

Adult
Sabbath School
Bible Study Guide

Jan | Feb | Mar 2025

Name

“After This Manner Therefore Pray”



**STUDENT'S PERSONAL
STUDY NOTES**

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Lesson 1 Study Help

Sabbath, December 28th, 2024

In Heavenly Places

Chapter 5, p. 71

“Letters to Heaven”

March 5th

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 4:16

Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals, for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood cleanses from sin. Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that ascend from sincere, humble hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness and strengthens our infirmities. He has said, “Ask, and ye shall receive.”

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps their infirmities by giving them words to speak. He who comes with sanctified desire has access through Christ to the Father. Christ is our intercessor. The prayers that are placed in the golden censer of the Saviour’s merits are accepted by the Father.

Every promise in the Word of God is for us. In your prayers, present the pledged word of Jehovah and by faith claim His promises. His word is the assurance that if you ask in faith, you will receive all spiritual blessings. Continue to ask, and you will receive exceeding abundantly above all that you ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon Him. Wait patiently for Him, and He will bring it to pass.

We are to come to God, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do for us more than we ask or think. He has the abundance of heaven wherewith to supply our necessities.... God is holy, and we must pray, “lifting up holy hands, without wrath and doubting” (1 Timothy 2:8)....

We are to seek “first the kingdom of God, and his righteousness” (Matthew 6:33). We are to be ready to receive the blessing which God will bestow upon those who seek Him with the whole heart, in sincerity and truth. We must keep the heart open if we would receive of the grace of Christ.

Lesson 2 Study Help

Sabbath, January 4th, 2025

Thoughts from the Mount of Blessings

Chapter 5, p. 106-107

The LORD's Prayer

"Which art in heaven." He to whom Christ bids us look as "our Father" "is in the heavens: He hath done whatsoever He hath pleased." In His care we may safely rest, saying, "What time I am afraid, I will trust in Thee." [Psalm 115:3; Psalm 56:3]

"Hallowed be Thy name." [Matthew 6:9]

To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. "Holy and reverend is His name." [Psalm 111:9] We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!

But to hallow the name of the Lord means much more than this. We may, like the Jews in Christ's day, manifest the greatest outward reverence for God, and yet profane His name continually. "The name of the Lord" is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." [Exodus 34:5-7] Of the church of Christ it is written, "This is the name wherewith she shall be called, The Lord our Righteousness." [Jeremiah 33:16] This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father. The prophet Jeremiah, in the time of Israel's sore distress and tribulation, prayed, "We are called by Thy name; leave us not." [Jeremiah 14:9]

This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, "Hallowed be Thy name," you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonour to the "worthy name by which ye are called." [James 2:7] God sends you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.

"Thy kingdom come." [Matthew 6:10]

God is our Father, who loves and cares for us as His children; He is also the great King of the universe. The interests of His kingdom are our interests, and we are to work for its upbuilding.

The disciples of Christ were looking for the immediate coming of the kingdom of His glory, but in giving them this prayer Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bade them pray for it is evidence that in God's own time it will surely come.

Lesson 3 Study Help

Sabbath, January 11th, 2025

Thoughts from the Mount of Blessings

Chapter 5, p. 107-108

The LORD's Prayer

This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, "Hallowed be Thy name," you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonour to the "worthy name by which ye are called." James 2:7. God sends you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.

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The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," is to be given to "the people of the saints of the Most High." Daniel 7:27. They shall inherit the kingdom prepared for them "from the foundation of the world." Matthew 25:34. And Christ will take to Himself His great power and will reign.

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and His name one." "The tabernacle of God" shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Zechariah 14:9; Revelation 21:3.

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24:14. His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, "Here am I; send me" (Isaiah 6:8), to open blind eyes, to turn men "from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified" (Acts 26:18)--they alone pray in sincerity, "Thy kingdom come."

