Corinthians 10:11), it has special significance. History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitude have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal. Many even of those who claim to be Christians have allied themselves with influences that are unalterably opposed to God and His truth. Thus they are led to turn away from the divine and to exalt the human. {PK 177.1}

The prevailing spirit of our time is one of infidelity and apostasy--a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted and placed where God and His law should be. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and influences that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a few philosophers, so-called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's word, its threatenings against disobedience and idolatry--these seem powerless to melt their hearts. A faith such as actuated Paul, Peter, and John they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers. {PK 178.1}

In the beginning, God gave His law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law, and his constant effort has been to misrepresent its teachings and belittle its importance. His master stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it. {PK 178.2}

One writer has likened the attempt to change the law of God to an ancient mischievous practice of turning in a wrong direction a signpost erected at an important junction where two roads met. The perplexity and hardship which this practice often caused was great. {PK 179.1}

A signpost was erected by God for those journeying through this world. One arm of this signpost pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way to the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the signpost around, and multitudes have mistaken the way. {PK 179.2}

Through Moses the Lord instructed the Israelites: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work . . . in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:13-17. {PK 179.3}

In these words the Lord clearly defined obedience as the way to the City of God; but the man of sin has changed the signpost, making it point in the wrong direction. He has set up a false sabbath and has caused men and women to think that by resting on it they were obeying the command of the Creator. {PK 179.4}

*Lesson 3 Study Help**Friday, April 15th, 2022***That I May Know Him, Chapter 353, page 359****“THE DAY OF FINAL SETTLEMENT”****December 19th**

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. **Revelation 20:12.** {TMK 359.1}

The Scriptures declare, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). There is not a shadow of doubt about this matter. . . . Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong, but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. . . . {TMK 359.2}

The Lord beheld Adam and Eve as they took of the forbidden tree. In their guilt they fled from His presence and "hid themselves," but God saw them; they could not cover their shame from His eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed, but the Lord said, "The voice of thy brother's blood crieth unto me from the ground" (Genesis 4:10). . . . {TMK 359.3}

All sin unrepented of and unconfessed will remain upon the books of record. It will not be blotted out, it will not go beforehand to judgment, to be canceled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God's law will try every secret of darkness. In proportion to the light, to the opportunities, and the knowledge of God's claims upon them will be the condemnation of the rejecters of God's mercy. {TMK 359.4}

The day of final settlements is just before us. . . . {TMK 359.5}

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon Him, and we are bidden to follow in His steps. {TMK 359.6}

*Lesson 3 Study Help**Friday, April 15th, 2022***In Heavenly Places, Chapter 303, page 309****“THE CHURCH AND THE WORLD”****October 30th**

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. **1 John 2:16, 17.** {HP 309.1}

Many who profess to believe the Word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near, but Satan knows it, and while men sleep he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious Word of God is neglected. A novel or a storybook engages the attention. . . . That which excites the imagination is eagerly devoured, while the Word of God is set aside. {HP 309.2}

The world is the chief enemy of religion; for satanic forces are continually at work through the world, and it is the object of Satan to bring the church and the world into such close fellowship that their aims, their spirit, their principles, shall harmonize, and that it will be impossible to distinguish between him who professes to serve God and him who serveth Him not. The enemy works continually to push the world to the front. {HP 309.3}

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. . . . It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return, but what good will this do your neighbor unless you carry your belief into your daily life? . . . A pure example will do more to enlighten the world than all your profession. . . . {HP 309.4}

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us that we may be mighty in God and attain to the full stature of men and women in Christ Jesus. {HP 309.5}

*Lesson 4 Study Help**Friday, April 22nd, 2022***Spiritual Gifts, Volume 3, Chapter 9, page 94-95****“DISGUISED INFIDELITY”**

The word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to trace out the wonderful mysteries of Jehovah will stumble in darkness. A guide has been given to mortals whereby they may trace Jehovah and his works as far as will be for their good. Inspiration, in giving us the history of the flood has explained wonderful mysteries, that geology, independent of inspiration, never could. {3SG 94.1}

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hate against the fourth precept of the decalogue, because it defines the living God, the Maker of the heavens and the earth. The plainest precepts of Jehovah are turned from, to receive infidel fables. {3SG 94.2}

