

“That They Might Know Thee”



**STUDENT'S PERSONAL
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LESSON 1

“THE KING, ETERNAL, IMMORTAL, INVISIBLE”

March 29 — April 4

📖 MEMORY VERSE : “*Look to Me, and be you saved, all the ends of the earth: for I am God, and there is none else.*” [Isaiah 45: 22]

? STUDY HELP : ✓ Ministry of Healing, pages 409 – 426

💬 INTRODUCTION : “*The secret things belong to The LORD our God: but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law.*” [Deuteronomy 29:29] The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.” —*Testimonies for the Church, Vol. 8, page 279.*

E. G. W. Study Help

Sabbath, March 29th, 2025

The Ministry of Healing

Chapter 35, pp. 409-426

“A True Knowledge of God”

Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.

"The knowledge of the Holy is understanding." Proverbs 9:10.

Through a knowledge of Him are given unto us "all things that pertain unto life and godliness." 2 Peter 1:3.

"This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"Thus said the Lord, Let not the wise man glory in his wisdom, Neither let the mighty man glory in his might, Let not the rich man glory in his riches: But let him that glories glory in this, That he understands and knows Me, That I am the Lord which exercise loving-kindness, Judgment, and righteousness, in the earth: For in these things I delight, said the Lord." Jeremiah 9:23, 24.

We need to study the revelations of Himself that God has given. "Acquaint now thyself with Him, And be at peace: Thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, And lay up His words in thy heart. . . . And the Almighty will be thy treasure. . . ."Then shalt thou delight thyself in the Almighty, And shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, And He will hear thee; And thou shalt pay thy vows. Thou shalt also decree a thing, And it shall be established unto thee; And light shall shine upon thy ways. When they cast thee down, thou shalt say, There is lifting up; And the humble person He will save." Job 22:21-29, A.R.V.

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, A.R.V.

The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvellous tint and colour, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

"His glory covered the heavens." "The earth is full of Thy riches." "Day unto day utters speech, And night unto night shows knowledge. There is no speech nor language, Without these their voice is heard. Their line is gone out through all the earth, And their words to the end of the world." Habakkuk 3:3; Psalm 104:24; 19:2-4, margin.

All things tell of His tender, fatherly care and of His desire to make His children happy.

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself: "The Lord is the true God, He is the living God, and an everlasting King: . . . The gods that have not made the heavens and the earth,

Even they shall perish from the earth, and from under these heavens." "The portion of Jacob is not like them: For He is the former of all things." "He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens by His discretion." Jeremiah 10:10, 11, 16, 12.

Nature Is Not God

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the maker. It is not the work, but the workman, that is counted worthy of honour. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted.

"Let us worship and bow down: Let us kneel before the Lord." "In His hand are the deep places of the earth; The heights of the mountains are His also. The sea is His, and He made it; And His hands formed the dry land." Psalm 95:6; 95:4, 5, A.R.V.

"Seek Him that makes the Pleiades and Orion, And turneth the shadow of death into the morning, And makes the day dark with night;" "He that forms the mountains, and creates the wind, And declares unto man what is His thought;" "He that builds His spheres in the heaven, And has founded His arch [Noyes's translation] in the earth;" "He that calls for the waters of the sea, And pours them out upon the face of the earth; Jehovah is His name." Amos 5:8, A.R.V.; 4:13, A.R.V.; 9:6, margin; 9:6, A.R.V.

The Creation of the Earth

The work of creation cannot be explained by science. What science can explain the mystery of life?

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"I form the light, and create darkness: . . . I the Lord do all these things. . . . I have made the earth, And created man upon it: I, even My hands, have stretched out the heavens, And all their host have I commanded." "When I call unto them, they stand up together." Isaiah 45:7-12; 48:13.

In the creation of the earth, God was not indebted to pre-existing matter. "He spake, and it was; . . . He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power.

Our substance was not hid from Him when we were made in secret; His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there were none of them.

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. But man is not to exalt himself as God.

"Make a joyful noise unto the Lord. . . . Serve the Lord with gladness: Come before His presence with singing. Know ye that the Lord He is God: It is He that has made us, and His we are; We are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, And into His courts with praise: Be thankful unto Him, and bless His name." "Exalt the Lord our God, And worship at His holy hill; For the Lord our God is holy." Psalm 100:1-4, margin; 99:9.

God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments. They are not self-acting. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will.

"Forever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abides. They continue this day according to Thine ordinances: For all are Thy servants." "Whatsoever the Lord pleased, that did He In heaven, and in earth, in the seas, and all deep places." "He commanded, and they were created. He has also established them for ever and ever: He has made a decree which shall not pass." Psalm 119:89-91; 135:6; 148:5, 6.

It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain.

"He giveth snow like wool: He scatters the hoarfrost like ashes." "When He utters His voice, there is a multitude of waters in the heavens, And He causes the vapours to ascend from the ends of the earth; He makes lightnings with rain, And brings forth the wind out of His treasures." Psalm 147:16; Jeremiah 10:13.

It is by His power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every fruit develops.

The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God.

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men.

Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.

"The way of man is not in himself: It is not in man that walks to direct his steps." "Trust in the Lord with all thine heart. . . . In all thy ways acknowledge Him, And He shall direct thy paths." "The eye of the Lord is upon them that fear Him, Upon them that hope in His mercy; To deliver their soul from death, And to keep them alive in famine." "How precious is Thy loving-kindness, O God! . . . The children of men take refuge under the shadow of Thy wings." "Happy is he that has the God of Jacob for his help, Whose hope is in the Lord his God." "The earth, O Jehovah, is full of Thy loving-kindness." Thou loves "righteousness and justice." Thou "art the confidence of all the ends of the earth, And of them that are afar off upon the sea: Who by His strength sets fast the mountains, Being girded about with might; Who stills the roaring of the seas, . . . And the tumult of the peoples."

"Thou makes the outgoings of the morning and evening to rejoice." "Thou crowns the year with Thy goodness; And Thy paths drop fatness."

"The Lord upholds all that fall, And raises up all those that be bowed down. The eyes of all wait upon Thee; And Thou gives them their meat in due season. Thou opens Thine hand, And satisfies the desire of every living

thing." Jeremiah 10:23; Proverbs 3:5, 6; Psalm 33:18, 19; 36:7, A.R.V.; 146:5; 119:64, A.R.V.; 33:5, A.R.V.; 65:5-7, A.R.V.; 65:8, 11; 145:14-16. {MH 417.3}

Personality of God Revealed in Christ

As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Hebrews 1:3; Revelation 1:13.

Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ.

"I and My Father are one," Christ declared. "No man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John 10:30; Matthew 11:27.

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God.

Revealed to the Disciples

Let us study the words that Christ spoke in the upper chamber on the night before His crucifixion. He was nearing His hour of trial, and He sought to comfort His disciples, who were to be so severely tempted and tried.

