

The Effectual Fervent Prayer

General Introduction

Prayer is the breath of the soul, the channel of all blessings. As, with a realisation of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has His finger upon its pulse, and He takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which He is not cognisant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable.

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savour of life unto life. Prayer has “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,” we shall know what this means when we hear the reports of the martyrs who died for their faith, “turned to flight the armies of the aliens.”

Review & Herald, October 30, 1900

The idea that prayer is not essential is one of Satan’s most successful devices to ruin souls. Prayer is addressing the mind to God, the Fountain of wisdom, the Source of strength and peace and happiness. Prayer includes acknowledgment of the divine perfections, gratitude for mercies received, penitential confession of sins, and earnest entreaty for the blessing of God, both for ourselves and for others. Jesus prayed to the Father with strong crying and tears. Paul exhorts believers to “pray without ceasing.” “In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.” “Pray one for another,” says James. “The effectual fervent prayer of a righteous man availeth much.” God has a right to command our devotions; His authority is sacred and unquestionable. We are under obligation to pray because He requires it; and in obeying His requirements we shall receive a gracious and precious reward.

Signs of the Times, August 7, 1884

Opening thought: Without including the psalms, which themselves form a book of prayers, the Bible records no fewer than six hundred and fifty definite prayers, of which no fewer than four hundred and fifty have recorded answers. This series of lessons looks at some of the great prayers of the Bible.

Lesson 1: ‘After this manner therefore pray ye’

MEMORY VERSE: ‘If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?’ Luke 11:13.

STUDY HELP: *Our High Calling*, page 130.

LESSON SCRIPTURE: Matthew 6:5-15.

LESSON AIM: To consider how Christ taught us to pray.

Introduction

‘Jesus taught His disciples to pray, and He often urged upon them the necessity of prayer. He did not bid them to study books to learn a form of prayer. They were not to offer prayer to men, but to make their requests known to God. He taught them that the prayer which God accepts is the simple, earnest petition from a soul that feels its need.’ *That I May Know Him*, page 260.

‘Hallowed by Thy name’

1. To whom are we to address our prayers? Luke 11:2, first part, Matthew 6:9. Compare John 11:41, John 17:1, 5, 11, Matthew 26:39, Luke 23:46.

NOTE: ‘In Christ’s name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, to enjoy and communicate to others. Ask in My name, Christ says. I do not say that I will pray the Father for you, for the Father Himself loveth you, because you have loved Me. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask and ye shall receive, that your joy may be full.’ *In Heavenly Places*, page 77.

2. Of what great truth must we be aware when we pray? Matthew 6:9, last part. Compare Psalm 103:1, Isaiah 57:15.

NOTE: 'God's holy name should be used with reverence and awe. The words God Almighty are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realising sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, "Couple them not together; for fearful is His name." Those who realise the greatness and majesty of God, will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live.' *Early Writings*, page 122.

'Thy kingdom come'

3. What should be the foremost desire of our prayers? Matthew 6:10, first part. Compare Daniel 7:13-14.

NOTE: 'How can you who repeat the Lord's prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask His blessing upon yourselves and your families, when you are doing so little to help others?' *Christian Service*, page 90.

4. What further prayer should accompany our desire for the kingdom of God to come? Matthew 6:10, last part.

NOTE: 'Shall we not include in our prayers the words, "Thy kingdom come; Thy will be done," and then understandingly answer our own petitions by keeping the human will in subjection to God's will, in order that the unsanctified desires and ambitious devisings of the human mind may not become a controlling power? Shall we not receive the Holy Spirit as a welcome Guest into the soul-temple, that the will and the purposes of Christ may be worked out in and through us to God's glory? Shall we not, in word and deed, carry out the expressed will of the One who cannot err or make a mistake? We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul-hunger for the Holy Spirit; for the Holy Spirit so works through human agents that God's will is done on the earth as it is in heaven. Those who, in co-operation with heavenly intelligences, endeavour to answer the prayer that Christ has given us, will be enabled to do the will of God on the earth as it is done in heaven. The Master will take possession of, and use in fulfilling His will, every mind that is entirely surrendered to Him.' *Manuscript Releases, volume 18*, page 103.

5. How may we fulfil the will of God in our own lives? Romans 12:2.

NOTE: 'The prayer that Christ has given us, that the will of God shall be done in earth as it is in heaven, is to be answered. Wonderful is this prayer, which we are to offer to God, and then fulfil in the daily life! The science of holiness, the ethics that the gospel inculcates, acknowledge no standard but the perfection of God's mind, God's will. It is the character and mind of Christ which, by conversion and transformation, men are to receive. Through His Son, God has revealed the excellency to which man is capable of attaining. And before the world God is developing us as living witnesses of what man may become through the grace of Christ. Oh, why do so many grieve the heart of infinite love?' *Our High Calling*, page 108.

'Give us this day our daily bread'

6. How should we acknowledge the continual providence of God? Matthew 6:11. Compare Proverbs 30:8.

NOTE: 'Christ taught His disciples to pray "Give us this day our daily bread." And pointing to the flowers He gave them the assurance, "If God so clothe the grass of the field, . . . shall He not much more clothe you?" Matthew 6:11, 30. Christ is constantly working to answer this prayer, and to make good this assurance. There is an invisible power constantly at work as man's servant to feed and to clothe him. Many agencies our Lord employs to make the seed, apparently thrown away, a living plant. And He supplies in due proportion all that is required to perfect the harvest.' *Christ's Object Lessons*, page 81.

7. How did the Lord teach His people their dependence on Him? Exodus 16:4. Compare Exodus 25:30.

NOTE: 'The showbread was kept ever before the Lord as a perpetual offering. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. Both the manna and the showbread pointed to Christ, the living bread, who is ever in the presence of God for us.' *The Faith I Live By*, page 197.

'Wait only upon God. Lean upon Him in entire dependence, for His everlasting arms hold you up and sustain you. Will not He who says that not a sparrow falls to the ground without the notice of your heavenly Father care for you who trust and love Him?' *Manuscript Releases, volume 10*, page 176.

'Forgive us our sins'

8. What important request must form part of our prayer? Luke 11:4, first part. Compare Psalm 32:1-2.

NOTE: 'Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realising sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18. True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.' *Steps to Christ*, pages 37-38.

9. What precious promise is given to those who confess their sins? 1 John 1:9.

NOTE: 'You may see that you are sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and His great heart of love is waiting to bless us.' *God's Amazing Grace*, page 139.

10. What condition is placed upon those who seek forgiveness from God? Matthew 6:14-15.

NOTE: 'We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matthew 7:2.' *Christ's Object Lessons*, page 251.

'Deliver us from evil'

11. What prayer for divine protection should be daily addressed to our Father? Matthew 6:13, first part.

NOTE: "'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean.'" 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James 4:4. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible.' *Patriarchs & Prophets*, page 458.

12. How does Paul explain the purpose of Christ's death? Galatians 1:3-4. Compare 1 Corinthians 10:13.

NOTE: Some versions say 'the evil one' instead of 'evil' in the Lord's Prayer. 'God sometimes allows Satan to tempt His children, that they may be proved and tested. If they rely on their own strength, they will fail in the trial, but if they realise their inability to help themselves, and trust wholly in God, He will provide a way of escape. There are times when it is necessary for men to be exposed to danger, and to be placed among corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted to Him in prayer every hour, for strength to resist and grace to overcome. The experience gained in these fierce conflicts fortifies the soul to pass unscathed through more trying ordeals. Christ prayed to His Father in behalf of His followers, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Sin and pollution abound on every hand, and daily, hourly, the prayer should ascend to heaven, "Deliver us from evil." The offering of this prayer by one who realises his weakness makes the temptation of the enemy powerless.' *Signs of the Times*, March 29, 1905.

'For Thine is the kingdom'

13. What acknowledgement of God's sovereignty must accompany our prayers? Matthew 6:13, last part. Compare 1 Chronicles 29:11.

NOTE: 'He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His own work. He will thwart the purposes of wicked men, and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands.' *Thoughts from the Mount of Blessing*, page 121.

14. What assurance do we have concerning the kingdom? Daniel 7:27.

NOTE: 'The power and the glory belong to Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend.' *Signs of the Times*, November 4, 1903.

'Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; "but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. 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. Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to delight in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:31.' *Testimonies, volume 8*, pages 272-273.

Lesson 2: 'I will speak yet but this once'

MEMORY VERSE: 'And the LORD said, Shall I hide from Abraham that thing which I do.' Genesis 18:17.

STUDY HELP: *Conflict & Courage*, page 51.

LESSON SCRIPTURE: Genesis 18:20-33.

LESSON AIM: To study Abraham's prayers for Sodom.

Introduction

'Abraham, "the friend of God," set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God.' *Patriarchs and Prophets*, page 128.

'He revealeth His secret'

1. What prompted the Lord to warn Abraham of the approaching destruction of Sodom? Genesis 18:17-19.

NOTE: 'God conferred great honour upon Abraham. Angels of heaven walked and talked with him as friend with friend. When judgments were about to be visited upon Sodom, the fact was not hidden from him, and he became an intercessor with God for sinners...' 'The secret of the Lord is with them that fear Him.' Psalm 25:14. Abraham had honoured God, and the Lord honoured him, taking him into His counsels, and revealing to him His purposes. "Shall I hide from Abraham that thing which I do?" said the Lord.' *Patriarchs & Prophets*, pages 138 & 139.

2. What promise was God fulfilling to Abraham? Amos 3:7.

NOTE: "'Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.'" Amos 3:7. In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the spirit of prophecy has He made known unto them His will. In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. Of special value to God's church on earth today, the keepers of His vineyard, are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets His love for the lost race and His plan for their salvation are clearly revealed.' *My Life Today*, page 40.

'The righteous with the wicked?'

3. What question did Abraham put to the Lord? Genesis 18:23.

NOTE: 'Though Lot had become a dweller in Sodom, he did not partake in the iniquity of its inhabitants. Abraham thought that in that populous city there must be other worshipers of the true God. And in view of this he pleaded, "That be far from Thee, to do after this manner, to slay the righteous with the wicked: . . . that be far from Thee.'" *Patriarchs & Prophets*, page 139.

4. Who prayed a similar prayer? Numbers 16:22, 2 Samuel 24:17.

NOTE: 'As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved His servant; He had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honour, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and He committed to him, as a faithful shepherd, the great charge of leading Israel to the Promised Land.' *Patriarchs & Prophets*, page 319.

'David is terribly afraid, yet he cries out in his distress, and his compassion for Israel. He begs of God to save the sheep. In anguish he confesses, "I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray Thee, be against me, and against my father's house." God speaks to David, by His prophet, and bids him make atonement for his sin. David's heart was in the work, and his repentance was accepted.' *Spirit of Prophecy, volume 1*, page 386.

'Shall not the Judge of all the earth do right?'

5. What appeal to God's mercy did Abraham make? Genesis 18:24.

NOTE: 'Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to

draw him back from death? Where are those who with humility and persevering faith are pleading with God for him?' *Patriarchs & Prophets*, page 140.

6. What appeal to God's justice did Abraham make? Genesis 18:25.

NOTE: 'To sin, wherever found, "our God is a consuming fire." Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.' *The Faith I Live By*, page 176.

7. What example did Jesus leave us of trust in God's justice? 1 Peter 2:23. Compare Psalm 9:7-8.

NOTE: 'God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so.' *Review & Herald*, March 12, 1901.

'I have taken upon me to speak unto the Lord'

8. When the Lord accepted Abraham's appeals, with what spirit did Abraham renew his appeal? Genesis 18:27.

NOTE: 'With deep reverence and humility he urged his plea: "I have taken upon me to speak unto the Lord, which am but dust and ashes." There was no self-confidence, no boasting of his own righteousness. He did not claim favour on the ground of his obedience, or of the sacrifices he had made in doing God's will. Himself a sinner, he pleaded in the sinner's behalf. Such a spirit all who approach God should possess.' *Patriarchs & Prophets*, page 139.