Man will be left without excuse. God has given sufficient evidence upon which to base faith if he wish to believe. In the last days the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation, which God has never revealed. But human science can not search out the secrets of the God of Heaven, and explain the stupendous works of creation, which were a miracle of Almighty power, any sooner than it can show how God came into existence. {3SG 94.3}

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. But some of the very men who oppose the investigation of prophecy because it is obscure, eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed. God's ways are not as our ways, neither are his thoughts as our thoughts. Human science can never account for his wondrous works. God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth, should establish the faith of men in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood--those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them. {3SG 95.1}

*Lesson 4 Study Help**Friday, April 22nd, 2022***The Upward Look, Chapter 74, page 88****“TIME FOR ACTION”****March 29th**

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. **Isaiah 58:1.** {UL 88.1}

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions must take their stand decidedly for or against the law of God. Some will take up with theories that misinterpret the Word of God, and undermine the foundation of the truth that has been firmly established, point by point, and sealed by the power of the Holy Spirit. The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be no unity between truth and error. We can unite with those who have been led into deception only when they are converted. {UL 88.2}

There is a God, and I am commissioned to say that His truth must be vindicated, that the evil, seductive theories that are coming in may be uprooted. Many minds have been taken captive, because for years they have placed their confidence in someone who has prepared a dish of scientific fables to suit their appetite. {UL 88.3}

We may well be alarmed at the crisis that is upon us. God's law has been transgressed, and the result is seen in the misrule and lawlessness that floods the world. Human lives are regarded as of little value. The spirit of disaffection is running riot. {UL 88.4}

The inhabitants of the Noachian world were destroyed because, after being granted a period of one hundred and twenty years in which to choose between the evil and the good, they deliberately chose to follow their own wicked ways. Because they did not avail themselves of the opportunity God gave them to repent and turn to Him, they were destroyed by the flood. {UL 88.5}

Once again, before the great destruction of the world by fire, there is granted a period of test and trial. Men are given opportunity to show whether or not they will be loyal to God. Satan is seeking to lead men in positions of trust to seek the regeneration of the world by plans of their own devising. These men desire to be reformers, but they fail because they do not work in Christ's lines. Can they reform others, when they cannot reform themselves? . . . {UL 88.6}

As God's witnesses, we have a message to bear to all the world. The Lord has many children who have never heard the truth for this time. God's servants must give them the final warning. --Letter 121, March 15, 1905, to J. E. White. {UL 88.7}

*Lesson 5 Study Help**Friday, April 29th, 2022***The Ministry of Healing, Chapter 40, page 473-474****“GOD’S PLANS THE BEST”****&****“A LESSON FROM THE LIFE OF MOSES”**

Our plans are not always God's plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. But of one thing we may be assured, He will bless and use in the advancement of His cause those who sincerely devote themselves and all they have to His glory. If He sees it best not to grant their desires He will counterbalance the refusal by giving them tokens of His love and entrusting to them another service. {MH 473.2}

In His loving care and interest for us, often He who understands us better than we understand ourselves refuses to permit us selfishly to seek the gratification of our own ambition. He does not permit us to pass by the homely but sacred duties that lie next us. Often these duties afford the very training essential to prepare us for a higher work. Often our plans fail that God's plans for us may succeed. {MH 473.3}

We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good. {MH 473.4}

In the future life the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings. {MH 474.1}

We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour." {MH 474.2}

A Lesson From the Life of Moses

Consider the experience of Moses. The education he received in Egypt as the king's grandson and the prospective heir to the throne was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. He received the highest civil and military training. He felt that he was fully prepared for the work of delivering Israel from bondage. But God judged otherwise. His providence appointed Moses forty years of training in the wilderness as a keeper of sheep. {MH 474.3}

The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his lifework was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble. {MH 474.4}

*Lesson 5 Study Help**Friday, April 29th, 2022***Patriarchs and Prophets, Chapter 10, page 117-124****“THE TOWER OF BABEL”**

To repopulate the desolate earth, which the Flood had so lately swept from its moral corruption, God had preserved but one family, the household of Noah, to whom He had declared, "Thee have I seen righteous before Me in this generation." Genesis 7:1. Yet in the three sons of Noah was speedily developed the same great distinction seen in the world before the Flood. In Shem, Ham, and Japheth, who were to be the founders of the human race, was foreshadowed the character of their posterity. {PP 117.1}