"Thy will be done in earth, as it is in heaven." [Matthew 6:10]

Lesson 4 Study Help

Sabbath, January 18th, 2025

God’s Amazing Grace

**Chapter 12, p. 348
“The Kingdom of Glory”**

“Why Not Now?”

December 6th

For they shall all know me, from the least of them unto the greatest of them, saith the Lord.

Jeremiah 31:34

Jesus said, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14). His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His Kingdom. Only those who devote themselves to His service ... pray in sincerity, “Thy kingdom come.” ...

The petition, “Thy will be done in earth, as it is in heaven,” is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established. Then in earth as in heaven will be fulfilled “all the good pleasure of his goodness” (2 Thessalonians 1:11).¹⁰

Christ will not be satisfied until the victory is complete, and “He shall see of the travail of his soul, and shall be satisfied” (Isaiah 53:11). All the nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but “a seed shall serve him; it shall be accounted to the Lord for a generation” (Psalm 22:30). “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” and the “earth shall be full of the knowledge of the Lord, as the waters cover the sea.” “So shall they fear the name of the Lord from the west, and his glory from the rising of the sun” (Daniel 7:27; Isaiah 11:9; 59:19).

“How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that saith unto Zion, Thy God reigns! ... Break forth into joy, sing together, ye waste places: ... for the Lord hath comforted his people.... The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isaiah 52:7-10).

Lesson 5 Study Help

Sabbath, January 25th, 2025

Lift Him Up,

Chapter 4, p. 131

“Lift Him Up as the Bread of Life”

“Daily Bread Assured”

April 27th

Give us this day our daily bread.

Matthew 6:11

Like a child, you shall receive day by day what is required for the day's need. Every day you are to pray, “Give us this day our daily bread.” Be not disturbed if you have not sufficient for tomorrow. You have the assurance of His promise, “Thou shalt dwell in the land, and verily thou shalt be fed.” David says, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”

That God who sent the ravens to feed Elijah by the brook Cherith will not pass by one of His faithful, self-sacrificing children. Of him that walks righteously it is written, “Bread shall be given him; his waters shall be sure.” “They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.” “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

He who lightened the cares and anxieties of His widowed mother, and helped to provide for the household of Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they “fainted, and were scattered abroad” still has compassion on the suffering poor. His hand is stretched out toward them in blessing and in the very prayer which He gave His disciples, He teaches us to remember the poor,—*The Signs of the Times*, November 4, 1903

The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. Jesus bids us, “Labour not for the meat which perishes, but for that meat which endures unto everlasting life” (John 6:27). He says, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever” (verse 51). Our Saviour is the bread of life, and it is by beholding His love, by receiving it into the soul, that we feed upon the bread which came down from heaven.

We receive Christ through His Word, and the Holy Spirit is given to open the Word of God to our understanding, and bring home its truths to our hearts. We are to pray day by day that as we read His Word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need.

In teaching us to ask every day for what we need—both temporal and spiritual blessings—God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care, for He is seeking to draw us into communion with Himself. In this communion with Christ, through prayer and the study of the great and precious truths of His Word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life.—*Thoughts From the Mount of Blessing*, 112, 113

Lesson 6 Study Help

Sabbath, February 1st, 2025

Steps to Christ Chapter 4, p. 37

“Confession”

"He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy."
[Proverbs 28:13]

The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesses and forsakes his sin shall have mercy.

The apostle says, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbour, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. [Hebrews 4:15]

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saves such as be of a contrite spirit." [Psalm 34:18]

Lesson 7 Study Help

Sabbath, February 8th, 2025

Christ's Object Lessons Chapter 19, p. 243-247

“The Measure of Forgiveness”

Peter had come to Christ with the question, "How oft shall my brother sin against me, and I forgive him? till seven times?" The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving. Not "Until seven times," He said, "but, Until seventy times seven."