9. What further appeal for mercy did Abraham make and how did the Lord respond? Genesis 18:28.

NOTE: 'The spirit of Abraham was the spirit of Christ. The Son of God is Himself the great Intercessor in the sinner's behalf. He who has paid the price for its redemption knows the worth of the human soul. With an antagonism to evil such as can exist only in a nature spotlessly pure, Christ manifested toward the sinner a love which infinite goodness alone could conceive. In the agonies of the crucifixion, Himself burdened with the awful weight of the sins of the whole world, He prayed for His revilers and murderers, "Father, forgive them; for they know not what they do." Luke 23:34.' *Patriarchs & Prophets*, page 140.

'Pray without ceasing'

10. How did Abraham demonstrate his persistence in prayer and how did the Lord respond to his repeated prayers? Genesis 18:29-32.

NOTE: 'Abraham asked not once merely, but many times. Waxing bolder as his requests were granted, he continued until he gained the assurance that if even ten righteous persons could be found in it, the city would be spared.' *Patriarchs & Prophets*, page 139.

11. How did Paul express the importance of persistence in prayer? 1 Thessalonians 5:17. Compare Luke 18:1-7.

NOTE: 'Faith is an element of prevailing prayer. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honour of His throne is staked for the fulfilment of His word.' *Review & Herald*, October 2, 1913.

'The friend of God'

12. What title did James apply to Abraham? James 2:23. Compare 2 Chronicles 20:7, Isaiah 41:8.

NOTE: 'Of Abraham it is written that "he was called the friend of God," "the father of all them that believe." James 2:23; Romans 4:11. The testimony of God concerning this faithful patriarch is, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." And again, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." It was a high honour to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world, of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. It is God that speaks. He who understands the thoughts afar off, and places the right estimate upon men, says, "I know him." There would be on the part of Abraham no betraying of the truth for selfish purposes. He would keep the law and deal justly and righteously.' *Patriarchs & Prophets*, page 140.

13. What qualification is needed to be a friend of God? John 15:14-15.

NOTE: 'Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you.' The character of the one who comes to God in faith will bear witness that the Saviour has entered into his life, directing all, pervading all. Such a one is continually asking, "Is this Thy will and way, O my Saviour?" Constantly he looks to Jesus, the Author and Finisher of his faith. He consults the will of his divine Friend in reference to all his actions, for he knows that in this confidence is his strength. He has made it a habit to lift up the heart to God in every perplexity.' *That I May Know Him*, page 296.

'We give evidence of being the friends of Christ when we manifest implicit obedience to His will. It is no evidence to say, and do not; but in doing, in obeying, is the evidence.' *Testimonies, volume 1*, page 690.

Lesson 3: 'Whiter than snow'

MEMORY VERSE: 'Create in me a clean heart, O God, and renew a right spirit within me.' Psalm 51:10.

STUDY HELP: *Patriarchs & Prophets*, pages 718-723.

LESSON SCRIPTURE: 2 Samuel 11:2-12:24.

LESSON AIM: To study David's prayer of repentance.

Introduction

'The history of David furnishes no countenance to sin. It was when he was walking in the counsel of God that he was called a man after God's own heart. When he sinned, this ceased to be true of him until by repentance he had returned to the Lord.' *Patriarchs & Prophets*, page 723.

'According to Thy lovingkindness'

1. On what basis did David feel he could ask God for mercy? Psalm 51:1. Compare Lamentations 3:22.

NOTE: 'Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love, and to bind up our wounds, to cleanse us from all impurity. Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.' *The Faith I Live By*, page 134.

2. How are we assured of the scope of God's mercy? Micah 7:18-19.

NOTE: 'Bible history stays the fainting heart with the hope of God's mercy. We need not despair when we see that others have struggled through discouragements like our own, fallen into temptations, even as we have done, yet recovered their ground and been blessed of God. The words of Inspiration comfort and cheer the erring soul. Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, fought their battles in the strength of the Lord, and conquered gloriously. Thus may we trust in the virtue of the atoning sacrifice, and be overcomers in the name of Jesus.' *Review & Herald*, January 22, 1880.

3. What did David see as the consequence if his plea for forgiveness were not accepted? Psalm 51:11.

NOTE: 'Do not these who claim sanctification while violating the commands of God become a false and fatal sign to the world? Do they not say to the sinner, "It shall be well with thee"? The Lord has defined sin as the transgression of His law, but they say they are saved in sin, and thus make Christ the minister of sin. These professed Christians are doing the very work that Satan did in Paradise; they are leading souls astray by precept and example.' *Signs of the Times*, April 28, 1890.

'The blood of Christ was shed to atone for sin and to cleanse the sinner; and we must take hold of the merits of Christ's blood, and believe that we have life through His name. Let not the fallacies of Satan deceive you; you are justified by faith alone, but faith in Christ does not absolve you from obligation to keep God's unchangeable law, which is as sacred as His throne. Faith is essential, but genuine faith will enable its possessor to bring forth the fruits of the Spirit. Sin is the transgression of the law, and no man can be saved in sin. The sinner must repent toward God, and become obedient to God's law through faith in Christ. Faith is the hand that lays hold on Omnipotence.' *Signs of the Times*, March 24, 1890.

'I acknowledge my transgression'

4. How did David express his sense of his guilt? Psalm 51:3. Compare Psalm 32:5.

NOTE: 'Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we may not have

remission of sins that are past is that we are not willing to humble our proud hearts and comply with the conditions of the word of truth.' *Mind, Character & Personality, volume 2, page 456.*

5. How did David recognise that, above all, his sin was against God? Psalm 51:4. Compare Genesis 39:9.

NOTE: 'When David sinned against Uriah and his wife, he pleaded before God for forgiveness. He declares: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." All wrong done to others reaches back from the injured one to God. Therefore David seeks for pardon, not from a priest, but from the Creator of man. He prays: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.'" *Testimonies, volume 5, page 639.*

'In sin did my mother conceive me'

6. How did David confess that he had been surrounded by evil influences from the time of his parents? Psalm 51:5.

NOTE: 'It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.' *Patriarchs & Prophets, page 306.*

This verse is often used to support the doctrine of original sin, that God holds man guilty from the very beginning of his life. Some versions translate this verse as: 'I was sinful at birth' (NIV); 'I have been evil from the time I was born; from the day of my birth I have been sinful' (Good News); 'But I was born a sinner' (Living Bible). These versions, which are not accurate translations, reflect a view, which arose at the time of the Reformation, that human life begins at birth. This view has led to the widespread acceptance of abortion among Protestants. In fact David's words refer to his conception, not his birth, and refer to those involved in his conception. Those who were sinful at the time of David's conception were his parents, not David. The King James Bible correctly translates this verse and, interestingly, the Douai Bible also translates this verse correctly; it is Roman Catholic belief that human life begins at conception.

Since the time of Augustine of Hippo, the Roman Catholic Church has taught the doctrine of 'original sin,' that the guilt of Adam's sin is imputed to all human beings, who are thus regarded by God as sinners, even before they have committed a single sin. This error was adopted unquestioningly by Luther, who was an Augustinian monk, and spread to the reformed churches by John Calvin's *Institutes of the Christian Religion*, which attempt to bring order to Luther's religious ideas.

7. How are we shown that God does not attribute guilt to a person for the sins of his ancestors? Ezekiel 18:20.

NOTE: "There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonour God. And the Lord knoweth our thoughts afar off. He speaks to His people, saying, "O My people, what have I done unto thee? And wherein have I wearied thee? Testify against Me." The complainers have an opportunity to bring their accusations against Him; their Maker gives them an opportunity to speak. What charge have you to bring against Him that ruleth in the heavens? What have you to say against His dealings with you? What against His government? What against His law? If you have any excuse to offer for your neglect to comply with the conditions upon which your salvation is based, now make them known. If you have any excuse for sin, for impenitence, for covetousness, or for sensuality, you are permitted to give your reasons. Those who would justify themselves in wrongdoing, and lay the blame of their disobedience upon God, will be heard. They argue that they are born with strong passions and appetites, and are surrounded with objects that solicit to sin, and under such circumstances how is it just to condemn them? But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; My requirements were light upon him. It was because he did not believe My word, did not choose to stand the simple test I imposed upon him, but believed the word of My enemy, that he fell from his holy estate. But in his fallen condition did I not send help? I sent My Son, who was equal with Myself, that He might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life.'" *Signs of the Times, August 29, 1892.*

'Truth in the inward parts'

8. How did David show his understanding that righteousness is, first of all, a matter of one's heart, before one's actions? Psalm 51:6.

NOTE: 'The work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit.' *Review and Herald, March 14, 1893.*

'Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). This is the service that God accepts. The heart is the citadel of the being, and until that is wholly on the Lord's side the enemy will gain constant victories over us through his subtle temptations.' *In Heavenly Places, page 140.*

9. What was the only real solution to David's sinfulness? Psalm 51:10. Compare Ezekiel 36:26-27.

NOTE: 'No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.' *Desire of Ages*, page 172.

10. How did David picture the cleansing that God's forgiveness brings? Psalm 51:2, 7.

NOTE: 'Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was permitted to bear the punishment of a thankless race of rebels against the divine government; that through the manifestation of His matchless love, these rebels might be inspired with faith in, and love for God, and might stand before Him repentant, forgiven, guiltless, as if they had never sinned.' *Bible Echo*, November 25, 1895.

'Deliver me from bloodguiltiness'

11. How extensive was David's desire for forgiveness? Psalm 51:9.

NOTE: 'Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know He loves me?" I look where you may look, to the cross of Calvary. The blood shed upon the cross cleanseth from all sin. When tempted to go in the dark cave of doubt and despair, sing: "Arise, my soul, arise, shake off thy guilt fears; the bleeding Sacrifice in my behalf appears; before the throne my Surety stands; my name is written on His hands.'" *Review & Herald*, August 25, 1891.

12. How did David express that joy that comes from those who know that they have been forgiven? Psalm 51:8, 12, 14, last part-15.

NOTE: 'Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. The first step toward salvation is to respond to the drawing of the love of Christ. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal.' *God's Amazing Grace*, page 99.

'The sacrifices of God'

13. How did David show his understanding God's requirements? Psalm 51:16. Compare 1 Samuel 15:22, Isaiah 58:3-7.

NOTE: 'In repenting of our sins, we need not go into a cell, as did Luther, and scourge ourselves as a punishment for our iniquity, thinking by so doing to gain the favour of God. The question is asked by the prophet, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Scripture says, "A broken and a contrite heart, O God, Thou wilt not despise." "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." "The Lord is nigh unto them that are of a broken heart; and savest such as be of a contrite spirit." "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." "For thus saith the high and lofty One that inhabiteth 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." You are to die to self, to crucify the flesh, with the affections and lusts. You need not devise ways and methods of bringing about your own crucifixion; self-inflicted penances are of no avail, and will be found worthless when the test comes upon you. We are to surrender the heart to God that He may renew and sanctify us, and fit us for His heavenly courts. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin.' *Signs of the Times*, August 8, 1892.

14. What is God wanting to see in our confession of our sins? Psalm 51:17.

NOTE: 'Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God.' *Christian Service*, page 153.

'When man has sinned against a holy and merciful God, he can pursue no course so noble as to repent sincerely, and confess his errors in tears and bitterness of soul. This God requires of him; He accepts nothing less than a broken heart and a contrite spirit. The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells.' *The Faith I Live By*, page 136.

Lesson 4: 'O Lord, hear'

MEMORY VERSE: 'O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name.' Daniel 9:19.

STUDY HELP: *The Sanctified Life*, pages 46-48.

LESSON SCRIPTURE: Daniel 9:3-23.

LESSON AIM: To study the effectual fervent prayer of Daniel.

Introduction

'What earnestness and fervour characterise his supplications! The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realise as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of heaven.' *The Sanctified Life*, page 47.

'Making supplication before his God'

1. When did Daniel pray this great prayer? Daniel 9:1-3.

NOTE: Darius, who was sixty-two years old when he took the kingdom, reigned only for a brief time: Daniel's book mentions only events in the first year of his reign, although Daniel survived into the reign of his successor Cyrus. Thus the episode of the lion's den and the great prayer of Daniel 9 both came within this same period. Since Daniel was praying with his window open towards Jerusalem, "making supplication to his God" (compare Daniel 6:11 and Daniel 9:20), it is likely that prayers like that of Daniel 9 were the occasion for Daniel being accused by his jealous rivals.