Noah, speaking by divine inspiration, foretold the history of the three great races to spring from these fathers of mankind. Tracing the descendants of Ham, through the son rather than the father, he declared, "Cursed be Canaan; a servant of servants shall he be unto his brethren." The unnatural crime of Ham declared that filial reverence had long before been cast from his soul, and it revealed the impiety and vileness of his character. These evil characteristics were perpetuated in Canaan and his posterity, whose continued guilt called upon them the judgments of God. {PP 117.2}

On the other hand, the reverence manifested by Shem and Japheth for their father, and thus for the divine statutes, promised a brighter future for their descendants. Concerning these sons it was declared: "Blessed be Jehovah, God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The line of Shem was to be that of the chosen people, of God's covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham, and the people of Israel, through whom Christ was to come. "Happy is that people, whose God is the Lord." Psalm 144:15. And Japheth "shall dwell in the tents of Shem." In the blessings of the gospel the descendants of Japheth were especially to share. {PP 117.3}

The posterity of Canaan descended to the most degrading forms of heathenism. Though the prophetic curse had doomed them to slavery, the doom was withheld for centuries. God bore with their impiety and corruption until they passed the limits of divine forbearance. Then they were dispossessed, and became bondmen to the descendants of Shem and Japheth. {PP 118.1}

The prophecy of Noah was no arbitrary denunciation of wrath or declaration of favor. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen and the character they had developed. It was an expression of God's purpose toward them and their posterity in view of their own character and conduct. As a rule, children inherit the dispositions and tendencies of their parents, and imitate their example; so that the sins of the parents are practiced by the children from generation to generation. Thus the vileness and irreverence of Ham were reproduced in his posterity, bringing a curse upon them for many generations. "One sinner destroyeth much good." Ecclesiastes 9:18. {PP 118.2}

On the other hand, how richly rewarded was Shem's respect for his father; and what an illustrious line of holy men appears in his posterity! "The Lord knoweth the days of the upright," "and his seed is blessed." Psalm 37:18, 26. "Know therefore that the Lord thy God He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deuteronomy 7:9. {PP 118.3}

For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home. {PP 118.4}

Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world and

render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations. {PP 118.5}

The dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. Many of them denied the existence of God and attributed the Flood to the operation of natural causes. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to exalt still further the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry. {PP 119.1}

When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth. Suddenly the work that had been advancing so prosperously was checked. Angels were sent to bring to naught the purpose of the builders. The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work. As messages were thus passing from one to another the language was confounded, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens. {PP 119.2}

Up to this time all men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." This dispersion was the means of peopling the earth, and thus the Lord's purpose was accomplished through the very means that men had employed to prevent its fulfillment. {PP 120.1}

But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge; and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light. {PP 120.2}

The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully remembering His mercy to Adam and His gracious covenant with Noah, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants. Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the divine attributes--justice, purity, and love--were supplanted by oppression, violence, and brutality. {PP 120.3}

The men of Babel had determined to establish a government that should be independent of God. There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character. As this was developed, the sons of God labored to turn them from their purpose; but the people were fully united in their Heaven-daring undertaking. Had they gone on unchecked, they would have demoralized the world in its infancy. Their confederacy was founded in rebellion; a kingdom established for self-exaltation, but in which God was to have no rule or honor. Had this confederacy been permitted, a mighty power would have borne sway to banish righteousness--and with it peace, happiness, and security--from the earth. For the divine statutes, which are "holy and just and good" (Romans 7:12), men were endeavoring to substitute laws to suit the purpose of their own selfish and cruel hearts. {PP 123.1}

Those that feared the Lord cried unto Him to interpose. "And the Lord came down to see the city and the tower,

which the children of men builded." In mercy to the world He defeated the purpose of the tower builders and overthrew the memorial of their daring. In mercy He confounded their speech, thus putting a check on their purposes of rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. From time to time the unseen hand that holds the scepter of government is stretched out to restrain iniquity. Unmistakable evidence is given that the Creator of the universe, the One infinite in wisdom and love and truth, is the Supreme Ruler of heaven and earth, and that none can with impunity defy His power. {PP 123.2}

The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course--depending upon self, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering. {PP 123.3}

There are tower builders in our time. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. {PP 123.4}