Then He showed the true ground upon which forgiveness is to be granted and the danger of cherishing an unforgiving spirit. In a parable He told of a king's dealing with the officers who administered the affairs of his government. Some of these officers were in receipt of vast sums of money belonging to the state. As the king investigated their administration of this trust, there was brought before him one man whose account showed a debt to his lord for the immense sum of ten thousand talents. He had nothing to pay, and according to the custom, the king ordered him to be sold, with all that he had, that payment might be made. But the terrified man fell at his feet and besought him, saying, "Have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owe. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wrath, and delivered him to the tormentors, till he should pay all that was due unto him."

This parable presents details which are needed for the filling out of the picture but which have no counterpart in its spiritual significance. The attention should not be diverted to them. Certain great truths are illustrated, and to these our thought should be given.

The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. "With the Lord there is mercy, and with Him is plenteous redemption." Psalm 130:7.

Here is the ground upon which we should exercise compassion toward our fellow sinners. "If God so loved us, we ought also to love one another." 1 John 4:11. "Freely ye have received," Christ says, "freely give." Matthew 10:8.

In the parable, when the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked. The whole debt was cancelled. And he was soon given an opportunity to follow the example of the master who had forgiven him. Going out, he met a fellow servant who owed him a small sum. He had been forgiven ten thousand talents; the debtor owed him a hundred pence. But he who had been so mercifully treated, dealt with his fellow labourer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not tender-hearted and pitiful. The mercy shown him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The small sum owed to him was all that the ungrateful servant would keep in mind.

He demanded all that he thought his due, and carried into effect a sentence similar to that which had been so graciously revoked for him.

How many are today manifesting the same spirit. When the debtor pleaded with his lord for mercy, he had no true sense of the greatness of his debt. He did not realize his helplessness. He hoped to deliver himself. "Have patience with me," he said, "and I will pay thee all." So there are many who hope by their own works to merit God's favour. They do not realize their helplessness. They do not accept the grace of God as a free gift, but are trying to build themselves up in self-righteousness. Their own hearts are not broken and humbled on account of sin, and they are exacting and unforgiving toward others. Their own sins against God, compared with their brother's sins against them, are as ten thousand talents to one hundred pence--nearly one million to one; yet they dare to be unforgiving.

In the parable the lord summoned the unmerciful debtor, and "said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; should not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." "So likewise," said Jesus, "shall My Heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." He who refuses to forgive is thereby casting away his own hope of pardon.

But the teaching of this parable should not be misapplied. God's forgiveness toward us lessens in no wise our duty to obey Him. So the spirit of forgiveness toward our fellow men does not lessen the claim of just obligation. In the prayer which Christ taught His disciples He said, "Forgive us our debts, as we forgive our debtors." Matthew 6:12. By this He did not mean that in order to be forgiven our sins we must not require our just dues from our debtors. If they cannot pay, even though this may be the result of unwise management, they are not to be cast into prison, oppressed, or even treated harshly; but the parable does not teach us to encourage indolence. The word of God declares that if a man will not work, neither shall he eat. (2 Thessalonians 3:10.) The Lord does not require the hard-working man to support others in idleness. With many there is a waste of time, a lack of effort, which brings to poverty and want. If these faults are not corrected by those who indulge them, all that might be done in their behalf would be like putting treasure into a bag with holes. Yet there is an unavoidable poverty, and we are to manifest tenderness and compassion toward those who are unfortunate. We should treat others just as we ourselves, in like circumstances, would wish to be treated.

Lesson 8 Study Help

Sabbath, February 15th, 2025

Thoughts from The Mount of Blessing

Chapter 5, p. 116-120

"The LORD's Prayer"

We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Glorious truth!--just to His own law, and yet the Justifier of all that believe in Jesus. "Who is a God like unto Thee, that pardons iniquity, and passeth by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy." [Micah 7:18]

"Bring us not into temptation, but deliver us from the evil one." [Matthew 6:13, R.V.]