2. What do we know of the circumstances of Daniel's life around this time? Read Daniel 6:1-23. Note especially verses 5 & 10-11.

NOTE: 'The decree goes forth from the king. Daniel is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a single particular. With calmness he performs his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of heaven. By his course of action he fearlessly declares that no earthly power has the right to come between him and his God and tell him to whom he should or should not pray. Noble man of principle! He stands before the world today a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion.' *The Sanctified Life*, page 43.

'We have sinned'

3. How did Daniel address God? Daniel 9:4.

NOTE: 'God's holy name should be used with reverence and awe. The words 'God Almighty' are coupled together and used by some in prayer in a careless, thoughtless manner, which is displeasing to Him. Such have no realising sense of God or the truth, or they would not speak so irreverently of the great and dreadful God, who is soon to judge them in the last day. Said the angel, "Couple them not together; for fearful is His name." Those who realise the greatness and majesty of God will take His name on their lips with holy awe. He dwelleth in light unapproachable; no man can see Him and live.' *Early Writings*, page 122.

4. What did Daniel perceive to be the reason for the captivity and the desolation of the sanctuary? Daniel 9:5-6.

NOTE: 'The burden of his heart was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us" (verses 15, 16). The Jews had lost their peculiar, holy character as God's chosen people.' *The Sanctified Life*, page 47.

5. How did Daniel identify himself with the sins of his people? Daniel 9:5, first part. See also first part of verse 4 and verse 15.

NOTE: 'Daniel prayed to God, not exalting himself or claiming any goodness.' *Gospel Workers, 1892 ed.*, page 35.

'Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, this honoured prophet humbly identifies himself with the really sinful of Israel. The wisdom which God had imparted to him was as far superior to the wisdom of the great men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favoured of Heaven. With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness and acknowledging the Lord's greatness and majesty.' *The Sanctified Life*, page 46.

'If thou wilt not hearken'

6. How did Daniel show his awareness of the warnings God had given His people? Daniel 9:10-11. Compare Deuteronomy 28:36.

NOTE: 'Moses was filled with fear that the people would depart from God, their only helper. In a most sublime and thrilling address he set before them the blessing which would be theirs, if they lived in obedience to God, and then declared the terrible curses that would rest upon them, should they depart from him. "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.'" He closed with these solemn and impressive words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days. That thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.'" *Signs of the Times*, March 24, 1881.

7. What did Daniel say about the refusal of his people to turn back to God? Daniel 9:12-14. Compare Deuteronomy 30:1-3.

NOTE: 'Lest the enemies of God should triumph over backsliding Israel, God bears long with the waywardness of their leaders, who though grown to the stature of men and women have not put away their childish faults and imperfections; who after having had years of experience still reveal that they are deficient in love, in grace, in purity. For the glory of His own name, not because of the righteousness of His church or because of their obedience to His commandments, God has borne long with His people.' *Manuscript Releases, volume 17*, page 288.

8. What words had Daniel read in the prophecy of Jeremiah? Jeremiah 29:10-14. Compare Daniel 9:2.

NOTE: 'The writings of Jeremiah were within their reach, and in these was plainly set forth the length of time that should elapse before the restoration of Israel from Babylon. "When seventy years are accomplished," the Lord had foretold through His messenger, "I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jeremiah 25:12. Favour would be shown the remnant of Judah, in answer to fervent prayer. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jeremiah 29:14. Often had Daniel and his companions gone over these and similar prophecies outlining God's purpose for His people. And now, as the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. His faith in the prophetic word led him to enter into experiences foretold by the sacred writers. "After seventy years be accomplished at Babylon," the Lord had declared, "I will visit you, and perform My good word toward you, in causing you to return. . . . I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Verses 10-13.' *Prophets & Kings*, pages 552-553.

'Hear the prayer of Thy servant'

9. What did Daniel understand about the character of God? Daniel 9:9 See also verse 4.

NOTE: '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.' *Steps to Christ*, page 15.

10. What especially was the focus of Daniel's prayer? Daniel 9:16-18. Notice especially the last of verse 17 and compare with Daniel 8:14.

NOTE: Reading the prophecy of Jeremiah had filled Daniel's heart with hope concerning the restoration of Jerusalem and the sanctuary. Yet he recalled the prophecy concerning the cleansing of the sanctuary which would not take place until the time of the end (Daniel 8:17) after 2300 prophetic days (Daniel 8:14). Gabriel had not yet explained this part of the vision to him and his mind was perplexed as he tried to reconcile these apparently conflicting prophecies.

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate" (verse 17). Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient.' *The Sanctified Life*, page 47.

'For Thine own sake'

11. Upon what did Daniel base his faith that God would answer his prayer? Daniel 9:18, last part.

NOTE: 'The prayer of Christ in behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory. The voice of God was heard in answer to the petition of Christ, and this tells the sinner that his prayer will find a lodgement at the throne of the Father. The Holy Spirit will

be given to those who seek for its power and grace, and will help our infirmities when we would have audience with God. Heaven is open to our petitions, and we are invited to come “boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:16.’ *Our High Calling*, page 156.

12. What was Daniel’s principal concern in his prayer? Daniel 9:19. Compare 1 Samuel 12:22.

NOTE: ‘God does not propose to be called to account for His ways and works. It is for His glory to conceal His purposes now; but by and by they will be revealed in their true importance. But He has not concealed His great love, which lies at the foundation of all His dealings with His children. The rainbow about the throne is an assurance that God is true. We have sinned against Him and are undeserving of His favour; yet He Himself has put into our lips that most wonderful of pleas: “Do not abhor us, for Thy name’s sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us.” Jeremiah 14:21. He has pledged Himself to give heed to our cry when we come to Him confessing our unworthiness and sin. The honour of His throne is staked for the fulfilment of His Word to us.’ *The Faith I Live By*, page 42.

‘Being caused to fly swiftly’

13. How swiftly was Daniel’s prayer answered? Daniel 9:20-21.

NOTE: ‘As Daniel’s prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding, to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven’s delegated messenger.’ *The Sanctified Life*, page 48.

14. What precious promise may we lay hold of? Isaiah 65:24.

NOTE: ‘Since He has made such gracious promises, why do we not trust God? Why do we not take Him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray.’ *Review & Herald*, May 27, 1884.

‘Faith grows by exercise. Feed upon the promises; be content to rely on the simple promise of God’s word. Wait no longer in unbelief; for you are in danger of losing your souls. Christ says, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” Discouragement will come, but do not give up praying. Genuine prayer is always heard; but the answer is sometimes delayed, that the suppliant may with intensity press his request. If we persevere, we shall gain experience of highest value that will never be forgotten. None who wait on the Lord will ever be confounded. Sometimes the answer will come so manifestly that we shall be surprised. The blessing will bring gladness to our souls, and call forth praise to our God. We shall realise the fulfilment of the promise, “Before they call, I will answer; and while they are yet speaking, I will hear.”’ *Youth’s Instructor*, March 23, 1893.

Lesson 5: ‘If not, blot me out of Thy book’

MEMORY VERSE: ‘Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight.’ Exodus 33:13.

STUDY HELP: *Patriarchs & Prophets*, pages 325-329.

LESSON SCRIPTURE: Exodus 32:30-34, Exodus 33:12-23, Exodus 34:1-10.

LESSON AIM: To study the intercession of Moses for his people.

Introduction

‘Moses was greater than any who had lived before him. He had been highly honoured of God, being privileged to talk with the Lord face to face, as a man speaks with a friend. He was permitted to see the bright light and excellent glory that enshrouded the Father. The Lord through Moses delivered the children of Israel from Egyptian bondage. Moses was a mediator for his people, often standing between them and the wrath of God.’ *Early Writings*, page 162.

‘This people have sinned’

1. After Israel sinned with the golden calf, what did Moses propose to do for them? Exodus 32:30.

NOTE: ‘As the people were roused to see the enormity of their guilt, terror pervaded the entire encampment. It was feared that every offender was to be cut off. Pitying their distress, Moses promised to plead once more with God for them.’ *Patriarchs & Prophets*, page 326.

2. What confession did Moses make on their behalf? Exodus 32:31.

NOTE: ‘As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His

life became so closely linked with heaven that God talked with him face to face.' *Fundamentals of Christian Education*, page 343.

'And if not...'

3. What did Moses plead for on their behalf? Exodus 32:32, first part.

NOTE: 'After the transgression of Israel in making the golden calf, Moses again goes to plead with God on behalf of his people. He has learned from experience that in order to have an influence with the people he must first have power with God. The Lord reads the sincerity and unselfish purpose of the heart of His servant and condescends to commune with this feeble mortal, face to face, as a man speaks with a friend. Moses casts himself and all his burdens fully upon God and freely pours out his soul before Him. The Lord does not reprove His servant, but stoops to listen to his supplications.' *Conflict & Courage*, page 99.

'Moses, who was much in prayer, was known as the meekest man on the face of the earth. While he was leading the children of Israel through the wilderness, again and again it seemed that they must be exterminated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord.' *My Life Today*, page 20.

4. If God was unwilling to forgive their great sin, what alternative did Moses offer to the Lord? Exodus 32:32, last part.

NOTE: 'When the anger of the Lord was greatly kindled against Israel for their unbelief, their murmurings, and their grievous sins, Moses' love for them was tested. God proposed to destroy them and to make of him a mighty nation. Moses showed his love for Israel by his earnest pleading on their behalf. In his distress he prayed God to turn from His fierce anger and forgive Israel, or blot his name out of His book.' *Early Writings*, page 162.

5. What did the Lord assure Moses is to be the fate of the unrepentant sinner? Exodus 32:33. Compare Revelation 3:5.

NOTE: 'In the prayer of Moses our minds are directed to the heavenly records in which the names of all men are inscribed, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realised how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. "Whosoever hath sinned against Me," He said, "him will I blot out of My book.'" *Patriarchs & Prophets*, page 326.

'That I may know Thee'

6. What especially did Moses seek from the Lord? Exodus 33:13, last part.

NOTE: 'How can we understand God? How are we to know our Father? We are to call Him by the endearing name of Father. And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from God, was divorced, as it were, from God, that after all this there was a plan made whereby man should not perish, but that he should have everlasting life. God gave His only-begotten Son to die for us. When our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to become acquainted with Him.' *In Heavenly Places*, page 11.

7. How did Jesus explain the importance of knowing God? John 17:3.

NOTE: 'In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it.' *Christ's Object Lessons*, page 114.

'Show me Thy way'

8. Because his brother had proved untrustworthy, how did Moses express his sense of isolation? Exodus 33:12.

NOTE: 'Moses was successful in leading Israel because he felt his own inefficiency. He cherished the spirit of meekness, and God could talk with him, and guide him in right ways. "And Moses said unto the Lord, See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now, therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way.'" *Review & Herald*, July 28, 1891.

‘Moses sternly rebuked Aaron, in the presence of all the people. As the high priest of Israel, and the representative of Moses in his absence, Aaron should at any risk have opposed the rash and godless designs of the people. His neglect to do this brought upon them sin, disaster, and ruin, which he was powerless to avert. While he found it easy to lead them into sin, he sought in vain to lead them to repentance. Moses afterward declared, “The Lord was very angry with Aaron to have destroyed him.” His sin would have been punished with death had he not in true penitence humbled himself before the Lord.’ *Signs of the Times*, August 31, 1882.

9. As Moses contemplated an uncertain future, what request did he make to the Lord? Exodus 33:13.

NOTE: ‘Moses knew well the perversity and blindness of those who were placed under his care; he knew the difficulties with which he must contend. But he had learned that in order to prevail with the people, he must have help from God. He pleaded for a clearer revelation of God’s will and for an assurance of His presence: “See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people.” The answer was, “My presence shall go with thee, and I will give thee rest.”’ *Patriarchs & Prophets*, pages 327-328.