In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days. {PP 124.1}

Many seek to make a heaven for themselves by obtaining riches and power. They "speak wickedly concerning oppression: they speak loftily" (Psalm 73:8), trampling upon human rights and disregarding divine authority. The proud may be for a time in great power, and may see success in all that they undertake; but in the end they will find only disappointment and wretchedness. {PP 124.2}

The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." "The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations." Psalm 33:13, 14, 10, 11. {PP 124.3}

*Lesson 6 Study Help**Friday, May 6th, 2022***My Life Today, Chapter 7, page 194****“HOSPITALITY”****July 9th**

Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. **1 Peter 4:9, 10** {ML 194.1}

When the spirit of hospitality dies, the heart becomes palsied with selfishness. {ML 194.2}

"A lover of hospitality" is among the specifications given by the Holy Spirit as marking one who is to bear responsibility in the church. And to the whole church is given the injunction: "Use hospitality one to another without grudging. . . ." 1 Peter 4:9, 10. {ML 194.3}

These admonitions have been strangely neglected. Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that "it is too much trouble." It would not be if you would say: "We have made no special preparation, but you are welcome to what we have." By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation. . . . {ML 194.4}

Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings. {ML 194.5}

As you open your door to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings. They bring a sacred atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy makes music there. {ML 194.6}

Lesson 6 Study Help**Friday, May 6th, 2022****Counsels on Stewardship, Chapter 12, page 65-66****“A TEST OF LOYALTY”**

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {CS 65.1}

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim. {CS 65.2}

Herein is set forth a principle that is seen in all God's dealings with men. The Lord placed our first parents in the Garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. {CS 65.3}

So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for Myself, besides gifts and offerings, which are to be brought into My storehouse. This is the provision God has made for carrying forward the work of the gospel. {CS 65.4}

It was by the Lord Jesus Christ Himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world.--R. & H., Feb. 4, 1902. {CS 66.1}

God's Reserves of Time and Means

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God Himself for religious worship, continues as sacred today as when first hallowed by our Creator. {CS 66.2}

In like manner a tithe of our income is "holy unto the Lord." The New Testament does not reenact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. . . . While we as a people are seeking faithfully to give to God the time which He has reserved as His own, shall we not also render to Him that portion of our means which He claims?-- R. & H., May 16, 1882. {CS 66.3}

Possessions as Well as Income to Be Tithed

As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely and willingly and gladly bring tithes and offerings into the storehouse of the Lord, because in so doing there is a blessing. There is no safety in withholding from God His own portion.-- MS 159, 1899. {CS 66.4}

*Lesson 7 Study Help**Friday, May 13th, 2022***Patriarchs and Prophets, Chapter 32, page 370-373****“THE LAW AND THE COVENANTS”**

It was their own evil heart of unbelief, controlled by Satan, that led them to hide their light, instead of shedding it upon surrounding peoples; it was that same bigoted spirit that caused them either to follow the iniquitous practices of the heathen or to shut themselves away in proud exclusiveness, as if God's love and care were over them alone. {PP 370.1}

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. {PP 370.2}

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Genesis 17:7. {PP 370.3}

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. {PP 370.4}

Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God--the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18. {PP 371.1}

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage. {PP 371.2}

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. {PP 371.3}

God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: "If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with

terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. {PP 371.4}

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. The "new covenant" was established upon "better promises"--the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and will remember their sin no more." Jeremiah 31:33, 34. {PP 372.1}

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And when among men He said, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29. {PP 372.2}

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh"--it could not justify man, because in his sinful nature he could not keep the law--"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 5:1; 3:31; 8:3, 4. {PP 373.1}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:4, 5. "Thou shalt love thy neighbor as thyself." Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him "with whom is no variableness, neither shadow of turning." James 1:17. {PP 373.2}

*Lesson 7 Study Help**Friday, May 13th, 2022*

The Story of Redemption, Chapter 10, page 76-77
“WAVERING AT GOD’S PROMISES”

After Abraham's separation from Lot the Lord said to him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding greatreward. . . . And Abram said, Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir." {SR 76.2}

As Abraham had no son, he at first thought that his trusty servant, Eliezer, should become his son by adoption, and his heir. But God informed Abraham that his servant should not be his son and heir, but that he should really have a son. "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." {SR 77.1}