"Let not your heart be troubled," He said. "Ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . .

"Thomas said unto Him, Lord, we know not whither Thou goes; and how can we know the way? Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. . . .

"Lord, show us the Father," said Philip, "and it suffices us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that has seen Me has seen the Father; and how say thou then, Show us the Father? Believes thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwells in Me, He doeth the works." John 14:1-10.

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. Christ desired them to have a clearer, more distinct knowledge of God.

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25, margin.

When, on the Day of Pentecost, the Holy Spirit was poured out on the disciples, they understood more fully the truths that Christ had spoken in parables. Much of the teaching that had been a mystery to them was made clear. But not even then did the disciples receive the complete fulfillment of Christ's promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son; . . . who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time.

"Thou art My Son, This day have I begotten Thee? And again, I will be to Him a Father, And He shall be to Me a Son?" Hebrews 1:1-5

The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.

Character of God Revealed in Christ

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.

"Jehovah has anointed Me," He said, "To preach good tidings unto the poor; He has sent Me to bind up the brokenhearted, To proclaim liberty to the captives," "And recovering of sight to the blind;" "To proclaim the year of Jehovah's favour; . . . To comfort all that mourn." Isaiah 61:1, A.R.V., margin; Luke 4:18; Isaiah 61:2, A.R.V.

"Love your enemies," He bids us; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;" "for He is kind unto the unthankful and to the evil." "He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust." "Be ye therefore merciful, as your Father also is merciful." Matthew 5:44, 45; Luke 6:35; Matthew 5:45; Luke 6:36.

"Through the tender mercy of our God; . . . The Dayspring from on high has visited us, To give light to them that sit in darkness and in the shadow of death, To guide our feet into the way of peace." Luke 1:78, 79.

The Glory of the Cross

The revelation of God's love to man centres in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary, we can only say, "God 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.

Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.

It Was Christ

"Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:6-8, A.R.V.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them." Romans 8:34; Hebrews 7:25.

"We have not a high priest that cannot be touched with the feeling of our infirmities; but One that has been in all points tempted like as we are, yet without sin." Hebrews 4:15, A.R.V.

It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and its fragrance, is given for our enjoyment through that one Gift. The sun and the moon were made by Him. There is not a star which beautifies the heavens that He did not make. Every drop of rain that falls, every ray of light shed upon our unthankful world, testifies to the love of God in Christ. Everything is supplied to us through the one unspeakable Gift, God's only-begotten Son. He was nailed to the cross that all these bounties might flow to God's workmanship.

"Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." 1 John 3:1.

"Men have not heard, nor perceived by the ear, Neither has the eye seen a God besides Thee, Who works for him that waits for Him." [Isaiah 64:4, A.R.V.]

The Knowledge That Works Transformation

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine.

"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.

Of His own life the Saviour said, "I have kept My Father's commandments." John 15:10. "The Father has not left Me alone; for I do always those things that please Him." John 8:29. As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived.

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19.

We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every

good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:9-11.

This is the knowledge which God is inviting us to receive, and beside which all else is vanity and nothingness.

LESSON 2

“THE WORD OF HIS POWER”

April 5 — April 11

📖 MEMORY VERSE : *“As for God, His way is perfect; The Word of The LORD is tried: He is a buckler to all them that trust in Him. For who is God, save The LORD and who is a rock, save our God? God is my strength and power: And He makes my way perfect.”*
[2 Samuel 22:31–33]

? STUDY HELP : ✓ Testimonies for the Church, Vol. 2, p. 261 - 268

💬 INTRODUCTION : “It is not necessary that anyone should yield to the temptations of Satan and thus violate his conscience and grieve the Holy Spirit. Every provision has been made in the word of God whereby all may have divine help in their endeavours to overcome. If they keep Jesus before them, they will become changed into His image. All who by faith have Christ abiding in them carry a power into their labour which makes them successful.”
— *Testimonies for the Church, Vol. 5, p. 574*

Testimonies for the Church
Volume 2, Chapter 38, p. 261-268

"A Birthday Letter"

My Dear Son: I write this for your nineteenth birthday. It has been a pleasure to have you with us a few weeks in the past. You are about to leave us, yet our prayers shall follow you.

Another year of your life closes today. How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you an increased interest in the study of God's word? Have you gained decided victories over your own failings and waywardness? Oh, what has been the record of your life for the year which has now passed into eternity, never to be recalled?

As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted than it has hitherto been. Make it your aim not to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you ever need help yourself, and where others have to guard you to keep you in the narrow way. You may be strong to exert a sanctifying influence upon others. You may be where your soul's interest will be awakened to do good to others, to comfort the sorrowful, strengthen the weak, and to bear your testimony for Christ whenever opportunity offers. Aim to honour God in everything, always and everywhere. Carry your religion into everything. Be thorough in whatever you undertake.

You have not experienced the saving power of God as it is your privilege, because you have not made it the great aim of your life to glorify Christ. Let every purpose you form, every work in which you engage, and every pleasure you enjoy, be to the glory of God. Let this be the language of your heart: I am thine, O God, to live for Thee, to work for Thee, and to suffer for Thee.

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with Him, and our sweetest thoughts are of Him. We have no friendship with the world; we have consecrated all that we have and are to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things.

You should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence upon the world without decision. Your resolutions may be good and sincere, but they will prove a failure unless you make God your strength and move forward with a firm determination of purpose. You should throw your whole heart into the cause and work of God. You should be in earnest to obtain an experience in the Christian life. You should exemplify Christ in your life.

You cannot serve God and mammon. You are either wholly on the Lord's side or on the side of the enemy. "He that is not with Me is against Me; and he that gathers not with Me scatters abroad." Some persons make their religious life a failure because they are always wavering and do not have determination. They are frequently convicted and come almost up to the point of surrendering all for God; but, failing to meet the point, they fall back again. While in this state the conscience is hardening and becoming less and less susceptible to the impressions of the Spirit of God. His Spirit has warned, has convicted, and has been disregarded, until it is nearly grieved away.

God will not be trifled with. He shows duty clearly, and if there is a neglect to follow the light, it becomes darkness.

God bids you become a worker with Him in His vineyard. Commence just where you are. Come to the cross and there renounce self, the world, and every idol. Take Jesus into your heart fully. You are in a hard place to preserve consecration and to exert an influence which shall lead others from sin and pleasure and folly to the narrow way, cast up for the ransomed of the Lord to walk in.

Make an entire surrender to God; yield up everything unreservedly, and thus seek for that peace which passes understanding. You cannot draw nourishment from Christ unless you are in Him. If not in Him, you are a branch that is withered. You do not feel your want of purity and true holiness. You should feel an earnest desire for the Holy Spirit and should pray earnestly to obtain it. You cannot expect the blessing of God without seeking for it. If you used the means within your reach you would experience a growth in grace and would rise to a higher life.