‘If Thy presence go not with me’

10. How did Moses express his total dependency upon the Lord? Exodus 33:15.

NOTE: ‘But Moses was not yet satisfied. There pressed upon his soul a sense of the terrible results should God leave Israel to hardness and impenitence. He could not endure that his interests should be separated from those of his brethren, and he prayed that the favour of God might be restored to His people, and that the token of His presence might continue to direct their journeyings: “If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth.” And the Lord said, “I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name.”’ *Patriarchs & Prophets*, page 328.

11. What was the burden of Moses’ prayer for his people and how did the Lord respond? Exodus 34:9-10.

NOTE: “‘Moses made haste, and bowed his head toward the earth, and worshiped.” Again he entreated that God would pardon the iniquity of His people, and take them for His inheritance. His prayer was granted. The Lord graciously promised to renew His favour to Israel, and in their behalf to do marvels such as had not been done “in all the earth, nor in any nation.”’ *Patriarchs & Prophets*, page 329.

‘Show me Thy glory’

12. What special request did Moses make of the Lord? Exodus 33:18.

NOTE: ‘Now, indeed, we would expect the prophet to cease pleading; but no, emboldened by his success, he ventures to come still nearer to God, with a holy familiarity which is almost beyond our comprehension. He now makes a request which no human being ever made before: “I beseech Thee, show me Thy glory.” What a petition to come from finite, mortal man! But is he repulsed?’ *Conflict & Courage*, page 99.

13. How did the Lord promise to answer Moses’ request? Exodus 33:19-22.

NOTE: ‘No; we hear the gracious words: “I will make all My goodness pass before thee.” The unveiled glory of God no man could look upon and live; but Moses is assured that he shall behold as much of the divine glory as he can bear in his present, mortal state. That hand that made the world, that holds the mountains in their places, takes this man of dust, this man of mighty faith, and mercifully covers him in a cleft of the rock, while the glory of God and all His goodness pass before him. Can we marvel that the “excellent glory” reflected from Omnipotence shone in the face of Moses with such brightness that the people could not look upon it? The impress of God was upon him, making him appear as one of the shining angels from the throne. This experience, above all else the assurance that God would hear his prayer, and that the divine presence would attend him, was of more value to Moses as a leader than the learning of Egypt, or all his attainments in military science. No earthly power or skill or learning can supply the place of God’s immediate presence. In the history of Moses we may see what intimate communion with God it is man’s privilege to enjoy. To the transgressor it is a fearful thing to fall into the hands of the living God. But Moses was not afraid to be alone with the Author of that law which had been spoken with such awful grandeur from Mount Sinai; for his soul was in harmony with the will of his Maker.’ *Gospel Workers, 1892 ed.*, page 34.

14. How was Moses’ request answered? Exodus 34:6-8.

NOTE: ‘The glory of God is His character. While Moses was in the mount, earnestly interceding with God, he prayed, “I beseech Thee, show me Thy glory.” In answer God declared, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” The glory of God, His character, was then revealed: “The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Exodus 33:18, 19; 34:6, 7). This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God; constantly He revealed this character to the world. Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He

declared: “The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me” (John 17:22, 23).’ *God’s Amazing Grace*, page 322.

Lesson 6: ‘I will not let Thee go’

MEMORY VERSE: ‘And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.’ Genesis 28:15.

STUDY HELP: *Conflict & Courage*, page 69.

LESSON SCRIPTURE: Genesis 28:10-22, Genesis 32:9-12, 24-30.

LESSON AIM: To study the prayers of Jacob and how he overcame.

Introduction

‘Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian are not those that are gained by talent or education, by wealth or the favour of men. They are those victories that are gained in the audience chamber with God, when earnest, agonising faith lays hold upon the mighty arm of power.’ *Patriarchs & Prophets*, page 203.

‘Then shall the LORD be my God’

1. What experience formed the basis of Jacob’s prayer life? Genesis 28:12-15.

NOTE: ‘Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made “in the likeness of sinful flesh” (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our “Father which is in heaven is perfect.”’ *Desire of Ages*, page 311.

2. What vow did Jacob make with respect to God’s promise to him? Genesis 28:20-22.

NOTE: ‘Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God’s love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favour granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. The Christian should often review his past life and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognise all of them as evidences of the watchcare of heavenly angels. In view of these innumerable blessings he should often ask, with subdued and grateful heart, “What shall I render unto the Lord for all His benefits toward me?”’ Psalm 116:12.’ *Patriarchs & Prophets*, page 187.

‘I will be with thee’

3. What command and what promise did God give to Jacob while he was in the service of Laban? Genesis 31:3.

NOTE: ‘Jacob would have left his crafty kinsman long before but for the fear of encountering Esau. Now he felt that he was in danger from the sons of Laban, who, looking upon his wealth as their own, might endeavour to secure it by violence. He was in great perplexity and distress, not knowing which way to turn. But mindful of the gracious Bethel promise, he carried his case to God, and sought direction from Him. In a dream his prayer was answered: “Return unto the land of thy fathers, and to thy kindred; and I will be with thee.”’ *Patriarchs & Prophets*, page 193.

4. How did Jacob respond to God’s command and promise? Genesis 31:20-21.

NOTE: ‘In the absence of Laban, Jacob took his family and all that he had, and left Laban. After he had pursued his journey three days, Laban learned that he had left him, and he was very angry. And he pursued after him, determined to bring him back by force...When Laban met Jacob he inquired why he had stolen away unawares and carried away his daughters as captives taken with the sword.’ *Story of Redemption*, page 91.

5. How did God intervene with Laban in fulfilment of His promise? Genesis 31:24. Compare verse 29.

NOTE: ‘That he did not carry out his hostile purpose was due to the fact that God Himself had interposed for the protection of His servant. “It is in the power of my hand to do you hurt,” said Laban, “but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad;” that is, he should not force him to return, or urge him by flattering inducements.’ *Patriarchs & Prophets*, page 193.

‘The angels of God met him’

6. What reassurance did God give Jacob as he journeyed to meet Esau? Genesis 32:1.

NOTE: ‘Again the Lord granted Jacob a token of the divine care. As he travelled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before, advancing with his company, as if for their protection.’ *Patriarchs & Prophets*, page 195.

7. How did Jacob respond to this? Genesis 32:2.

NOTE: ‘Jacob remembered the vision at Bethel so long before, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight from Canaan were to be the guardians of his return. And he said, “This is God’s host: and he called the name of that place Mahanaim”, “two hosts, or, camps.”’ *Patriarchs & Prophets*, page 195.

‘The LORD which saidst unto me’

8. When Jacob heard of Esau’s approach with four hundred men, what prayer did he address to God? Genesis 32:9.

NOTE: Notice how Jacob made clear that he was obeying God’s command.

“‘Jacob was greatly afraid and distressed.” He could not go back, and he feared to advance. His company, unarmed and defenceless, were wholly unprepared for a hostile encounter. He accordingly divided them into two bands, so that if one should be attacked, the other might have an opportunity to escape. He sent from his vast flocks generous presents to Esau, with a friendly message. He did all in his power to atone for the wrong to his brother and to avert the threatened danger, and then in humiliation and repentance he pleaded for divine protection’ *Patriarchs & Prophets*, page 196.

9. How did Jacob express his sense of unworthiness in God’s sight? Genesis 32:10.

NOTE: ‘Jacob confessed his unworthiness: “I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant.” The righteous in their distress will have a deep sense of their unworthiness, and with many tears will acknowledge their utter unworthiness, and, like Jacob, will plead the promises of God through Christ, made to just such dependent, helpless, repenting sinners.’ *Spirit of Prophecy, volume 1*, page 121.

10. What did Jacob ask of God and how did he lay hold of God’s promise? Genesis 32:11-12.

NOTE: ‘In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realised. He who by faith receives the word is receiving the very life and character of God.’ *Christ’s Object Lessons*, page 38.

“‘Man shall not live by bread alone, but by every word of God.” Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matthew 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God’s command? and what [is] His promise? Knowing these, we shall obey the one, and trust the other.’ *Desire of Ages*, page 121.

‘He had power over the Angel, and prevailed’

11. What experience did Jacob have that night? Genesis 32:24.

NOTE: ‘Jacob, in the great crisis of his life, turned aside to pray. He was filled with one overmastering purpose, to seek for transformation of character. It was in a lonely, mountainous region, the haunt of wild beasts and lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavoured to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. But in his terrible extremity he remembered God’s promises, and his whole heart went out in entreaty for His mercy.’ *Conflict & Courage*, page 67.

12. What happened to Jacob as he was wrestling with the Stranger? Genesis 32:25.

NOTE: ‘The struggle continued until near the break of day, when the stranger placed his finger upon Jacob’s thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory...The patriarch was now disabled and suffering the keenest pain, but he would not loosen his hold.’ *Conflict & Courage*, page 67.

‘My life is preserved’

13. What desperate prayer did Jacob pray as the Stranger made to leave him? Genesis 32:26.

NOTE: ‘Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. That for which

Jacob had vainly wrestled in his own strength was won through self-surrender and steadfast faith.’ *Conflict & Courage*, page 67.

14. How was Jacob’s prayer answered? Genesis 32:27-29

NOTE: ‘Jacob “had power over the Angel, and prevailed.” Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner’s plea. The error that had led to Jacob’s sin in obtaining the birthright by fraud was now clearly set before him. He had not trusted God’s promises, but had sought by his own efforts to bring about that which God would have accomplished in His own time and way. As an evidence that he had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. “Thy name,” said the Angel, “shall be called no more Jacob [the supplanter], but Israel [a prince of God]: for as a prince hast thou power with God and with men, and hast prevailed.” Jacob had received the blessing for which his soul had longed. His sin as a supplanter and deceiver had been pardoned. The crisis in his life was past. Doubt, perplexity, and remorse had embittered his existence, but now all was changed; and sweet was the peace of reconciliation with God.’ *Patriarchs & Prophets*, pages 197-198.

15. Whom did Jacob recognise the Stranger to be? Genesis 32:30

NOTE: “‘Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” It was Christ that was with Jacob through that night, with whom he wrestled, and whom he perseveringly held until He blessed him.’ *Story of Redemption*, page 95.

Lesson 7: ‘Out of weakness were made strong’

MEMORY VERSE: ‘But Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.’ Psalm 86:15.

STUDY HELP: *Patriarchs & Prophets*, pages 546-548.

LESSON SCRIPTURE: Judges 6:7-40.

LESSON AIM: To show how patient God is with man’s doubt and sense of insufficiency.

Introduction

‘Gideon deeply felt his own insufficiency for the great work before him. The Lord does not always choose for His work men of the greatest talents, but He selects those whom He can best use. Individuals who might do good service for God, may for a time be left in obscurity, apparently unnoticed and unemployed by their Master. But if they faithfully perform the duties of their humble position, cherishing a willingness to labour and to sacrifice for Him, He will in His own time entrust them with greater responsibilities.’ *Conflict & Courage*, page 126.

‘The LORD sent a prophet’

1. When Israel cried to the Lord in their distress, how did the Lord respond? Judges 6:7-8. Compare Amos 3:7.

NOTE: ‘The Lord sent messages to His people through the agency of patriarchs and prophets, in order that the evils which existed in His people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet: but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, He gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined.’ *1888 Materials*, page 1061.

2. What was the cause of all their distress? Judges 6:10, last part.

NOTE: ‘God could not help them in their state of impiety. But through His prophet He addressed them in words of warning and reproof, and the message was publicly proclaimed from city to city throughout the land. “Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage. And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land. And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell. But ye have not obeyed My voice.”’ *Signs of the Times*, June 23, 1881.

‘Many feel that they must make some concessions to please their irreligious relatives and friends. As it is not always easy to draw the line, one concession prepares the way for another, until those who were once true followers of Christ, are in life and character conformed to the customs of the world. The connection with God is broken. They are Christians in name only. When the test hour comes, then their hope is seen to be without foundation. They have sold themselves and their children to the enemy. They have dishonoured God, and in the revelation of His righteous judgments, they will reap what they have sown. Christ will say to them, as He said to ancient Israel, “Ye have not obeyed My voice. Why have ye done this?”’ *Signs of the Times*, June 2, 1881.