If Abraham and Sarah had waited in confiding faith for the fulfillment of the promise that they should have a son, much unhappiness would have been avoided. They believed that it would be just as God had promised, but could not believe that Sarah in her old age would have a son. Sarah suggested a plan whereby she thought the promise of God could be fulfilled. She entreated Abraham to take Hagar as his wife. In this they both lacked faith and a perfect trust in the power of God. By hearkening to the voice of Sarah and taking Hagar as his wife Abraham failed to endure the test of his faith in God's unlimited power, and brought upon himself and upon Sarah much unhappiness. The Lord intended to prove the firm faith and reliance of Abraham upon the promises He had made him. {SR 77.2}

*Lesson 7 Study Help**Friday, May 13th, 2022***Conflict and Courage, Chapter 44, page 50****“ENTERTAINING STRANGERS”****February 13th**

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. **Hebrews 13:2.** {CC 50.1}

God conferred great honor upon Abraham. Angels of heaven walked and talked with him as friend with friend. When judgments were about to be visited upon Sodom, the fact was not hidden from him, and he became an intercessor with God for sinners. His interview with the angels presents also a beautiful example of hospitality. {CC 50.2}

In the records of Genesis we see the patriarch at the hot summer noontide resting in his tent door under the shadow of the oaks of Mamre. Three travelers are passing near. They make no appeal for hospitality, solicit no favor; but Abraham does not permit them to go on their way unrefreshed. He is a man full of years, a man of dignity and wealth, one highly honored, and accustomed to command; yet on seeing these strangers he "ran to meet them from the tent door, and bowed himself toward the ground." Addressing the leader he said: "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant" (Genesis 18:2, 3). With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food; while they were at rest under the cooling shade, Sarah his wife made ready for their entertainment, and Abraham stood respectfully beside them while they partook of his hospitality. This kindness he showed them simply as wayfarers, passing strangers, who might never come his way again. But, the entertainment over, his guests stood revealed. He had ministered not only to heavenly angels, but to their glorious Commander, his Creator, Redeemer, and King. And to Abraham the counsels of heaven were opened, and he was called "the friend of God." . . . {CC 50.3}

The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God's children we, too, may receive His angels into our dwellings. Even in our day, angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes. {CC 50.4}

*Lesson 8 Study Help**Friday, May 20th, 2022***My Life Today, Chapter 12, page 342****“WALK BY FAITH”****December 4th**

For we walk by faith, not by sight. **2 Corinthians 5:7** {ML 342.1}

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that He has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation. {ML 342.2}

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of His salvation. We shall greet the holy family of the redeemed. . . . We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at His feet and give glory to Him who has overcome in our behalf. {ML 342.3}

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, He will make clear to our minds that which was not before clearly understood. {ML 342.4}

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. . . . I long to hold Him up as the mighty Healer. . . . {ML 342.5}

It means much to us whether we are in pursuit of the heavenly things or of the earthly. The earthly will soon pass away. In these days there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King. {ML 342.6}

*Lesson 8 Study Help**Friday, May 20th, 2022***The Desire of Ages, Chapter 51, page 468-469****“THE LIGHT OF LIFE”**

The fact that although they could find no sin in Christ the Jews would not receive Him proved that they themselves had no connection with God. They did not recognize His voice in the message of His Son. They thought themselves passing judgment on Christ; but in rejecting Him they were pronouncing sentence upon themselves. "He that is of God," said Jesus, "heareth God's words: ye therefore hear them not, because ye are not of God." {DA 468.1}

The lesson is true for all time. Many a man who delights to quibble, to criticize, seeking for something to question in the word of God, thinks that he is thereby giving evidence of independence of thought, and mental acuteness. He supposes that he is sitting in judgment on the Bible, when in truth he is judging himself. He makes it manifest that he is incapable of appreciating truths that originate in heaven, and that compass eternity. In presence of the great mountain of God's righteousness, his spirit is not awed. He busies himself with hunting for sticks and straws, and in this betrays a narrow and earthly nature, a heart that is fast losing its capacity to appreciate God. He whose heart has responded to the divine touch will be seeking for that which will increase his knowledge of God, and will refine and elevate the character. As a flower turns to the sun, that the bright rays may touch it with tints of beauty, so will the soul turn to the Sun of Righteousness, that heaven's light may beautify the character with the graces of the character of Christ. {DA 468.2}