It is not natural for you to love spiritual things; but you can acquire that love by exercising your mind, the strength of your being, in that direction. The power of doing is what you need. True education is the power of using our faculties so as to achieve beneficial results. Why is it that religion occupies so little of our attention, while the world has the strength of brain, bone, and muscle? It is because the whole force of our being is bent in that direction. We have trained ourselves to engage with earnestness and power in worldly business, until it is easy for the mind to take that turn. This is why Christians find a religious life so hard and a worldly life so easy. The faculties have been trained to exert their force in that direction. In religious life there has been an assent to the truths of God's word, but not a practical illustration of them in the life.

To cultivate religious thoughts and devotional feelings is not made a part of education. These should influence and control the entire being. The habit of doing right is wanting. There is spasmodic action under favourable influences, but to think naturally and readily upon divine things is not the ruling principle of the mind.

There is no need of being spiritual dwarfs if the mind is continually exercised in spiritual things. But merely praying for this, and about this, will not meet the necessities of the case. You must habituate the mind to concentration upon spiritual things. Exercise will bring strength. Many professed Christians are in a fair way to lose both worlds. To be half a Christian and half a worldly man makes you about one-hundredth part a Christian and all the rest worldly.

Spiritual living is what God requires, yet thousands are crying out: "I don't know what is the matter; I have no spiritual strength, I do not enjoy the Spirit of God." Yet the same ones will become active and talkative, and even eloquent, when talking upon worldly matters. Listen to such ones in meeting. About a dozen words are spoken in hardly an audible voice. They are men and women of the world. They have cultivated worldly propensities until their faculties have become strong in that direction. Yet they are as weak as babes in regard to spiritual things, when they should be strong and intelligent. They do not love to dwell upon the mystery of godliness. They know not the language of heaven and are not educating their minds so as to be prepared to sing the songs of heaven or to delight in the spiritual exercises which will there engage the attention of all.

Professed Christians, worldly Christians, are unacquainted with heavenly things. They will never be brought to the gates of the New Jerusalem to engage in exercises which have not hitherto specially interested them. They have not trained their minds to delight in devotion and in meditation upon things of God and heaven. How, then, can they engage in the services of heaven? how delight in the spiritual, the pure, the holy in heaven, when it was not a special delight to them upon earth? The very atmosphere there will be purity itself. But they are unacquainted with it all. When in the world, pursuing their worldly vocations, they knew just where to take hold and just what to do. The lower order of faculties being in so constant exercise, grew, while the higher, nobler powers of the mind, not being strengthened by use, are incapable of awaking at once to spiritual exercises. Spiritual things are not discerned, because they are viewed with world-loving eyes, which cannot estimate the value and glory of the divine above the temporal.

The mind must be educated and disciplined to love purity. A love for spiritual things should be encouraged; yea, must be encouraged, if you would grow in grace and in the knowledge of the truth. Desires for goodness and true holiness are right so far as they go; but if you stop here, they will avail nothing. Good purposes are right, but will

prove of no avail unless resolutely carried out. Many will be lost while hoping and desiring to be Christians; but they made no earnest effort, therefore they will be weighed in the balances and found wanting. The will must be exercised in the right direction. I will be a wholehearted Christian. I will know the length and breadth, the height and depth, of perfect love. Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Ample provisions are made by Christ to satisfy the soul that hungers and thirsts for righteousness.

The pure element of love will expand the soul for higher attainments, for increased knowledge of divine things, so that it will not be satisfied short of the fullness. Most professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses professing to be Christians have been satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them, they cannot understand it. They know not Christ by experimental knowledge.

Let those men and women who are satisfied with their dwarfed, crippled condition in divine things be suddenly transported to heaven and for an instant witness the high, the holy state of perfection that ever abides there,--every soul filled with love; every countenance beaming with joy; enchanting music in melodious strains rising in honour of God and the Lamb; and ceaseless streams of light flowing upon the saints from the face of Him who sits upon the throne, and from the Lamb; and let them realize that there is higher and greater joy yet to experience, for the more they receive of the enjoyment of God, the more is their capacity increased to rise higher in eternal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible,--could such persons, I ask, mingle with the heavenly throng, participate in their songs, and endure the pure, exalted, transporting glory that emanates from God and the Lamb? Oh, no! their probation was lengthened for years that they might learn the language of heaven, that they might become "partakers of the divine nature, having escaped the corruption that is in the world through lust." But they had a selfish business of their own to engage the powers of their minds and the energies of their beings. They could not afford to serve God unreservedly and make this a business. Worldly enterprises must come first and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision: "He that is holy, let him be holy still," "he which is filthy, let him be filthy still"? Such a time is coming.

Those who have trained the mind to delight in spiritual exercises are the ones who can be translated and not be overwhelmed with the purity and transcendent glory of heaven. You may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your associates, but what have these things to do with a preparation for heaven? What have they to do to prepare you to stand before the tribunal of God?

Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a pure, elevated character and enable you to enter into the presence of God, who dwells in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all. Then begin at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. Prepare for eternity with such zeal as you have not yet manifested. Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and, above all, the hour when the soul communes with God. Become heavenly-minded if you would unite with the heavenly choir in the mansions above.

A new year of your life now commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid. Let a record be stamped there which you will not be ashamed to have revealed to the gaze of men and angels. Greenville, Michigan, July 27, 1868.

LESSON 3

“THESE THREE ARE ONE”

April 12 — April 18

📖 MEMORY VERSE : *“For there are three that bear record in heaven, The Father, The Word, and The Holy Ghost: and these three are One.”* [1 John 5:7]

? STUDY HELP : ✓ Evangelism, pages 613 - 617

💬 INTRODUCTION : “In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great Powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness.” *Testimonies for the Church, Vol. 8, p. 254*

Evangelism Chapter 18, pages 613-617

A Work of Many Features

And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.—*Manuscript 136, 1897.*

Misrepresentations of the Godhead

Let People Know Our Position.—Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence.—*Testimonies to Ministers and Gospel Workers, p. 253. (1895)*

We Shall Have to Meet Erroneous Teaching.—Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, "I and My Father are one." Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—*Testimonies for the Church, vol. 9, p. 68. (1909)*

Positive Truth Versus Spiritualistic Representations. —I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers —The Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.—*Special Testimonies, Series B, No. 7, pp. 62, 63. (1905)*

The Pre-existent, Self-existent Son of God.—Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.—*Signs of the Times*, Aug. 29, 1900.

He was equal with God, infinite and omnipotent. . . . He is the eternal, self-existent Son.—*Manuscript 101*, 1897.

From Everlasting.—While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.—*Review and Herald*, April 5, 1906.

Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.—*Signs of the Times*, May 3, 1899.