‘The LORD is with thee’

3. When the Angel of the Lord appeared to Gideon, how did he greet him? Judges 6:12.

NOTE: ‘As [Gideon] thus laboured in secrecy and silence, he sadly meditated upon the condition of Israel. He thought of her glorious triumphs in the past, of her present abject condition, and of the still darker prospect for the future, and his spirit was stirred within him. With deep earnestness he considered how the oppressor’s yoke might be broken from off his people. To all appearance this was impossible. The Israelites were disheartened and discouraged. They had dishonoured God by their idolatry, and they felt little confidence that He would work for them. Gideon almost despaired of inspiring the people with faith or courage, but he knew that the Lord would work mightily for Israel as He had done in the past. His whole soul cried out after God. He felt that although he might stand alone, yet if he had the assurance that God was with him, he would not fear to strike a blow against the oppressors. While Gideon’s mind was absorbed in meditations like these, suddenly an angel of the Lord appeared to him and addressed him with the words, “The Lord is with thee, thou mighty man of valour.”’ *Signs of the Times*, June 23, 1881.

4. How do we know that the Angel was the Lord? Judges 6:14, 16.

NOTE: ‘The Angel had veiled the divine glory of His presence, but it was no other than Christ, the Son of God. When a prophet or an angel delivered a divine message, his words were, “The Lord saith, I will do this,” but it is stated of the Person who talked with Gideon, “The Lord said unto him, I will be with thee.”’ *Signs of the Times*, June 23, 1881.

5. What question did Gideon put to the Angel? Judges 6:13.

NOTE: ‘Although by our disobedience we have merited God’s displeasure and condemnation, yet He has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and co-operating with them, we may be victorious over the powers of evil.’ *In Heavenly Places*, page 34.

‘If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make the greatest mistakes; we shall incur losses, for the Lord is not with us; we have closed the door so that He cannot find access to our souls. But if we pray even when our hands are employed, the Saviour’s ear is open to hear our petitions. If we are determined not to be separated from the Source of our strength, Jesus will be just as determined to be at our right hand to help us, that we may not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares, and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made... Only a life of constant dependence upon the Saviour is a life of holiness.’ *Counsels on Health*, page 424.

‘Have I not sent thee?’

6. What assurance did the Angel give to Gideon? Judges 6:14.

NOTE: ‘The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father’s house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out His purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God. They separate themselves from the True Vine, and hence become dry and fruitless, as withered branches. The Lord would put to shame the vaunting of men. He will give success to the feeblest efforts, the most unpromising methods, when divinely appointed, and entered upon with humility and trust.’ *Signs of the Times*, June 30, 1881.

7. How did Gideon express his sense of inadequacy for the task to which the Lord had called him? Judges 6:15.

NOTE: ‘Before honour is humility. The Lord can use most effectually those who are most sensible of their own unworthiness and inefficiency. He will teach them to exercise the courage of faith. He will make them strong by uniting their weakness to His might, wise by connecting their ignorance with His wisdom.’ *Conflict & Courage*, page 126.

8. How did the Lord repeat His reassurance to Gideon? Judges 6:16. Compare Exodus 3:12, Joshua 1:5, Isaiah 43:2.

NOTE: ‘A man will gain power and efficiency as he accepts the responsibilities which God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that individual will attain true greatness who cheerfully responds to the call of duty, and, trusting to the divine strength, seeks to perform his work with fidelity. He will feel that he has a sacred commission to battle against wrong, to strengthen the right, to elevate, comfort, and bless his fellow men. Indolence, selfishness, and love of worldly approbation must yield to this high and holy calling. Engaged in such a work, the weak man will become strong; the timid, brave; the irresolute, firm and decided. Each sees the importance of his position and his course, inasmuch as heaven has chosen him to do a special work for the King of kings. Such men will leave the world better for their having lived in it. Their influence is exerted to elevate, to purify, and to ennoble all with whom they come in contact, and thus they help to prepare their fellow men for the heavenly courts.’ *Signs of the Times*, Aug. 11, 1881.

‘Show me a sign’

9. How did Gideon reveal his lack of self-confidence? Judges 6:17.

NOTE: 'Gideon desired some token that the One now addressing him was the same that spoke to Moses in the burning bush... Desiring to show special honour to his illustrious Visitor, and having obtained the assurance that the Angel would tarry, Gideon hastened to his tent, and out of his scanty store prepared a kid and unleavened cakes, which he brought forth to set before Him. Gideon was poor, yet he was ready to use hospitality without grudging.' *Signs of the Times*, June 23, 1881.

10. What sign did the Angel give to Gideon? Judges 6:19-21.

NOTE: 'As the gift was presented, the Angel said, "Take the flesh and unleavened cakes, and lay them on this rock, and pour out the broth." Gideon did so, and then the Lord gave him the sign which he desired. With the staff in His hand, the Angel touched the flesh and the unleavened cakes, and a fire rose up out of the rock and consumed the whole as a sacrifice, and not as a hospitable meal; for He was God, and not man. After this token of His divine character, the Angel disappeared.' *Signs of the Times*, June 23, 1881

'Peace be unto thee'

11. What was Gideon's reaction to the sign he was shown? Judges 6:22. Compare Isaiah 6:5, Daniel 10:8.

NOTE: 'When convinced that he had looked upon the Son of God, Gideon was filled with fear, and exclaimed, "Alas, O Lord God! For because I have seen an angel of the Lord face to face.'" *Signs of the Times*, June 23, 1881.

'When God sent His angels anciently to minister or communicate to individuals, and these persons learned that they had seen and talked with an angel, they were struck with awe and were afraid that they should die. They had so exalted views of the terrible majesty and power of God that they thought it would destroy them to be brought into close connection with one direct from His holy presence. I was referred to Judges 13:21, 22: "Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." Judges 6:22, 23: "And when Gideon perceived that He was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die." Joshua 5:13-15: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." If angels were thus feared and honoured because they came from the presence of God, with how much greater reverence should God Himself be regarded.' *Testimonies, volume 1*, page 410.

12. How did the Lord once again reassure Gideon? Judges 6:23.

NOTE: 'Then the Lord graciously appeared to Gideon a second time and said, "Peace be unto thee, fear not, thou shalt not die." These gracious words were spoken by the same compassionate Saviour who said to the tempted disciples upon the stormy sea, "It is I; be not afraid" He who appeared to those sorrowing ones in the upper chamber, and spoke the selfsame words addressed to Gideon, "Peace be unto you.'" *Signs of the Times*, June 23, 1881.

'I will speak but this once'

13. When Gideon was about to take charge of his army, how did he once more reveal his lack of confidence and how did God respond? Judges 6:36-38.

NOTE: 'Gideon deeply felt his own insufficiency for the great work before him. He dared not place himself at the head of the army without positive evidence that God had called him to this work, and that He would be with him. He prayed, "If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou has said." The Lord granted the prayer of His servant. In the morning the fleece was wet, while the ground was dry.' *Signs of the Times*, June 23, 1881.

14. What further sign of his doubt did Gideon reveal? Judges 6:39-40.

NOTE: 'But now unbelief suggested that wool naturally absorbs moisture when there is any in the air, and that the test was not decisive. Hence, he asked a renewal of the sign, humbly pleading that unbelief might not move the Lord to anger. His request was granted.' *Signs of the Times*, June 23, 1881.

Lesson 8: 'That this people may know'

MEMORY VERSE: 'Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again.' 1 Kings 18:37.

STUDY HELP: *Conflict & Courage*, page 212.

LESSON SCRIPTURE: 1 Kings 18:36-37.

LESSON AIM: To study the place of prayer in Elijah's ministry.

Introduction

'As [Elijah] prayed, his faith reached out and grasped the promises of Heaven, and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of divine favour. And yet what he was enabled to do under God, all may do in their sphere of activity in God's service.' *Conflict & Courage*, page 211.

'The effectual fervent prayer'

1. How do we know that Elijah was a man of prayer? James 5:17-18.

NOTE: 'It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel... for of the prophet from the mountains of Gilead it is written: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." James 5:17. Faith such as this is needed in the world today, faith that will lay hold on the promises of God's word and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33, 34. And through faith we today are to reach the heights of God's purpose for us. "If thou canst believe, all things are possible to him that believeth." Mark 9:23. Faith is an essential element of prevailing prayer.' *Prophets & Kings*, pages 156-157.

2. What principle of prayer may we learn from Elijah's experience? James 5:16, last part.

NOTE: 'There is need of prayer, most earnest, fervent, agonising prayer, such prayer as David offered when he exclaimed: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." "I have longed after Thy precepts;" "I have longed for Thy salvation." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." "My soul breaketh for the longing that it hath unto Thy judgments." [Psalms 42:1; 119:40, 174; 84:2; 119:20.] This is the spirit of wrestling prayer, such as was possessed by the royal psalmist. Daniel prayed to God, not exalting himself or claiming any goodness: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God." [Daniel 9:19.] This is what James calls the effectual, fervent prayer. Of Christ it is said, "And being in an agony He prayed more earnestly." [Luke 22:44.] In what contrast to this intercession by the Majesty of heaven are the feeble, heartless prayers that are offered to God. Many are content with lip-service, and but few have a sincere, earnest, affectionate longing after God.' *Gospel Workers, 1892 ed.*, page 35.

'By this I know'

3. What supreme example of fervent prayer is found in Elijah's experience? 1 Kings 17:20-21.

NOTE: 'In case of sickness, where the way is clear for the offering up of prayer for the sick, the case should be committed to God in calm faith; not with a storm of excitement. He alone is acquainted with the past life of the person, and what his future will be. He who is acquainted with the hearts of all men, knows whether the person, if raised up, would glorify His name, or dishonour Him by backsliding and apostasy. All that we are required to do is to ask God to raise them up if in accordance with His will, believing that God hears our reasons which we present, and the earnest, fervent prayers offered. If the Lord sees it will best honour Him, He will answer the prayer. But to urge recovery, without submission to the will of God, is not right.' *Testimony for the Church at Battle Creek, (Pamphlet 97)*, page 59.

4. How was Elijah's prayer answered? 1 Kings 17:22-24. Note especially verse 24.

NOTE: 'The Lord can do what He will with His own. He will glorify Himself in working in them and by them that wholly follow Him, so that it shall be known that it is the Lord, and that their works are wrought in God. "If any man serve Me, him will My Father honour." When we come to Him we should pray that we might enter into, and accomplish, His purpose, and that our desires and interests might be lost in His. We should acknowledge our acceptance of His will, not praying Him to concede to ours. It is better for us that God does not always answer our prayers just when we desire, and in just the manner we wish. He will do more and better for us than to accomplish all our wishes; for our wisdom is folly. We have united in earnest prayer around the sick bed of men, women and children, and have felt in regard to our earnest prayers, they were given us back from the dead. In these prayers we thought we must be positive, and if we exercised faith, we must ask for nothing less than life. We dared not say, If it would glorify God, fearing it would admit a semblance of doubt. We have interestedly and anxiously watched these cases which have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and forget God, become dissolute in life, causing sorrow and anguish to parents and friends. They lived not to honour and glorify God, but to curse Him with their life of vice, and a shame to those who feared to pray. If their life can glorify Thee, let them live, nevertheless not as we will, but as Thou wilt.' *Testimony for the Church at Battle Creek, (Pamphlet 97)*, page 60.

'Let it be known this day'

5. What was the reason for Elijah's great prayer on Carmel? 1 Kings 18:36.

NOTE: 'God would have His honour exalted before men as supreme, and His counsels confirmed in the eyes of the people. The witness of the prophet Elijah on Mount Carmel gives the example of one who stood wholly for God and His work in the

earth. "Let it be known this day that Thou art God in Israel," he prays, "and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord," he pleads, "hear me." His zeal for God's glory and his deep love for the house of Israel present lessons for the instruction of all who stand today as representatives of God's work in the earth.' *Conflict & Courage*, page 209.