Jesus continued, drawing a sharp contrast between the position of the Jews and that of Abraham: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." {DA 468.3}

Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, "Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering." Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centered. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Genesis 22:12. This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death. {DA 468.4}

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make. {DA 469.1}

Abraham's experience answered the question: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:6, 7. In the words of Abraham, "My son, God will provide Himself a lamb for a burnt offering," (Genesis 22:8), and in God's provision of a sacrifice instead of Isaac, it was declared that no man could make expiation for himself. The pagan system of sacrifice was wholly unacceptable to God. No father was to offer up his son or his daughter for a sin offering. The Son of God alone can bear the guilt of the world. {DA 469.2}

Through his own suffering, Abraham was enabled to behold the Saviour's mission of sacrifice. But Israel would not understand that which was so unwelcome to their proud hearts. Christ's words concerning Abraham conveyed to His hearers no deep significance. The Pharisees saw in them only fresh ground for caviling. They retorted with a sneer, as if they would prove Jesus to be a madman, "Thou art not yet fifty years old, and hast Thou seen Abraham?" {DA 469.3}

With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." {DA 469.4}

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. {DA 469.5}

*Lesson 9 Study Help**Friday, May 27th, 2022***My Life Today, Chapter 11, page 331****“WITH TRUTHFULNESS”****November 23rd**

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. **Zephaniah 3:13** {ML 331.1}

Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power that is invincible. {ML 331.2}

Never prevaricate; never tell an untruth in precept or in example. . . . Be straight and undeviating. Even a slight prevarication should not be allowed. {ML 331.3}

The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this. {ML 331.4}

Lying lips are an abomination to Him. He declares that into the holy city "there shall in no wise enter . . . any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Let truth telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means shipwreck of faith. . . . He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. {ML 331.5}

No man can pride himself on his truthfulness, for unless he has overcome he does not know what truthfulness is. No one can know the strength of his truthfulness and honesty until he has passed the fiery ordeal of the temptation to acquire means in questionable ways. {ML 331.6}

He whose heart is filled with the love that proceeds from God does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart. {ML 331.7}

*Lesson 9 Study Help**Friday, May 27th, 2022***The Story of Redemption, Chapter 25, page 89-90****“JACOB’S YEARS OF EXILE”**

Rebekah repented in bitterness for the wrong counsel which she gave to Jacob, for it was the means of separating him from her forever. He was compelled to flee for his life from the wrath of Esau, and his mother never saw his face again. Isaac lived many years after he gave Jacob the blessing, and was convinced, by the course of Esau and Jacob, that the blessing rightly belonged to Jacob. {SR 89.1}

Jacob was not happy in his marriage relation, although his wives were sisters. He formed the marriage contract with Laban for his daughter Rachel, whom he loved. After he had served seven years for Rachel, Laban deceived him and gave him Leah. When Jacob realized the deception that had been practiced upon him, and that Leah had acted her part in deceiving him, he could not love Leah. Laban wished to retain the faithful services of Jacob a greater length of time, therefore deceived him by giving him Leah, instead of Rachel. Jacob reproved Laban for thus trifling with his affections, in giving him Leah, whom he had not loved. Laban entreated Jacob not to put away Leah, for this was considered a great disgrace, not only to the wife, but to the whole family. Jacob was placed in a most trying position, but he decided to still retain Leah, and also marry her sister. Leah was loved in a much less degree than Rachel. {SR 89.2}

Laban was selfish in his dealings with Jacob. He thought only of advantaging himself by the faithful labors of Jacob. He would have left the artful Laban long before, but he was afraid of encountering Esau. He heard the complaint of Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before." {SR 90.1}

Jacob was distressed. He knew not which way to turn. He carried his case to God and interceded for direction from Him. The Lord mercifully answered his distressed prayer. "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. {SR 90.2}

"And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." Jacob related to them the dream given him of God, to leave Laban and go unto his kindred. Rachel and Leah expressed their dissatisfaction of their father's proceedings. As Jacob rehearsed his wrongs to them and proposed to leave Laban, Rachel and Leah said to Jacob, "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do." {SR 90.3}

Lesson 10 Study Help***Friday, June 3rd, 2022*****Sons and Daughters of God, Chapter 4, page 112****“CHANGES US FROM SINNERS TO SAINTS”****April 15th**

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. **Isaiah 1:18.** {SD 112.1}