Life, Original, Unborrowed, Underived.—Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that has the Son has life." The divinity of Christ is the believer's assurance of eternal life.—*The Desire of Ages*, p. 530 (1898)

With the Father at Sinai.—When they [Israel] came to Sinai, He took occasion to refresh their minds in regard to His requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.—*Historical Sketches*, p. 231. (1866)

The Eternal Dignitaries of the Trinity.—The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, . . . would advance with them to the work and convince the world of sin.—*Manuscript 145*, 1901.

Personality of the Holy Spirit.—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—*Manuscript 66*, 1899. (*From a talk to the students at the Avondale School.*)

The Holy Spirit is a person, for He bears witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. . . .

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God."—*Manuscript 20*, 1906.

The Power of God in the Third Person.—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.—*Special Testimonies, Series A, No. 10*, p. 37. (1897)

In Co-operation With the Three Highest Powers.—We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost, — and these powers will work through us, making us workers together with God.—*Special Testimonies, Series B, No. 7*, p. 51. (1905)

Secret Societies

The Perils of the Secret Societies.—The Lord's injunction, "Be ye not unequally yoked together with unbelievers," refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. . . .

The Lord declares through the prophet Isaiah: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." [Isaiah 8:9-13]

LESSON 4

“MADE LIKE UNTO HIS BRETHREN”

April 19 — April 25

📖 MEMORY VERSE : *“Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that He suffered, being tempted, He is able to succour them that are tempted.” [Hebrews 2:17–18]*

? STUDY HELP : ✓ Selected Messages, Book 1, pages 246 - 251

💬 INTRODUCTION : “Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character.” —*Selected Messages, Book 1, page 223*

“Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity.” —*Selected Messages, Book 3, page 139*

E. G. W. Study Help

Sabbath, April 19th, 2025

Selected Messages, Book 1 Chapter 34, p. 246-251

“The Word Made Flesh”

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-5, 14).

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of His greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Colossians 1:26). It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Hebrews 2:14). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Hebrews 3:3).

Christ's Pre-existence

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God.

The world was made by Him, "and without him was not anything made that was made" (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Proverbs 8:22-27).

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou had formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4:16). Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:1, 2).

"We preach Christ crucified," declared Paul, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Corinthians 1:23, 24).

A Mystery

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we cannot hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character moulded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of His attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Romans 1:22, 23). This is the worth of all requirements and knowledge apart from Christ.

"I am the way, the truth, and the life," Christ declares: "no man cometh unto the Father, but by me" (John 14:6). Christ is invested with power to give life to all creatures. "As the living Father hath sent me," He says, "and I live by the Father: so he that eats me, even he shall live by me." "It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character. "Verily, verily, I say unto you," He says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5:25-27).

The Significance of Christ's Birth

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me" (Hebrews 10:5). But He did not come in human form until the fullness of time had expired. Then He came to our world, a babe in Bethlehem.

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang His praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men" (Luke 2:14). O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in His wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia: for the Lord God omnipotent reigns" (Revelation 19:6).

By His obedience to all the commandments of God, Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men may be partakers of the divine nature, and be complete in Him.

The Holy Spirit, which proceeds from the only-begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

LESSON 5

“THE HIGH AND HOLY ONE”

April 26 — May 2

📖 MEMORY VERSE : *“For this said The High and Lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”*
[Isaiah 57:15]

? STUDY HELP : ✓ Testimonies for the Church, Vol. 1, p. 260–263

💬 INTRODUCTION : “The Bible contains instruction regarding the character God's children must possess. “Blessed are the pure in heart,” it declares, “for they shall see God.” [Matthew 5:8] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [Hebrews 12:14] “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifies himself, even as He is pure.” [1 John 3:2-3]”—*Counsels to Parents, Teachers and Students, page 429*

E. G. W. Study Help

Sabbath, April 26th, 2025

Testimonies for the Church Volume 1, Chapter 54, p. 260-263

“Great Distress Coming”

I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. Even now many families are suffering want, but this will increase. The faces of many looked haggard, pale, and pinched with hunger.

I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. I was shown distress and perplexity and famine in the land. Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting.

God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted, and in view of these things everyone who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbath keepers, and leads them to be jealous of one another, fault-finding, and censorious. It is his special work to divide hearts that the influence, strength, and labour of God's servants may be kept among unconsecrated Sabbath keepers and their precious time be occupied in settling little differences when it should be spent in proclaiming the truth to unbelievers.

I was shown God's people waiting for some change to take place--a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.

I was shown how important it is that the ministers who engage in the solemn, responsible work of proclaiming the third angel's message be right. The Lord is not straitened for means or instruments with which to do His own work. He can speak at any time, by whom He will, and His word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, made pure and clean, the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him.

There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine. I am alarmed for the people of God who profess to believe solemn, important truth, for I know that many of them are not converted nor sanctified through it. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who preach the truth will not themselves be saved by it. Said the angel: "Be ye clean, that bear the vessels of the Lord."


The time has come when those who choose the Lord for their present and future portion must trust in Him alone. Everyone professing godliness must have an experience of his own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character and weighing moral worth. Those who profess to believe the truth should be right themselves and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth and the light thereof. I saw that in looking heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us and every good soon pass away. There is no help for us but in God; in this state of earth's confusion we can be composed, strong, or safe, only in the strength of living faith; nor can we be at peace, only as we rest in God and wait for His salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honoured of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted and blessed of God as they were, we must imitate their faithfulness and zeal,--improve our light as they improved theirs, --and do as they would have done had they lived in our day. We must walk in the light which shines upon us, otherwise that light will become darkness. God requires of us to exhibit to the world, in our character and works, that measure of the spirit of union and oneness which is in accordance with the sacred truths we profess and with the spirit of those prophecies that are fulfilling in these last days. The truth which has reached our understanding, and the light which has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them.

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves and make full and thorough confession of all their wrongs, that they may go beforehand to judgment, and that the recording angel may write pardon opposite their names. My brother, my sister, if these precious moments of mercy are not improved, you will be left without excuse. If you make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting. Then your agonizing cries will be of no avail. Then will apply the words of the Lord: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkens unto Me shall dwell safely, and shall be quiet from fear of evil."


LESSON 6

“GOD IS LOVE”

May 3 — May 9

 **MEMORY VERSE :** *“And we have known and believed the love that God has to us. God is love; and he that dwells in love, dwells in God, and God in him.” [1 John 4:16]*

? STUDY HELP :  Steps to Christ, pages 9 – 15

 **INTRODUCTION :** “The revelation of God's love to man centres in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary, we can only say, “*For God so loved the world, that He gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life.*” [John 3:16] Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach... It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and its fragrance, is given for our enjoyment through that one Gift. The sun and the moon were made by Him. There is not a star which beautifies the heavens that He did not make. Every drop of rain that falls, every ray of light shed upon our unthankful world, testifies to the love of God in Christ. Everything is supplied to us through the one unspeakable Gift, God's only-begotten Son. He was nailed to the cross that all these bounties might flow to God's workmanship.”—*The Ministry of Healing*, p. 423–424

E. G. W. Study Help

Sabbath, May 3rd, 2025

Steps to Christ Chapter 1, p. 9-15

“God’s Love for Man”

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist—

“The eyes of all wait upon You;
And You give them their meat in due season.
You open Your hand,
And satisfy the desire of every living thing.”