Temptation is enticement to sin, and this does not proceed from God, but from Satan and from the evil of our own hearts. "God cannot be tempted with evil, and He Himself tempts no man." James 1:13, R.V.

Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own. In the symbolic prophecy of Zechariah, Satan is seen standing at the right hand of the Angel of the Lord, accusing Joshua, the high priest, who is clothed in filthy garments, and resisting the work that the Angel desires to do for him. This represents the attitude of Satan toward every soul whom Christ is seeking to draw unto Himself. The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God. But "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" And unto Joshua He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:1-4.

God in His great love is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience and advances us in the work of character building. The soul that through divine power resists temptation reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. We shall wait for His hand to lead us; we shall listen to His voice, saying, "This is the way, walk ye in it." Isaiah 30:21.

It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Sin means dishonour and disaster to every soul that indulges in it; but it is blinding and deceiving in its nature, and it will entice us with flattering presentations. If we venture on Satan's ground we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us.

The prayer, "Bring us not into temptation," is itself a promise. If we commit ourselves to God we have the assurance, He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13.

The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. But when we behold the great love of God, selfishness appears to us in its hideous and repulsive character, and we desire to have it expelled from the soul. As the Holy Spirit glorifies Christ, our hearts are softened and subdued, the temptation loses its power, and the grace of Christ transforms the character.

Christ will never abandon the soul for whom He has died. The soul may leave Him and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22:31, 32. Thank God, we are not left alone. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16), will not desert us in the battle with the adversary of God and man. "Behold," He says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19.

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower: the righteous runs into it, and is safe." Proverbs 18:10.

"Thine is the kingdom, and the power, and the glory." Matthew 6:13.

The last like the first sentence of the Lord's Prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years that stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honour, but dark with the tempests of human hatred and satanic wrath. Amid national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said, "Ye shall hear of wars and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:6-8. Yet Christ's followers were not to fear that their hope was lost or that God had forsaken the earth. The power and the glory belong unto Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, unto the Lord their God, whose kingdom rules over all and who is their Father and everlasting Friend.

The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom rules over all. The program of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, "I girded thee, though thou hast not known Me." Isaiah 45:5.

Lesson 9 Study Help

Sabbath, February 22nd, 2025

**Thoughts from the Mount of Blessing
Chapter 5, p. 118-119**

The LORD's Prayer

It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Sin means dishonour and disaster to every soul that indulges in it; but it is blinding and deceiving in its nature, and it will entice us with flattering presentations. If we venture on Satan's ground we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us.

The prayer, "Bring us not into temptation," is itself a promise. If we commit ourselves to God we have the assurance, He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1 Corinthians 10:13]

The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. But when we behold the great love of God, selfishness appears to us in its hideous and repulsive character, and we desire to have it expelled from the soul. As the Holy Spirit glorifies Christ, our hearts are softened and subdued, the temptation loses its power, and the grace of Christ transforms the character.

Christ will never abandon the soul for whom He has died. The soul may leave Him and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." [Luke 22:31, 32] Thank God, we are not left alone. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16] will not desert us in the battle with the adversary of God and man. "Behold," He says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." [Luke 10:19]

Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. "The name of the Lord is a strong tower: the righteous runs into it, and is safe." [Proverbs 18:10]

"Yours is the kingdom, and the power, and the glory." [Matthew 6:13]

Lesson 10 Study Help

Sabbath, March 1st, 2025

**God’s Amazing Grace
Chapter 1, p. 21**

“The Kingdom of Grace”

“The Message of the First Advent”

January 4th

Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 1:14, 15

As Jesus travelled through Galilee, teaching and healing, multitudes flocked to Him from the cities and villages. Many came even from Judea and the adjoining provinces. Often He was obliged to hide Himself from the people. The enthusiasm ran so high that it was necessary to take precautions lest the Roman authorities should be aroused to fear an insurrection. Never before had there been such a period as this for the world. Heaven was brought down to men. Hungering and thirsting souls that had waited long for the redemption of Israel now feasted upon the grace of a merciful Saviour....