God is clothed with power; He is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed from being rebels against the law of God into obedient servants and subjects of His kingdom. They are born again, regenerated, sanctified through the truth. {SD 112.2}

The world is to see God in His followers. Life and immortality are brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. {SD 112.3}

Constantly we behold Him who lived among men a life of perfect obedience. The more closely we behold Him, the more nearly we shall resemble Him in character, and the greater will be our efficiency in working for others. We shall be lifted far above the trials and perplexities of this life. . . . Self is to be hidden. Christ alone is to appear, full of grace and truth. . . . {SD 112.4}

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above. {SD 112.5}

He who receives Christ by living faith has a living connection with God. . . . He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world cannot buy. {SD 112.6}

If you would be a saint in heaven, you must first be a saint on earth. {SD 112.7}

Lesson 10 Study Help***Friday, June 3rd, 2022*****Reflecting Christ, Chapter 106, page 120****“POWER TO PREVAIL WITH GOD AND MEN”****April 16th**

I have seen God face to face, and my life is preserved. **Genesis 32:30.** {RC 120.1}

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement. {RC 120.2}

We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands. {RC 120.3}

The young would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing. If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would find many places where they could say: "I have seen God face to face, and my life is preserved." They would be accounted of heaven as princes, having power to prevail with God and with men. . . . {RC 120.4}

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . Christ declared of Himself: "The prince of this world cometh, and hath nothing in me" (John 14:30).--The Great Controversy, pp. 622, 623. {RC 120.5}

Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.--Ibid., p. 525. {RC 120.6}

No man is safe for a day or an hour without prayer. . . . While we must constantly guard against the devices of Satan, we should pray in faith continually: "Lead us not into temptation."--Ibid., p. 530. {RC 120.7}

Lesson 11 Study Help***Friday, June 10th, 2022*****Sons and Daughters of God, Chapter 11, page 320****“JOSEPH, A CHRISTIAN GENTLEMAN”****November 9th**

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.
Genesis 39:21. {SD 320.1}

Joseph regarded his being sold into Egypt as the greatest calamity that could have befallen him; but he saw the necessity of trusting in God as he had never done when protected by his father's love. Joseph brought God with him into Egypt, and the fact was made apparent by his cheerful demeanor amid his sorrow. As the ark of God brought rest and prosperity to Israel, so did this God-loving, God-fearing youth bring a blessing to Egypt. This was manifested in so marked a manner that Potiphar, in whose house he served, attributed all his blessings to his purchased slave. {SD 320.2}

Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials. There are those who if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. But Joseph was a Christian. No sooner does he enter upon prison life, than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. . . . {SD 320.3}

The part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. {SD 320.4}

Lesson 11 Study Help***Friday, June 10th, 2022*****SDA Bible Commentary, Volume 7, 2 Peter, page 942****“GOD BEHIND ALL HIS PROMISES”**

The Charm of Moral Worth.--Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures (HR May, 1878). {7BC 942.1}

8. A Supreme Reverence for Truth.--"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another (RH April 13, 1905). {7BC 942.2}

18-20. See EGW on Genesis 6:3. {7BC 942.3}

Chapter 4

17. See EGW on Revelation 11:1. {7BC 942.4}

19. The Spirit Works With the Contrite Ones.--It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our Advocate, as the author and finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose (MS 148, 1897). {7BC 942.5}

Chapter 5

2, 3 (Acts 20:28). A Wide Field for Church Leaders.--God is not glorified by leaders in the church who seek to drive the sheep. No, no. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food (MS 59, 1900). {7BC 942.6}

3. See EGW on Psalm 89:14. {7BC 942.7}

6. See EGW on James 4:10. {7BC 942.8}

2 Peter**Chapter 1**

The Keynote of Victory.--The first chapter of Second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts (Letter 43, 1895). {7BC 942.9}

1-3. No Standstill in the Christian Life.--[2 Peter 1:1-3 quoted.] What a grand theme this is for contemplation--the righteousness of God and our Saviour Jesus Christ. Contemplating Christ and His righteousness leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no standstill. There is continual advancement in every stage of the knowledge of Christ (Letter 43, 1895). {7BC 942.10}

2, 5-7. See EGW on Romans 6:1-4. {7BC 942.11}

4 (Hebrews 10:23). God Behind All His Promises.--Promises are estimated by the truth of the one who makes them. Many men make promises only to break them,