[Psalm 145:15-16]

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law--the law of love--that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. Genesis 3:17. The thorn and the thistle--the difficulties and trials that make his life one of toil and care--were appointed for his good as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green -- all testify to the tender, fatherly care of our God and to His desire to make His children happy.

The word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." Exodus 33:18, 19. This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. He is "slow to anger, and of great kindness," "because He delights in mercy." Jonah 4:2; Micah 7:18.

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,--one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. "Neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matthew 11:27. When one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not

known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." 1 Timothy 3:16.

It was to redeem us that Jesus lived and suffered and died. He became "a Man of Sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God--it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus."

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"God so loved the world, that He gave His only-begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren" (Hebrews 2:11); He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed--the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God."

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.

LESSON 7

“THE GOD OF PEACE”

May 10 — May 16

📖 MEMORY VERSE : *“And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.”* [Philippians 4:7]

? STUDY HELP : ✓ Thoughts for the Mount of Blessing, pages 27 – 28

💬 INTRODUCTION : “Let the peace of God rule in your hearts; . . . and be ye thankful.” [Colossians 3:15]
Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.”—
The Ministry of Healing, page 253

E. G. W. Study Help

Sabbath, May 10th, 2025

Thoughts from the Mount of Blessings Chapter 2, p. 27-28

“The Beatitudes”

The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. "Now we see through a glass, darkly; but then face to face." 1 Corinthians 13:12.

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

Christ is "the Prince of Peace" (Isaiah 9:6), and it is His mission to restore to earth and heaven the peace that sin has broken. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace.

There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker.

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savour of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them that they have been with Jesus. "Everyone that loves is born of God." "If any man have not the Spirit of Christ, he is none of His;" but "as many as are led by the Spirit of God, they are the sons of God." 1 John 4:7; Romans 8:9, 14.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarries not for man, nor waits for the sons of men." Micah 5:7.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matthew 5:10.

LESSON 8

“WONDERFUL, COUNSELLOR”

May 17 — May 23

📖 MEMORY VERSE : *“For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6]*

? STUDY HELP : ✓ The Upward Look, page 74

💬 INTRODUCTION : “We lose many blessings by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counsellor. He looks upon His church with intense interest, and with a heart full of tender sympathy. He enters into the depth of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly-wise plans of our own making. Lay all your plans at the feet of the Redeemer. And do not cease to pray. If the answer tarry, wait for it. Let your importunate prayers continue to ascend to God. If it be for His name's glory, the soothing words will be spoken, “Be it unto thee according to thy word.” [Luke 1:38]—*Signs of the Times, February 14th, 1906*

E. G. W. Study Help

Sabbath, May 17th, 2025

The Upward Look Chapter 3, p. 74

“Who is King?”

March 1

Who Is King?

For one is your Master, even Christ; and all ye are brethren.

Matthew 23:8

Before God’s servants take up any work, they are to pray to God in all humility, with a sense of their dependence upon God, realizing that they must be worked by His Spirit. They are to guard against setting themselves up as kings, because if they do this, they will dishonour the Lord and make a failure of their work. “All ye are brethren.”

Man’s ingenuity, his judgment, his power to execute, all come from God. To God’s service all should be devoted. The principles of the Bible are to control the Lord’s servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. “Seek ye first the kingdom of God, and his righteousness.” [Matthew 6:33] Make this the point round which your life centres, and then all things needful will be given you. Put the Redeemer’s interests before your own or those of any other human being. He has bought you, and all your powers belong to Him.

Make no man your king. Who is our King? He who is called, “Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” [Isaiah 9:6] He is our Saviour, our King. To Him you may always go with your burdens. However great your sins, you need have no fear of repulse. If you have injured your brother, go to him, and confess the wrong you have done him. When you have done this, you may come to your King, asking Him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged His word to forgive your transgressions and to cleanse you from all defilement. The names of all His people are written in His book of life.

Remember that Christ is our only hope, our only refuge. He “bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.” [1 Peter 2:24] “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” [Hebrews 9:13-15]—Manuscript 3, March 1, 1903, “To Every Man His Work.”

LESSON 9

“BEHOLD THE LAMB OF GOD”

May 24 — May 30

📖 MEMORY VERSE : *“For The Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes.”*
[Revelation 7:17]

? STUDY HELP : ✓ Testimonies for the Church, Volume 2, pages 200 - 215

💬 INTRODUCTION : “When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption, the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world as He hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.”
—*Testimonies for the Church, Volume 2, page 212*

E. G. W. Study Help

Sabbath, May 24th, 2025

Testimonies for the Church Volume 2, Chapter 29, p. 200-215

“The Sufferings of Christ”

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed eternal glory for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labours and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary.

Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders were hushed as Christ commended His spirit into the hands of His Father. The astonished throng began to withdraw and grope their way in the darkness to the city. They smote upon their breasts as they went and in terror, speaking scarcely above a whisper, said among themselves: "It is an innocent person that has been murdered. What if, indeed, He is, as He asserted, the Son of God?"

Jesus did not yield up His life till He had accomplished the work which He came to do, and exclaimed with His departing breath: "It is finished." Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered: "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with Him in His mansions in glory. Oh, what is man, that such a price should be paid for his redemption!

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption, the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world as He hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.

Christ has shown that His love was stronger than death. He was accomplishing man's salvation; and although He had the most fearful conflict with the powers of darkness, yet, amid it all, His love grew stronger and stronger. He endured the hiding of His Father's countenance, until He was led to exclaim in the bitterness of His soul: "My God, My God, why hast Thou forsaken Me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul struggle, the blessed words were uttered which seemed to resound through creation: "It is finished."

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully comprehend. The length, the breadth, the height, the depth, of such amazing love we cannot fathom. The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is: "I determined not to know anything among you, save Jesus Christ, and Him crucified." We also may look toward Calvary and exclaim: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross as humble disciples of Christ and follow Him from the manger to Calvary? "He that gathers not with Me," says Christ, "scatters abroad."

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, he had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the story of the condescension, humiliation, and sacrifice of our divine Lord awakens no deeper interest, and stirs the soul and affects the life no more, than does the history of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face--a sense that His own dear Father had forsaken Him--which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that He was no longer in the favour of God any more than himself. If He was indeed still in favour with God, why need He die? God could save Him from death.

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, My God, why hast Thou forsaken Me?"

The death of the martyrs can bear no comparison with the agony endured by the Son of God. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised! The heart has been devoted to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should here learn to reflect in some degree that mysterious love preparatory to joining all the redeemed in ascribing "blessing, and honour, and glory, and power, . . . unto Him that sits upon the throne, and unto the Lamb for ever and ever."