The gospel message, as given by the Saviour Himself, was based on the prophecies. The “time” which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel.... “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Daniel 9:25), sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of 457 B.C. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed, “The time is fulfilled.” ...

The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out.... “The Spirit of Christ which was in them” “testified beforehand the sufferings of Christ, and the glory that should follow” (1 Peter 1:11).... As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory

Lesson 11 Study Help

Sabbath, March 8th, 2025

**God’s Amazing Grace
Chapter 9, p. 274**

“The Power of Grace”

“Tell of His Power”

September 23rd

They shall speak of the glory of thy kingdom, and talk of thy power.

Psalm 145:11

If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence.

If we would but think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power.

Those who study the Word of God and day by day receive instruction from Christ bear the stamp of heaven’s principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace.

Christ wants His followers to be like Him, because He desires to be correctly represented in the family circle, in the church, and in the world.... We are to accept Christ as our efficiency, our strength, that we may reveal His character to the world. This is the work resting upon us as Christians. We are to witness to the power of heavenly grace....

God wants His sons and daughters to reveal before the synagogue of Satan, before the heavenly universe, before the world, the power of His grace, that men and angels may know that Christ has not died in vain. Let us show the world that we have power from on high

Lesson 12 Study Help

Sabbath, March 15th, 2025

**God’s Amazing Grace
Chapter 11, p. 322**

“By Grace Alone”

“What is Glory?”

November 10th

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Corinthians 4:6

The glory of God is His character. While Moses was in the mount, earnestly interceding with God, he prayed, “I beseech thee, show me thy glory.” In answer God declared, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” The glory of God—His character—was then revealed: “The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Exodus 33:18, 19; 34:6, 7).

This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly he beheld the character of God; constantly He revealed this character to the world.

Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: “The glory [character] which thou gave me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:22, 23).

Today it is still His purpose to sanctify and cleanse His church “... that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing” ... (Ephesians 5:26, 27). No greater gift than the character that He revealed, can Christ ask His Father to bestow upon those who believe on Him. What largeness there is in His request! What fullness of grace every follower of Christ has the privilege of receiving! ... O that we might more fully appreciate the honour Christ confers upon us! By wearing His yoke and learning of Him, we become like Him in aspiration, in meekness and lowliness, in fragrance of character.

Lesson 13 Study Help

Sabbath, March 22nd, 2025

**Our Father Cares
Chapter 7, p. 142**

“That I May Know Him”

“Children, Not Slaves”

May 10th

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

Hebrews 12:28

There are many who profess to be Christ’s followers and yet are not doers of His Word. They do not relish this Word because it presents service which is not agreeable to them. They do not relish the wholesome reproofs and close, earnest appeals. They do not love righteousness, but are mastered and tyrannized over by their own erratic, human impulses.

It makes every difference how we do service for God. The boy who drudges through his lessons because he must learn will never become a real student. The man who claims to keep the commandments of God because he thinks he must do it will never enter into the enjoyment of obedience.

The essence and flavour of all obedience is the outworking of a principle within—the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer, doing right because it is right. When the Word of God is a burden because it cuts directly across human inclinations, then the religious life is not a Christian life, but a tug and a strain, an enforced obedience. All the purity and godliness of religion are set aside.

But adoption into the family of God makes us children, not slaves. When the love of Christ enters the heart we strive to imitate the character of Christ.... The more we study the life of Christ with a heart to learn, the more Christlike we become. Into the heart of every true doer of the Word the Holy Spirit infuses clear understanding. The more we crucify selfish practices by imparting our blessings to others and by exercising our God-given ability, the more the heavenly graces will be strengthened and increased in us. We will grow in spirituality, in patience, in fortitude, in meekness, in gentleness.... A train of cars is not merely attached to the engine; they follow on the same track as the engine. Whom are we following?

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