6. What did Elijah want to see as a result of His prayer? 1 Kings 18:37.

NOTE: 'Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Christ dwelling in our hearts by faith causes us to become as a branch grafted into the true Vine. The Majesty of heaven gave His life to make us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. Oh, that men would love and fear God!' *Manuscript Releases, volume 14*, page 85.

'Sound of abundance of rain'

7. How did Elijah express his confidence that his prayer for rain would be answered? 1 Kings 18:41.

NOTE: 'It was not because of any outward evidence that the showers were about to fall, that Elijah could so confidently bid Ahab prepare for rain. The prophet saw no clouds in the heavens; he heard no thunder. He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own strong faith. Having done all that was in his power to do, he knew that Heaven would freely bestow the blessings foretold. The same God who had sent the drought had promised an abundance of rain as the reward of right doing; and now Elijah waited for the promised outpouring.' *Conflict & Courage*, page 211.

8. What attitude did Elijah assume as he prayed? 1 Kings 18:42.

NOTE: 'Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to Him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honour belong to them. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. God alone is worthy to be glorified. As he [Elijah] searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came.' *Conflict & Courage*, page 212.

9. How much evidence did Elijah need to be confident that his prayer was answered? 1 Kings 18:44.

NOTE: 'The servant returned with the word, "Behold, there ariseth a little cloud out of the sea, like a man's hand." This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld by faith an abundance of rain; and he acted in harmony with his faith. As he prayed, his faith reached out and grasped the promises of Heaven, and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of divine favour. And yet what he was enabled to do under God, all may do in their sphere of activity in God's service. Faith such as this is needed in the world today, faith that will lay hold on the promises of God's word and refuse to let go until Heaven hears. With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honour of His throne is staked for the fulfilment of His word.' *Conflict & Courage*, page 211.

'I am no better than my fathers'

10. What prayer did Elijah pray in his discouragement? 1 Kings 19:4.

NOTE: 'Into the experience of all there come times of keen disappointment and utter discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God. Could we at such times discern with spiritual insight the meaning of God's providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being. For the disheartened there is a sure remedy, faith, prayer, work. Faith and activity will impart assurance and satisfaction that will increase day by day. In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. And He will bestow upon His faithful servants the measure of efficiency that their need demands.' *Conflict & Courage*, page 213.

11. How did Elijah explain the reason for his flight from Jezebel? 1 Kings 19:10, 14.

NOTE: 'Christ did not wish His disciples to engage in the warfare in their own strength, thinking that they could break down every opposing influence; for then they would be taken unawares by the enemy. He told them what they might expect. He told them that they must count the cost. At the same time He assured them that help from on high would be given them. They were fighting the good fight of faith, and they would not be left alone. Heavenly angels would fight in their ranks, and the mighty General of heaven would lead the way. They might fear that their sinfulness would make them powerless. They might feel that they could not stand against the enemy. They were to remember that Omnipotence could make them more than conquerors if they would go forward in faith, refusing to fail or be discouraged. The Holy Spirit will supply with grace those who feel their inefficiency. Those who trust in the Lord will be surrounded with a wall of light and holiness. Christ says to His soldiers today: "Be of good cheer; I have overcome the world.'" *Signs of the Times*, November 7, 1900.

‘I have left Me seven thousand’

12. What assurance did the Lord give Elijah that he was not alone in his service of God? 1 Kings 19:18.

NOTE: ‘There are many lessons to be drawn from Elijah’s experience during these days of discouragement and apparent defeat, lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet’s day overspread Israel... Yet this apostasy, wide-spread as it is, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will soon come to end the reign of sin and death. And there are many who are worshiping Baal ignorantly, with whom the Spirit of God is striving. These need the personal help of those who have learned to know God and the power of His word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God.’ *Review & Herald*, October 23, 1913.

13. What reward was Elijah given for his faithfulness? 2 Kings 2:1, 11. Compare Matthew 17:1-3.

NOTE: ‘Elijah had walked with God. His work had been painful and trying, for the Lord through him had reproved the sins of Israel. Elijah was a prophet of God; yet he was compelled to flee from place to place to save his life. His own nation hunted him like a wild beast that they might destroy him. But God translated Elijah. Angels bore him in glory and triumph to heaven.’ *Early Writings*, page 162.

‘God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honoured than John the Baptist, who perished alone in the dungeon. “Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake” (Philippians 1:29). And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honour.’ *Conflict & Courage*, page 278.

Lesson 9: ‘There is no God like Thee’

MEMORY VERSE: ‘O LORD God of Israel, there is no God like Thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto Thy servants, that walk before Thee with all their hearts.’ 2 Chronicles 6:14.

STUDY HELP: *Prophets & Kings*, page 39-46.

LESSON SCRIPTURE: 2 Chronicles 6:12-42, 1 Kings 8:12-53.

LESSON AIM: To study Solomon’s prayer at the dedication of the temple.

Introduction

‘In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with His people by His Spirit when they should assemble at the house dedicated to His worship. The Lord visits His people in their homes, or wherever they may be, and cheers them by special revelations of His goodness. And in every place God’s children have the privilege of worshipping their Heavenly Father.’ *Review & Herald*, November 30, 1905.

‘He kneeled down upon his knees’

1. What posture did Solomon adopt in order to pray to the Lord? 2 Chronicles 6:12-13.

NOTE: ‘The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. Herein is a lesson for God’s people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God’s commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how to approach their Maker, with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the foot-stool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator. Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to Him. Jesus, our example, “kneeled down, and prayed.” And of His disciples it is recorded that they, too, “kneeled down, and prayed.” Stephen “kneeled.” Paul declared: “I bow my knees unto the Father of our Lord Jesus Christ.” In confessing before God the sins of Israel, Ezra knelt. Daniel “kneeled upon his knees three times a day, and prayed, and gave thanks before his God.” And the invitation of the psalmist is: “O come, let us worship and bow down: let us kneel before the Lord our Maker.”’ *Review & Herald*, November 30, 1905.

2. How did Solomon show his awareness of the uniqueness of God? 2 Chronicles 6:14. Compare Exodus 15:11, Psalm 86:8, Micah 7:18.

NOTE: 'Jesus has given His own precious life for you. If God had not loved you, He would never have sent His well-beloved Son to live in humiliation, to suffer and to die. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Do not allow the enemy to crowd this truth out of your mind. It is a theme for meditation. What have we done to show our appreciation of this great love? What have we given to Jesus, who has given Himself for us? The gift that will be most grateful to Him, most precious and fragrant, will be yourself. You that have not decided to become sons and daughters of God, I would now entreat you to delay no longer. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?"' *Signs of the Times*, September 4, 1893.

'Great is Thy faithfulness'

3. What particular aspect of God's character did Solomon speak of? 2 Chronicles 6:15. Compare Lamentations 3:22-23.

NOTE: 'We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers, and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions, for "faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul. We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said He would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust Him?' *That I May Know Him*, page 230.

4. In view of God's faithfulness, what specific prayer did Solomon make? 2 Chronicles 6:16-17.

NOTE: 'Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequences of their sin. It is not faith that claims the favour of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures. To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life.' *The Faith I Live By*, page 122.

'Judge Thy servants'

5. How did Solomon show his understanding of God as man's Judge? 2 Chronicles 6:22-23. Compare Genesis 18:23, 25.

NOTE: 'Thus will the testimony appear in clear lines in that day when all must hear the final decision of a righteous Judge, when every case will be decided, and every man rewarded according to his works. The loyal and believing children of God will then be separated from the children of the wicked one, as the sheep are divided from the goats. The righteous will be placed on the right hand of God, while the transgressors will be placed on His left hand.' *Youth's Instructor*, December 20, 1900.

6. How did Solomon show that he understood what it is that God requires of His people? 2 Chronicles 6:31. Compare Micah 6:8.

NOTE: 'My brethren and sisters, it is your duty to understand God's requirements. How can you educate your children in the things of God unless you first know yourselves what is right and what is wrong, unless you realise that obedience means eternal life and disobedience eternal death? We must make it our lifework to understand the will of God. Only as we do this can we train our children aright.' *Child Guidance*, page 65.

'So it is with every other one of God's requirements. All His gifts are promised on condition of obedience. God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfilment of His promises.' *Christ's Object Lessons*, page 145.

'Forgive Thy people'

7. How did Solomon express his understanding of God's willingness to forgive? 2 Chronicles 6:24-25.

NOTE: 'Those who are so gloomy and desponding, gathering clouds of darkness about them, would find strength and encouragement if they would spend one hour of each day in searching the Scriptures for these precious promises, gathering and treasuring them like precious pearls. Let them dwell especially upon the mercy of God and His willingness to forgive sins. Many who have all their lives walked under a cloud would be filled with amazement as they view the channels overflowing with mercies instead of dark clouds heavy with wrath and denunciations.' *Review & Herald*, September 21, 1886.

8. In what ways did God sometimes seek to bring home to His people the danger of sinning? 2 Chronicles 6:24, 26, 28.

NOTE: 'Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of His work. In His providence He brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects and to fit themselves for service. Often He permits the fires of affliction to burn, that they may be purified.' *Acts of the Apostles*, page 524.

9. How did Solomon show his appreciation of God's unique qualification to be man's judge? 2 Chronicles 6:30. See 1 Corinthians 4:5.

NOTE: 'The Lord is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them and in every circumstance in which they are placed. "The ways of man are before the eyes of the Lord, and He pondereth all his goings" (Proverbs 5:21). "The eyes of the Lord are in every place" (Proverbs 15:3). "He looketh to the ends of the earth, and seeth under the whole heaven" (Job 28:24). "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chronicles 28:9). He knows the things that come into our minds, every one of them. God pities the poor, self-deceived souls who are trampling upon His truth. Let the wheat and the tares grow together until the harvest. Pity and deplore the blindness of the minds that are under the dominion of Satan, but restrain your own wrath and passion, and do not pass your judgment upon them. Leave in God's hands the despisers of His truth. The right and liberty of passing judgment upon others is not given to you.' *Lift Him Up*, page 323.

'That all people of the earth may know Thy name'

10. How did Solomon show that he understood the missionary purpose that God had for Israel? 2 Chronicles 6:32-33.

NOTE: 'One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for Thy name's sake; for **they shall hear of Thy great name**, and of Thy strong hand, and of Thy stretched-out arm." On behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for: **that all people of the earth may know Thy name, to fear Thee**, as do Thy people Israel; and that they may know that this house, which I have builded, is called by Thy name." At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else." The temple of Jehovah was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honour for the conception and the erection of so magnificent a structure.' *Review & Herald*, January 11, 1906. [Emphasis in original.]

11. What was one example of this prayer being answered? 2 Chronicles 9:8. Read verses 1-8.

NOTE: 'The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made He thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honoured, and His holy temple was regarded with reverence.' *Review & Herald*, January 11, 1906.

'Thou didst separate them'

12. How did Solomon understand the role of God's people in the earth? 1 Kings 8:53. Compare 2 Corinthians 6:14-18.

NOTE: 'The followers of Christ are to be separate from the world in principles and interests, but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify Myself," He declared, "that they also might be sanctified." John 17:19. So the Christian is to abide among men, that the savour of divine love may be as salt to preserve the world from corruption.' *Counsels to Parents, Teachers & Students*, page 323

13. What was Solomon's final prayer for his people? 2 Chronicles 6:41, last part.

NOTE: 'Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favours His people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true. "Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee" (Deuteronomy 26:11).' *God's Amazing Grace*, page 149.

14. What response from heaven did Solomon's prayer receive? 2 Chronicles 7:1-3.

NOTE: 'The seal of divine approval had been placed upon this prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, and the glory of the Lord had filled the temple. See 2 Chronicles 7:1. And by

night the Lord had appeared to Solomon to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verse 14.' *Prophets & Kings*, page 335.

Lesson 10: 'Salvation is of the LORD'

MEMORY VERSE: 'For I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness.' Jonah 4:2, last part.

STUDY HELP: *Prophets & Kings*, pages 265-278.

LESSON SCRIPTURE: Jonah 2:1-9, Jonah 4:1-11.

LESSON AIM: To study the prayers of Jonah and God's responses to him.