LESSON 10

“THOU ART OUR FATHER”

May 31 — June 6

📖 MEMORY VERSE : *“But now, O LORD, You are our Father; we are the clay, and You our Potter; and we all are the work of Your hand.” [Isaiah 64:8]*

? STUDY HELP : ✓ Steps to Christ, pages 9–15

💬 INTRODUCTION : “O that everyone would realise the great love, the self-sacrifice, the benevolence, and the kindness of our heavenly Father, in giving His Son to die for us that we might, if we believe and do His commandments, have a sweet peace, the Father's joy, the Father's love, and unite with Him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with His Son, subjected Himself to suffer with His Son. He spared not His only begotten Son but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love, and this Fatherhood, through all time and through eternity. Here is the love of God in His Fatherhood. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realisation of the Fatherhood of God.”—*Spalding & Magan Collection, page 68*

E. G. W. Study Help

Sabbath, May 31st, 2025

Steps to Christ Chapter 1, p. 9-15

“God’s Love for Man”

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist—

“The eyes of all wait upon You;
And You give them their meat in due season.
You open Your hand,
And satisfy the desire of every living thing.”

[Psalm 145:15-16]

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law--the law of love--that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. Genesis 3:17. The thorn and the thistle--the difficulties and trials that make his life one of toil and care--were appointed for his good as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green -- all testify to the tender, fatherly care of our God and to His desire to make His children happy.

The word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." Exodus 33:18, 19. This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. He is "slow to anger, and of great kindness," "because He delights in mercy." Jonah 4:2; Micah 7:18.

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,--one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. "Neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matthew 11:27. When one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not

known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." 1 Timothy 3:16.

It was to redeem us that Jesus lived and suffered and died. He became "a Man of Sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God--it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth My Father love Me, because I lay down My life, that I might take it again." John 10:17. That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus."

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"God so loved the world, that He gave His only-begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren" (Hebrews 2:11); He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed--the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God."

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.

LESSON 11

“THE LORD OF HOSTS”

June 7 — June 13

📖 **MEMORY VERSE :** “O LORD of hosts, blessed *is* the man that trusts in You.” [Psalm 84:12]

? **STUDY HELP :** ✓ The Ministry of Healing, pages 409–426

💬 **INTRODUCTION :** “Oh, that we could all realise the nearness of heaven to earth! When the earthborn children know it not, they have angels of light as their companions. A silent witness guards every soul that lives, seeking to draw that soul to Christ. As long as there is hope, until men resist the Holy Spirit to their eternal ruin, they are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above.”—*Testimonies for the Church, Volume 6, page 367*

E. G. W. Study Help

Sabbath, June 7th, 2025

The Ministry of Healing

Chapter 35, pp. 409-426

“A True Knowledge of God”

Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.

"The knowledge of the Holy is understanding." Proverbs 9:10.

Through a knowledge of Him are given unto us "all things that pertain unto life and godliness." 2 Peter 1:3.

"This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"Thus said the Lord, Let not the wise man glory in his wisdom, Neither let the mighty man glory in his might, Let not the rich man glory in his riches: But let him that glories glory in this, That he understands and knows Me, That I am the Lord which exercise loving-kindness, Judgment, and righteousness, in the earth: For in these things I delight, said the Lord." Jeremiah 9:23, 24.

We need to study the revelations of Himself that God has given. "Acquaint now thyself with Him, And be at peace: Thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, And lay up His words in thy heart. . . . And the Almighty will be thy treasure. . . ."Then shalt thou delight thyself in the Almighty, And shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, And He will hear thee; And thou shalt pay thy vows. Thou shalt also decree a thing, And it shall be established unto thee; And light shall shine upon thy ways. When they cast thee down, thou shalt say, There is lifting up; And the humble person He will save." Job 22:21-29, A.R.V.

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, A.R.V.

The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvellous tint and colour, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

"His glory covered the heavens." "The earth is full of Thy riches." "Day unto day utters speech, And night unto night shows knowledge. There is no speech nor language, Without these their voice is heard. Their line is gone out through all the earth, And their words to the end of the world." Habakkuk 3:3; Psalm 104:24; 19:2-4, margin.

All things tell of His tender, fatherly care and of His desire to make His children happy.

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself: "The Lord is the true God, He is the living God, and an everlasting King: . . . The gods that have not made the heavens and the earth,

Even they shall perish from the earth, and from under these heavens." "The portion of Jacob is not like them: For He is the former of all things." "He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens by His discretion." Jeremiah 10:10, 11, 16, 12.

Nature Is Not God

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the maker. It is not the work, but the workman, that is counted worthy of honour. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted.

"Let us worship and bow down: Let us kneel before the Lord." "In His hand are the deep places of the earth; The heights of the mountains are His also. The sea is His, and He made it; And His hands formed the dry land." Psalm 95:6; 95:4, 5, A.R.V.

"Seek Him that makes the Pleiades and Orion, And turneth the shadow of death into the morning, And makes the day dark with night;" "He that forms the mountains, and creates the wind, And declares unto man what is His thought;" "He that builds His spheres in the heaven, And has founded His arch [Noyes's translation] in the earth;" "He that calls for the waters of the sea, And pours them out upon the face of the earth; Jehovah is His name." Amos 5:8, A.R.V.; 4:13, A.R.V.; 9:6, margin; 9:6, A.R.V.

The Creation of the Earth

The work of creation cannot be explained by science. What science can explain the mystery of life?

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"I form the light, and create darkness: . . . I the Lord do all these things. . . . I have made the earth, And created man upon it: I, even My hands, have stretched out the heavens, And all their host have I commanded." "When I call unto them, they stand up together." Isaiah 45:7-12; 48:13.

In the creation of the earth, God was not indebted to pre-existing matter. "He spake, and it was; . . . He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power.

Our substance was not hid from Him when we were made in secret; His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there were none of them.

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. But man is not to exalt himself as God.

"Make a joyful noise unto the Lord. . . . Serve the Lord with gladness: Come before His presence with singing. Know ye that the Lord He is God: It is He that has made us, and His we are; We are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, And into His courts with praise: Be thankful unto Him, and bless His name." "Exalt the Lord our God, And worship at His holy hill; For the Lord our God is holy." Psalm 100:1-4, margin; 99:9.

God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments. They are not self-acting. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will.

"Forever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abides. They continue this day according to Thine ordinances: For all are Thy servants." "Whatsoever the Lord pleased, that did He In heaven, and in earth, in the seas, and all deep places." "He commanded, and they were created. He has also established them for ever and ever: He has made a decree which shall not pass." Psalm 119:89-91; 135:6; 148:5, 6.

It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain.