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to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}

*Lesson 12 Study Help**Friday, June 17th, 2022***Lift Him Up, Chapter 1, page 27****“THE HOPE OF THE AGES”****January 13th**

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. **Romans 5:5, 6.** {LHU 27.1}

Through the long centuries of "trouble and darkness" and "dimness of anguish" (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave. {LHU 27.2}

The first intimation of such a hope was given to Adam and Eve in the sentence pronounced upon the serpent in Eden when the Lord declared to Satan in their hearing, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). {LHU 27.3}

As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God. {LHU 27.4}

Satan, by means of his success in turning man aside from the path of obedience, became "the god of this world" (2 Corinthians 4:4). The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, "O Tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion" (Micah 4:8). . . . {LHU 27.5}

This hope of redemption through the advent of the Son of God as Saviour and King has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob--through these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel . . . God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son (Prophets and Kings, pp. 681-683). {LHU 27.6}

*Lesson 12 Study Help**Friday, June 17th, 2022***The Faith I Live By, Chapter 2, page 50****“HE DIED FOR US”****February 13th**

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8. {FLB 50.1}

There is one great central truth to be kept ever before the mind in the searching of the Scriptures--Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. . . . The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. {FLB 50.2}

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan. {FLB 50.3}

Christ submitted to crucifixion, although the heavenly host could have delivered Him. The angels suffered with Christ. God Himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bondslaves. Yet for them Christ yielded up His life on Calvary. {FLB 50.4}

He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him. {FLB 50.5}

He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour shall not perish, but have everlasting life. {FLB 50.6}

The price of man's redemption has been paid, and all he has and is should be sprinkled with the blood of Christ, dedicated to God; for it belongs to Him. {FLB 50.7}

*Lesson 13 Study Help**Friday, June 24th, 2022***This Day With God, Chapter 282, page 290****“Set Your Affections on Heaven”****October 16th**

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **Colossians 3:2-4.** {TDG 290.1}

We need to have a broader view of the Saviour as "Lord and Christ." "All power" is given to Him to give to those who claim to believe in His name. We do not half acknowledge His right to our homage and obedience, and to our increasing faith in Him. . . . {TDG 290.2}

"Put on therefore, as the elect of God, holy and beloved," the apostle continues, "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. {TDG 290.3}

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:12-16). . . . {TDG 290.4}

Put yourself under discipline to Christ. Be led by His word. Heed His instruction, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). {TDG 290.5}

I beseech the churches in every place to make thorough work for eternity by confession and putting away of sins. "His divine power hath given unto us all things that pertain unto life and godliness" (2 Peter 1:3). By what means? "Through the knowledge of him that hath called us to glory and virtue." "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Corinthians 3:18). {TDG 290.6}

God and Christ alone know what the souls of men have cost. For our sakes the Son of God became poor, that we through His poverty might be made rich with eternal riches. His love is without a parallel.--Letter 318, Oct. 8, 1907, to Elder O. A. Olsen, president of the Australian Union Conference. {TDG 290.7}

*Lesson 13 Study Help**Friday, June 24th, 2022***My Life Today, Chapter 6, page 185****“Doubt Not”****June 30th**

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. **Romans 8:28** {ML 185.1}

When trials come, remember that they are sent for your good. . . . When trials and tribulations come to you know that they are sent in order that you may receive from the Lord of glory renewed strength and increased humility, so that He may safely bless and support and uphold you. In faith and with the hope that "maketh not ashamed," lay hold of the promises of God. {ML 185.2}

O how good the Lord is to us all, and how safely we may trust Him! He calls us His little children. Then let us come to Him as to a loving Father. It is His desire that the bright beams of His righteousness shall shine forth from our faces and in our words and deeds. If we will love one another as Christ has loved us, the barriers that separate us from God and from one another will be broken down, and many obstacles that hinder the Holy Spirit's flowing from heart to heart will be removed. . . . Trust Him with all your heart. He will carry you and your burdens. {ML 185.3}

The Lord designs that His people shall be happy, and He opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have them right here in this life. . . . We miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short all things, work together for our good. . . . All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. {ML 185.4}

Our happiness comes not from what is around us, but from what is within us; not from what we have, but from what we are. {ML 185.5}