Introduction

'The instrument chosen for this work was the prophet Jonah. Had the prophet obeyed unquestioningly, he would have been spared many bitter experiences, and would have been blessed abundantly. Yet in the hour of Jonah's despair the Lord did not desert him. Through a series of trials and strange providences, the prophet's confidence in God and in His infinite power to save was to be revived.' *Conflict & Courage*, page 230.

'By reason of mine affliction'

1. What was the reason for Jonah's prayer? Jonah 2:1-2, first part.

NOTE: 'In God there is strength; in Him there is power. If we would take hold of this strength and power, we must not cease our watchfulness and prayer for a moment. We are safe only when we feel our weakness, and cling with the grasp of faith to our mighty Deliverer.' *Youth's Instructor*, February 15, 1900.

'The Scripture says that "men ought always to pray, and not to faint" (Luke 18:1); and if ever there is a time when they feel their need of prayer, it is when strength fails and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help.' *Ministry of Healing*, page 225.

2. Did the Lord hear Jonah's prayer? Jonah 2:2, last part.

NOTE: 'There is need of prayer, earnest, prevailing prayer. Our Saviour has left precious promises for the truly penitent petitioner. Such shall not seek His face in vain. He has also by His own example taught us the necessity of prayer. Himself the Majesty of Heaven, He often spent all night in communion with His Father. If the world's Redeemer was not too pure, too wise, or too holy to seek help from God, surely weak, erring mortals have every need of that divine assistance. With penitence and faith, every true Christian will often seek "the throne of grace that he may obtain mercy, and find grace to help in time of need.'" *Signs of the Times*, January 26, 1882.

'Yet will I look toward Thy holy temple'

3. When was it that Jonah remembered the Lord? Jonah 2:7, first part.

NOTE: 'Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."' Isaiah 59:19.' *Great Controversy*, page 599.

4. To where was Jonah's prayer addressed? Jonah 2:4, last part, Jonah 7:7, last part.

NOTE: 'The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, graceful and perfect through His merit; for His righteousness refines and ennobles it, and makes it acceptable before the Father.' *Oriental Watchman*, December 1, 1909.

'He [Jesus] explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.' *Desire of Ages*, page 667.

‘Salvation is of the Lord’

5. What great truth was impressed on Jonah’s mind as he prayed? Jonah 2:9, last part.

NOTE: ‘At last Jonah had learned that “Salvation belongeth unto the Lord.” Psalm 3:8. “Truly in the Lord our God is the salvation of Israel.” Jeremiah 3:23. Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Only by accepting Christ as a personal Saviour can human beings be delivered from the power of the enemy. Man’s pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognise Christ as the only one who can save to the uttermost. But of Christ it is written, “There is none other name under heaven given among men, whereby we must be saved.” “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 Himself hath suffered being tempted, He is able to succour them that are tempted.” The one word written above the life that Christ lived in this world on behalf of the fallen race is “Salvation.” With penitence and a recognition of the saving grace of God comes deliverance. Jonah was released from the perils surrounding him in the mighty deep, and cast upon the dry land.’ *Review & Herald*, December 4, 1913.

6. What resolution did Jonah make in response to the Lord’s answer to his prayer? Jonah 2:9, first part.

NOTE: ‘The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.” Ps. 116:12-14.’ *Desire of Ages*, page 348.

‘He prayed unto the LORD’

7. What was Jonah’s response to the mercy God showed to the Ninevites? Jonah 4:1.

NOTE: ‘Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people “displeased Jonah exceedingly, and he was very angry.” ... When Jonah saw the Lord exercising His compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in His merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right.’ *Review & Herald*, October 18, 1906.

8. How did Jonah try to excuse his decision to flee to Tarshish? Jonah 4:2.

NOTE: ‘Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites “displeased Jonah exceedingly, and he was very angry.” “Was not this my saying,” he inquired of the Lord, “when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil.” Jonah 4:1, 2.’ *Prophets & Kings*, page 271.

9. In his anger and depression, what prayer did Jonah pray? Jonah 4:3.

NOTE: ‘Jonah dreaded being called a false prophet. He murmured at the compassion of God in sparing the people whom He had warned of destruction by the mouth of His prophet. He could not bear the thought of standing before the people as a deceiver. He overlooked the great mercy of God toward the repentant city, in the personal humiliation of seeing his prophecy unfulfilled.’ *Signs of the Times*, May 4, 1876.

‘When Jonah learned of God’s purpose to spare the city that had corrupted its ways before him, he should have co-operated heartily in this merciful design. But he yielded, to his inclination to question and doubt, and, as the result, was once more overwhelmed with discouragement, and lost sight of the interests of others in his concern over himself. He felt as if he would rather die than live to see the wicked city spared; and in his dissatisfaction he exclaimed, “Now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live.”’ *Review & Herald*, December 11, 1913.

‘Doest thou well to be angry?’

10. What question did the Lord put to Jonah? Jonah 4:4. Compare Genesis 4:6.

NOTE: ‘Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings. Shall we cut ourselves loose from the rest of humanity, remaining solitary and alone, because everything in our association with others does not move smoothly? No, indeed; the change must take place in your own soul. Resist these wrong feelings, and you will experience a great change in your association with your fellowmen.’ *Youth’s Instructor*, November 10, 1886.

11. What did Jonah do after he had acknowledged the Lord’s compassion? Jonah 4:5.

NOTE: ‘Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of His love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along,

under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching His hand to help you, and you will only have to give Him your hand in simple confidence, and let Him lead you. As you become trustful, you will become hopeful.' *Lift Him Up*, page 241.

12. How did the Lord make provision for Jonah as he watched to see what would happen to Nineveh? Jonah 4:6

NOTE: 'Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.' *My Life Today*, page 94.

'Should I not spare Nineveh?'

13. When God withdrew His provision from Jonah, what thoughts went through Jonah's mind? Jonah 4:7-8. Compare 1 Kings 19:4.

NOTE: 'Were we as free to give expression to our thankfulness for mercies received as we are to speak of grievances, doubts, and unbelief, we might bring joy to the hearts of others, instead of casting discouragement and gloom upon them. The complainers and murmurers, who are ever seeing the discouragements in the way, and talking of trials and hardships, should contemplate the infinite sacrifice which Christ has made in their behalf. Then can they estimate all their blessings in the light of the cross. While looking upon Jesus, the Author and Finisher of our faith, whom our sins have pierced and our sorrows have burdened, we shall see cause for gratitude and praise, and our thoughts and desires will be brought into submission to the will of Christ.' *Testimonies, volume 4*, page 461.

14. What question did the Lord put to Jonah and how did he respond? Jonah 4:9.

NOTE: 'Into the experience of all there come times of disappointment and discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earth-born children, days when troubles harass the soul till death seems preferable to life. It is at such times that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual sight the meaning of God's providences, we should see angels of God seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being.' *Review & Herald* October 16, 1913.

15. What revelation of His character did the Lord give to Jonah? Jonah 4:10-11.

NOTE: 'Our God is a God of compassion. With long-sufferance and tender mercy He deals with the transgressors of His law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given. Of the disobedient, God now declares: "Although they have been cumberers of My ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of My forbearance with those who persist in disobedience is approaching rapidly.'" *Review & Herald*, October 18, 1906.

Lesson 11: 'The LORD will be with you'

MEMORY VERSE: 'Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper.' 2 Chronicles 20:20, last part.

STUDY HELP: *Conflict & Courage*, pages 217-218.

LESSON SCRIPTURE: 2 Chronicles 20:1-30.

LESSON AIM: To study Jehoshaphat's prayer for divine help.

Introduction

'We must cherish and cultivate the faith of which prophets and apostles have testified, the faith that lays hold on the promises of God and waits for deliverance in His appointed time and way. The sure word of prophecy will meet its final fulfilment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who endeavoured to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in His holy temple: let all the earth keep silence before Him.'" *Maranatha*, page 66.

‘A great multitude against thee’

1. What crisis was the occasion of Jehoshaphat’s prayer? 2 Chronicles 20:1-2.

NOTE: ‘Toward the close of Jehoshaphat’s reign the kingdom of Judah was invaded by an army before whose approach the inhabitants of the land had reason to tremble. “The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.” Tidings of this invasion reached the king through a messenger, who appeared with the startling word, “There cometh a great multitude against thee from beyond the sea on this side Syria: and, behold, they be in Hazazon-tamar, which is Engedi.” 2 Chronicles 20:1, 2.’ *Prophets & Kings*, page 198.

2. What was Jehoshaphat’s response to this crisis? 2 Chronicles 20:3-4.

NOTE: ‘Jehoshaphat was a man of courage and valour. For years he had been strengthening his armies and his fortified cities. He was well prepared to meet almost any foe; yet in this crisis he put not his trust in the arm of flesh. Not by disciplined armies and fenced cities, but by a living faith in the God of Israel, could he hope to gain the victory over these heathen who boasted of their power to humble Judah in the eyes of the nations.’ *Prophets & Kings*, page 198.

‘Art Thou not our God?’

3. How did Jehoshaphat picture God in his prayer? 2 Chronicles 20:5-8. Compare 2 Chronicles 14:11.

NOTE: ‘We fight in a warfare, not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places. See Ephesians 6:12. In life’s conflict we must meet evil agencies that have arrayed themselves against the right. Our hope is not in man, but in the living God. With full assurance of faith we may expect that He will unite His omnipotence with the efforts of human instrumentalities, for the glory of His name. Clad with the armour of His righteousness, we may gain the victory over every foe.’ *Prophets & Kings*, page 111.

4. How did Jehoshaphat express his confidence that God would hear and answer his prayer? 2 Chronicles 20:9. Compare Psalm 46:5.

NOTE: ‘They that are abiding in Jesus have the assurance that God will hear them, because they love to do His will. They offer no formal, wordy prayer, but come to God in earnest, humble confidence as a child to a tender father, and pour out the story of their grief and fears and sins, and in the name of Jesus present their wants; they depart from His presence rejoicing in the assurance of pardoning love and sustaining grace.’ *Our High Calling*, page 147.

‘God’s promises are all made upon conditions. If we do His will, if we walk in truth, then we may ask what we will, and it shall be done unto us. While we earnestly endeavour to be obedient, God will hear our petitions; but He will not bless us in disobedience. If we choose to disobey His commandments, we may cry, “Faith, faith, only have faith,” and the response will come back from the sure Word of God, “Faith without works is dead” (James 2:20). Such faith will only be as sounding brass and as a tinkling cymbal. In order to have the benefits of God’s grace we must do our part; we must faithfully work and bring forth fruits meet for repentance.’ *Faith & Works*, page 47.

‘Our eyes are upon Thee’

5. How did Jehoshaphat express his reliance on the Lord’s strength? 2 Chronicles 20:10-12.

NOTE: ‘With confidence Jehoshaphat could say to the Lord, “Our eyes are upon thee.” For years he had taught the people to trust in the One who in past ages had so often interposed to save His chosen ones from utter destruction; and now, when the kingdom was in peril, Jehoshaphat did not stand alone; “all Judah stood before the Lord, with their little ones, their wives, and their children.” Verse 13. Unitedly they fasted and prayed; unitedly they besought the Lord to put their enemies to confusion, that the name of Jehovah might be glorified.’ *Prophets & Kings*, page 200.

6. What prophetic message did the Lord send in response to Jehoshaphat’s prayer? 2 Chronicles 20:14-17.

NOTE: ‘We are constantly endeavouring to make a smooth path for our feet, and calculating to have an easy time, and to shun labour; but then it is that we have the very hardest time, and are the most complaining. We hear many say, All you have to do, is to believe, believe. But by the examples given us, we see there is hard work for somebody to do. We see that Israel had the presence of God when they connected themselves with Him, but when they forsook the Lord and followed after other gods, they were overcome by their enemies. And we read how Israel’s God gave them the victory over that great host. Because their number was so great, they thought to overthrow Israel; but the prophet came to them and said, “Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s.” Now, here is the very thing that we want to understand, that it is not our work but God’s work, and we are only instruments in His hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us. But if we think that, right or wrong, success will attend our efforts, we will just as surely fail as we live. What we want is to know we are fully on the side of God, and that we have a living Saviour, and that He is willing to work for us.’ *Review & Herald*, May 10, 1887.