"He giveth snow like wool: He scatters the hoarfrost like ashes." "When He utters His voice, there is a multitude of waters in the heavens, And He causes the vapours to ascend from the ends of the earth; He makes lightnings with rain, And brings forth the wind out of His treasures." Psalm 147:16; Jeremiah 10:13.

It is by His power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every fruit develops.

The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God.

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men.

Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.

"The way of man is not in himself: It is not in man that walks to direct his steps." "Trust in the Lord with all thine heart. . . . In all thy ways acknowledge Him, And He shall direct thy paths." "The eye of the Lord is upon them that fear Him, Upon them that hope in His mercy; To deliver their soul from death, And to keep them alive in famine." "How precious is Thy loving-kindness, O God! . . . The children of men take refuge under the shadow of Thy wings." "Happy is he that has the God of Jacob for his help, Whose hope is in the Lord his God." "The earth, O Jehovah, is full of Thy loving-kindness." Thou loves "righteousness and justice." Thou "art the confidence of all the ends of the earth, And of them that are afar off upon the sea: Who by His strength sets fast the mountains, Being girded about with might; Who stills the roaring of the seas, . . . And the tumult of the peoples."

"Thou makes the outgoings of the morning and evening to rejoice." "Thou crowns the year with Thy goodness; And Thy paths drop fatness."

"The Lord upholds all that fall, And raises up all those that be bowed down. The eyes of all wait upon Thee; And Thou gives them their meat in due season. Thou opens Thine hand, And satisfies the desire of every living

thing." Jeremiah 10:23; Proverbs 3:5, 6; Psalm 33:18, 19; 36:7, A.R.V.; 146:5; 119:64, A.R.V.; 33:5, A.R.V.; 65:5-7, A.R.V.; 65:8, 11; 145:14-16. {MH 417.3}

Personality of God Revealed in Christ

As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Hebrews 1:3; Revelation 1:13.

Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ.

"I and My Father are one," Christ declared. "No man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John 10:30; Matthew 11:27.

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God.

Revealed to the Disciples

Let us study the words that Christ spoke in the upper chamber on the night before His crucifixion. He was nearing His hour of trial, and He sought to comfort His disciples, who were to be so severely tempted and tried.

"Let not your heart be troubled," He said. "Ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . .

"Thomas said unto Him, Lord, we know not whither Thou goes; and how can we know the way? Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. . . .

"Lord, show us the Father," said Philip, "and it suffices us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that has seen Me has seen the Father; and how say thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwells in Me, He doeth the works." John 14:1-10.

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. Christ desired them to have a clearer, more distinct knowledge of God.

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25, margin.

When, on the Day of Pentecost, the Holy Spirit was poured out on the disciples, they understood more fully the truths that Christ had spoken in parables. Much of the teaching that had been a mystery to them was made clear. But not even then did the disciples receive the complete fulfillment of Christ's promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son; . . . who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time.

"Thou art My Son, This day have I begotten Thee? And again, I will be to Him a Father, And He shall be to Me a Son?" Hebrews 1:1-5

The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.

Character of God Revealed in Christ

Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. He was in all things made like unto His brethren. He became flesh even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men; yet He was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.

"Jehovah has anointed Me," He said, "To preach good tidings unto the poor; He has sent Me to bind up the brokenhearted, To proclaim liberty to the captives," "And recovering of sight to the blind;" "To proclaim the year of Jehovah's favour; . . . To comfort all that mourn." Isaiah 61:1, A.R.V., margin; Luke 4:18; Isaiah 61:2, A.R.V.

"Love your enemies," He bids us; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;" "for He is kind unto the unthankful and to the evil." "He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust." "Be ye therefore merciful, as your Father also is merciful." Matthew 5:44, 45; Luke 6:35; Matthew 5:45; Luke 6:36.

"Through the tender mercy of our God; . . . The Dayspring from on high has visited us, To give light to them that sit in darkness and in the shadow of death, To guide our feet into the way of peace." Luke 1:78, 79.

The Glory of the Cross

The revelation of God's love to man centres in the cross. Its full significance tongue cannot utter, pen cannot portray, the mind of man cannot comprehend. Looking upon the cross of Calvary, we can only say, "God 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.

Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.

It Was Christ

"Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:6-8, A.R.V.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them." Romans 8:34; Hebrews 7:25.

"We have not a high priest that cannot be touched with the feeling of our infirmities; but One that has been in all points tempted like as we are, yet without sin." Hebrews 4:15, A.R.V.

It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah's goodness. Every flower, with its delicate tints and its fragrance, is given for our enjoyment through that one Gift. The sun and the moon were made by Him. There is not a star which beautifies the heavens that He did not make. Every drop of rain that falls, every ray of light shed upon our unthankful world, testifies to the love of God in Christ. Everything is supplied to us through the one unspeakable Gift, God's only-begotten Son. He was nailed to the cross that all these bounties might flow to God's workmanship.

"Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." 1 John 3:1.

"Men have not heard, nor perceived by the ear, Neither has the eye seen a God besides Thee, Who works for him that waits for Him." [Isaiah 64:4, A.R.V.]

The Knowledge That Works Transformation

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine.

"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.

Of His own life the Saviour said, "I have kept My Father's commandments." John 15:10. "The Father has not left Me alone; for I do always those things that please Him." John 8:29. As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived.

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19.

We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every

good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:9-11.

This is the knowledge which God is inviting us to receive, and beside which all else is vanity and nothingness.

LESSON 12

“A VERY PRESENT HELP IN TROUBLE”

June 14 — June 20

MEMORY VERSE : “To the chief Musician for the sons of Korah, A Song upon Alamoth. *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. [Psalm 46:1–3]*

? STUDY HELP : ✓ Education, pages 253-261

INTRODUCTION : “We should not think that the Lord will not regard our petitions. I have heard persons say that they could not get an evidence that the Lord heard their prayers. Where did they look for evidence? The evidence is in the word of God. They have said, “O, if I could only have a vision, or a dream, then I would know that the Lord regarded my request.” But would that make it any more sure than does His word? One man said he had waited for forty years for a manifestation of God's favour before he could believe that his Heavenly Father looked with mercy upon him. He wanted some marvellous revelation that would come like a shock of electricity, and thrill his entire being; but he did not get it. We are to believe that God accepts us when we fulfil His conditions, simply because He has said that He would. We should place ourselves on the Lord's side; and when we have done this, then with childlike confidence we should believe that the God of heaven looks with favour upon us. We cannot lean on any earthly support. The Lord God of Israel must become our helper.’ Advent Review & Sabbath Herald, July 2nd, 1889

E. G. W. Study Help

Sabbath, June 14th, 2025

Education Chapter 30, p. 253-261

“Faith and Prayer”

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.

Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises, is in the promise itself. "The seed is the word of God." Luke 8:11. As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift.

Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being. It grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word.

In the study of the Bible the student should be led to see the power of God's word. In the creation, "He spake, and it was done; He commanded, and it stood fast." He "calls those things which be not as though they were" (Psalm 33:9; Romans 4:17); for when He calls them, they are.

How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world--Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire.

Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots, Wycliffe and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's word against human power and policy in support of evil. These are the world's true nobility. This is its royal line. In this line the youth of today are called to take their places.

Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.

Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which, sooner or later, he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper!

As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. "All things are naked and opened unto the eyes of Him with whom we have to do." He is "of purer eyes than to behold evil, and canst not look on iniquity." Hebrews 4:13; Habakkuk 1:13. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: "How . . . can I do this great wickedness, and sin against God?" Genesis 39:9. Such a shield, faith, if cherished, will bring to every soul.

Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, "The angel of the Lord encamps round about them that fear Him, and delivers them." Psalm 34:7. Let him read that wonderful story of Elisha in the mountain city, and, between him and the hosts of armed foemen, a mighty encircling band of heavenly angels. Let him read how to Peter, in prison and condemned to death, God's angel appeared; how, past the armed guards, the massive doors and great iron gateway with their bolts and bars, the angel led God's servant forth in safety. Let him read of that scene on the sea, when the tempest-tossed soldiers and seamen, worn with labour and watching and long fasting, Paul the prisoner, on his way to trial and execution, spoke those grand words of courage and hope: "Be of good cheer: for there shall be no loss of any man's life among you. . . . For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." In the faith of this promise Paul assured his companions, "There shall not an hair fall from the head of any of you." So it came to pass. Because there was in that ship one man through whom God could work, the whole shipload of heathen soldiers and sailors was preserved. "They escaped all safe to land." Acts 27:22-24, 34, 44.

These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power.

Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God. Thus many a one who otherwise would be but a cipher in the world, perhaps only a helpless burden, will be able to say with the apostle Paul, "I can do all things through Christ which strengthens me." Philippians 4:13.

For the child also who is quick to resent injuries, faith has precious lessons. The disposition to resist evil or to avenge wrong is often prompted by a keen sense of justice and an active, energetic spirit. Let such a child be taught that God is the eternal guardian of right. He has a tender care for the beings whom He has so loved as to give His dearest Beloved to save. He will deal with every wrongdoer.

"For he that touches you touches the apple of His eye." Zechariah 2:8.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. . . . He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Psalm 37:5, 6.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee." Psalm 9:9, 10.

The compassion that God manifests toward us, He bids us manifest toward others. Let the impulsive, the self-sufficient, the revengeful, behold the meek and lowly One, led as a lamb to the slaughter, unretaliating as a sheep dumb before her shearers. Let them look upon Him whom our sins have pierced and our sorrows burdened, and they will learn to endure, to forbear, and to forgive.

Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

"Ye are complete in Him." Colossians 2:10.

Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He

makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most.

To live thus by the word of God means the surrender to Him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life.

It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding place of His glory. It is in the mount with God--in the secret place of communion--that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character building that to us may be fulfilled His promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Corinthians 6:16.

It was in hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day let them lift up their hearts to God. At every step of our way He says, "I the Lord thy God will hold thy right hand, . . . Fear not; I will help thee." Isaiah 41:13. Could our children learn these lessons in the morning of their years, what freshness and power, what joy and sweetness, would be brought into their lives!

These are lessons that only he who himself has learned can teach. It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth. At times the youth are brought to feel the power of the word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the life of those who profess to revere God's precepts. Of how many are the words true that were spoken to the prophet Ezekiel:

Thy people "speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goes after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Ezekiel 33:30-32.

It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is--the word of the living God, the word that is our life, the word that is to mould our actions, our words, and our thoughts. To hold God's word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of scepticism and infidelity in the youth.

An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God." Psalm 46:10.

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.

Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him--this is our need. Happy will it be for the children of our homes and the students of our schools when parents and teachers shall learn in their own lives the precious experience pictured in these words from the Song of Songs:

"As the apple tree among the trees of the wood,
So is my Beloved among the sons.
I sat down under His shadow with great delight,
And His fruit was sweet to my taste.
He brought me to the banqueting house,
And His banner over me was love." Song of Solomon 2:3, 4.

LESSON 13

“KING OF KINGS”

June 21 — June 27

📖 MEMORY VERSE : *“These shall make war with The Lamb, and The Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” [Revelation 17:14]*

? STUDY HELP : ✓ Early Writings, page 285-289

💬 INTRODUCTION : “When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. “Ten thousand times ten thousand, and thousands of thousands” [Revelation 5:11] of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. Then every eye shall see Him, and they also that pierced Him. In the place of a crown of thorns, He will wear a crown of glory, a crown within a crown. In place of that old purple kingly robe, He will be clothed in raiment of whitest white, “so as no fuller on earth can white them.” [Mark 9:3] And “on His vesture and on His thigh a name will be written, King of kings, and Lord of lords.” [Revelation 19:16]—*The Desire of Ages*, page 739

E. G. W. Study Help

Sabbath, June 21st, 2025

Early Writings Chapter 54, p. 285-289

“Deliverance of The Saints & The Saints Reward”

It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honoured God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.

Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Those who a short time before would have destroyed God's faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, "Lo, this is our God; we have waited for Him, and He will save us."

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, "Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?" Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease

and death came up in immortal health and vigour. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part.

On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints and above the angels. His majestic form and lovely countenance could be seen by all in the square.

The Saints' Reward

Then I saw a very great number of angels bring from the city glorious crowns--a crown for every saint, with his name written thereon. As Jesus called for the crowns, angels presented them to Him, and with His own right hand, the lovely Jesus placed the crowns on the heads of the saints. In the same manner the angels brought the harps, and Jesus presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skilfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains. Then I saw Jesus lead the redeemed company to the gate of the city. He laid hold of the gate and swung it back on its glittering hinges and bade the nations that had kept the truth enter in. Within the city there was everything to feast the eye. Rich glory they beheld everywhere. Then Jesus looked upon His redeemed saints; their countenances were radiant with glory; and as He fixed His loving eyes upon them, He said, with His rich, musical voice, "I behold the travail of My soul, and am satisfied. This rich glory is yours to enjoy eternally. Your sorrows are ended. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain." I saw the redeemed host bow and cast their glittering crowns at the feet of Jesus, and then, as His lovely hand raised them up, they touched their golden harps and filled all heaven with their rich music and songs to the Lamb.

I then saw Jesus leading His people to the tree of life, and again we heard His lovely voice, richer than any music that ever fell on mortal ear, saying, "The leaves of this tree are for the healing of the nations. Eat ye all of it." Upon the tree of life was most beautiful fruit, of which the saints could partake freely. In the city was a most glorious throne, from which proceeded a pure river of water of life, clear as crystal. On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food.

Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendour and excellent glory, I lay down the pen, and exclaim, "Oh, what love! what wondrous love!" The most exalted language fails to describe the glory of heaven or the matchless depths of a Saviour's love.

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