7. How did Jehoshaphat and the people respond to the prophet’s message? 2 Chronicles 20:18-19.

NOTE: ‘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 realised 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.' *Education*, page 258.

'Believe His prophets'

8. On what did Jehoshaphat exhort the people to place their confidence? 2 Chronicles 20:20.

NOTE: 'The light of prophecy still burns for the guidance of souls, saying, "This is the way, walk ye in it." It shines on the pathway of the just to commend, and on the way of the unjust to lead to repentance and conversion. Through its agency sin will be rebuked and iniquity unmasked. It is progressive in the performance of its duty to reflect light on the past, the present, and the future. If those who have received the light will appreciate and respect the testimonies of the Lord, they will see the religious life in a new light. They will be convicted. They will see the key that unlocks the mysteries that they have never understood. They will lay hold of the precious things that God has given them to profit withal and will be translated from the kingdom of darkness into God's marvellous light. Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them.' *My Life Today*, page 42.

9. How did Jehoshaphat's disposition of his army express his faith in God? 2 Chronicles 20:21.

NOTE: 'It was a singular way of going to battle against the enemy's army, praising the Lord with singing, and exalting the God of Israel. This was their battle song. They possessed the beauty of holiness. If more praising of God were engaged in now, hope and courage and faith would steadily increase. And would not this strengthen the hands of the valiant soldiers who today are standing in defence of truth?' *Prophets & Kings*, page 202.

'Stand ye still and see the salvation of the Lord'

10. How was Jahaziel's prophecy fulfilled? 2 Chronicles 20:22-25. Compare Exodus 14:13-14.

NOTE: 'Great was their cause for rejoicing. In obedience to the command, "Stand ye still, and see the salvation of the Lord:... fear not, nor be dismayed," they had put their trust wholly in God, and He had proved to be their fortress and their deliverer. Verse 17.' *Prophets & Kings*, page 203.

'It is not our efforts that bring victory. It is seeing God behind the promise, and believing and trusting Him. Grasp by faith the hand of infinite power. The Lord is faithful who hath promised. Questions will arise that cannot be settled by any amount of thinking. Do not spend time trying to settle them. Take up the work waiting to be done, trusting in God as your wisdom. His righteousness will go before you, and the questions that have troubled you will answer themselves.' *The Upward Look*, page 133.

11. In remembrance of what the Lord had done for them, what name was given to the valley where they met? 2 Chronicles 20:26.

NOTE: 'There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love. Every token of God's care and goodness and mercy should be hung as imperishable mementos in memory's halls. God would have His love, His promises, written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become obliterated or dimmed... Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us, the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.' *Our High Calling*, page 135.

'God gave him rest'

12. How did Judah celebrate the way the Lord had watched over them? 2 Chronicles 20:27-28.

NOTE: 'God was the strength of Judah in this crisis, and He is the strength of His people today. We are not to trust in princes, or to set men in the place of God. We are to remember that human beings are fallible and erring, and that He who has all power is our strong tower of defence. In every emergency we are to feel that the battle is His. His resources are limitless, and apparent impossibilities will make the victory all the greater.' *Prophets & Kings*, page 202.

13. What was the lasting result of God's intervention on behalf of His people? 2 Chronicles 20:29-30.

NOTE: 'Through the faith of Judah's ruler and of his armies "the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest." 2 Chronicles 20:29, 30.' *Prophets & Kings*, page 203.

14. What failure marred Jehoshaphat's reign? 2 Chronicles 20:31-33. Compare 2 Chronicles 17:5-6 and contrast 2 Chronicles 31:1.

NOTE: 'In his effort to rule wisely, Jehoshaphat was troubled over the attitude of some of his subjects toward idolatrous practises. As yet, many of the people "had not prepared their hearts unto the God of their fathers." They "offered and burnt incense yet in the high places;" and the king did not at once destroy these heathen shrines. Jehoshaphat himself was loyal to God. He "sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." Because of his integrity, the Lord was with him, and "stablished the kingdom in his hand.'" *Review & Herald*, December 18, 1913.

Lesson 12: 'There is none beside Thee'

MEMORY VERSE: 'There is none holy as the LORD: for there is none beside Thee: neither is there any rock like our God.' 1 Samuel 2:2.

STUDY HELP: *Patriarchs & Prophets*, pages 569-573.

LESSON SCRIPTURE: 1 Samuel 1:1-2:26.

LESSON AIM: To study how Hannah sought the Lord in prayer and the blessing she received.

Introduction

'The burden which she [Hannah] could share with no earthly friend she cast upon God. Earnestly she pleaded that He would take away her reproach and grant her the precious gift of a son to nurture and train for Him. And she made a solemn vow that if her request were granted, she would dedicate her child to God, even from its birth.' *Patriarchs & Prophets*, page 570.

'She wept and did not eat'

1. What was the problem that Hannah laid before the Lord? 1 Samuel 1:1-2, 4-6.

NOTE: 'The blessing so earnestly sought by every Hebrew was denied this godly pair; their home was not gladdened by the voice of childhood; and the desire to perpetuate his name led the husband, as it had led many others, to contract a second marriage. But this step, prompted by a lack of faith in God, did not bring happiness. Sons and daughters were added to the household; but the joy and beauty of God's sacred institution had been marred and the peace of the family was broken. Peninnah, the new wife, was jealous and narrow-minded, and she bore herself with pride and insolence. To Hannah, hope seemed crushed and life a weary burden.' *Patriarchs & Prophets*, page 569.

2. What was Hannah's reaction to her situation? 1 Samuel 1:7.

NOTE: 'The second wife, fired with jealousy, claimed the precedence as one highly favoured of God, and taunted Hannah with her childless state as evidence of the Lord's displeasure. This was repeated from year to year, until Hannah could endure it no longer. Unable to hide her grief, she wept without restraint, and withdrew from the feast. Her husband vainly sought to comfort her. "Why weepest thou? and why eatest thou not? and why is thy heart grieved?" he said; "am I not better to thee than ten sons?"' *Patriarchs & Prophets*, page 569.

'In bitterness of soul'

3. In what spirit did Hannah lay her problem before the Lord? 1 Samuel 1:10.

NOTE: 'Upon Hannah the blow fell with crushing weight. All happiness seemed forever swept away from her life. She bore her trials uncomplainingly, yet her grief was none the less keen and bitter...The grief which she could share with no earthly friend, she carried to her Heavenly Father, and sought consolation from Him alone who hath said, "Call upon Me in the day of trouble, and I will deliver thee." There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. Hannah's prayer was unheard by mortal ear, but entered the ear of the Lord of hosts. Earnestly she pleaded that God would take away her reproach, and grant her the boon most highly prized by women of that age, the blessing of motherhood. As she wrestled in prayer, her voice uttered no sound, but her lips moved and her countenance gave evidence of deep emotion.' *Signs of the Times*, October 27, 1881.

4. What vow did Hannah make to the Lord? 1 Samuel 1:11. Consider Job 22:27.

NOTE: 'In her prayer, Hannah had made a vow that if her request were granted, she would dedicate her child to the service of God. This vow she made known to her husband, and he confirmed it in a solemn act of worship, before leaving Shiloh.' *Signs of the Times*, October 27, 1881.

5. How did Eli answer on behalf of the Lord? 1 Samuel 1:17.

NOTE: 'The high priest was deeply moved, for he was a man of God; and in place of rebuke he uttered a blessing: "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him.'" *Daughters of God*, page 40.

'The LORD remembered her'

6. How did the Lord answer Hannah's prayer? 1 Samuel 1:20.

NOTE: 'Hannah's prayer was answered, and she received the gift for which she had so earnestly entreated. As she looked upon the pledge of divine favour she called the child Samuel, Asked of God.' *Signs of the Times*, October 27, 1881.

7. How did Hannah fulfil the vow she had made? 1 Samuel 1:22, 24, 26-28.

NOTE: 'As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child with all the devotion of a mother's heart; day by day, as she watched his expanding powers and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own. Once more Hannah journeyed with her husband to Shiloh and presented to the priest, in the name of God, her precious gift, saying, "For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Eli was deeply impressed by the faith and devotion of this woman of Israel. Himself an over-indulgent father, he was awed and humbled as he beheld this mother's great sacrifice in parting with her only child, that she might devote him to the service of God. He felt reproved for his own selfish love, and in humiliation and reverence he bowed before the Lord and worshiped.' *Patriarchs & Prophets*, 570-571

'My heart rejoiceth in the LORD'

8. How did Hannah express her gratitude to the Lord? 1 Samuel 2:1.

NOTE: 'Have we not reason to talk of God's goodness, and to tell of His power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good and perfect gift! Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favours we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace. In the second chapter of I Samuel is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. There is none holy as the Lord: for there is none beside Thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who today receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for His loving-kindness?' *Review & Herald*, May 7, 1908.

9. How did Hannah express her confidence in God? 1 Samuel 2:2.

NOTE: 'In her exultation, there is no vain triumph of self. She rejoices not in Samuel, not in her own prosperity, but in the Lord. The song continues: "There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God." She extols the perfection of Deity. In the character of God are wisdom, purity, truth, goodness, and mercy combined, immutable and complete. All human holiness is mingled with imperfection. All idols of the nations are vain and worthless. God is our only refuge and support; and those who trust in Him will never be confounded.' *Signs of the Times*, October 27, 1881.

'The LORD is a God of knowledge'

10. What insight into the character of God did Hannah receive? 1 Samuel 2:3.

NOTE: 'God weighs motives, purposes, character. All men are weighed in the balances of the sanctuary, and God would have all realise this fact. Hannah said, "The Lord is a God of knowledge, and by Him actions are weighed." 1 Samuel 2:3. David hath said, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Psalm 62:9. Isaiah says: "Thou, most upright, dost weigh the path of the just." Isaiah 26:7. The God of heaven is true. There is not a motive in the depths of the heart, not a secret within us, not a design that God does not fully comprehend. But what is the standard of justice? God's law. God's law is placed in one scale, His holy immutable law whose claims are specified, taking, in the first four commandments, supreme love to God, and in the last six, love to our neighbour. "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself." Luke 10:27. From this standard we will not subtract one atom. God requires all the heart, mind, soul, and strength, and "love thy neighbour as thyself." This is placed in one scale, while every individual character has to pass the weighing test by being placed in the opposite scale. And by its just comparison every man's doom is irretrievably fixed. Shall there be written, "Weighed in the balance, and found wanting"? If found wanting in the day of God it will be a terrible thing; therefore we want to be closely examining our own motives and actions by the holy law of God, to repent of every act of transgression, and as sinners lay hold of the merits of Christ to supply the deficiency. The blood of Christ alone will do this.' *Our High Calling*, page 139.

11. How did Hannah express her faith in God's watchcare over His people? 1 Samuel 2:9.

NOTE: 'Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme will find perplexities vanish and a plain path before their feet. As a little child, trust to the guidance of Him who will "keep the feet of His saints." 1 Samuel 2:9. As we commit our ways to Him, He will direct our steps.' *The Faith I Live By*, page 64.

'Samuel grew before the LORD'

12. What further blessing did the Lord give Hannah? 1 Samuel 2:20-21. Compare Psalm 127:3.

NOTE: 'Children are a gift of God to increase the experience and happiness of parents. Parents through discipline may become more useful in teaching their children to be Christ's children and so increase their influence for good.' *Notebook Leaflets, volume 1*, page 80.

13. What sort of child did Hannah's son prove to be? 1 Samuel 2:26.

NOTE: 'Hannah dedicated Samuel to the Lord, and God revealed Himself to Him in his childhood and youth. We must labour far more for our children and for the youth; for God will accept them to do great things in His name in teaching the truth to those in foreign lands, to those who are in the darkness of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve Him with undivided affection.' *Selected Messages, book 1*, page 319.

Lesson 13: 'Neither pray I for these alone'

MEMORY VERSE: 'Sanctify them through Thy truth: Thy word is truth. 'John 17:17.

STUDY HELP: *My Life Today*, page 252.

LESSON SCRIPTURE: John 17:1-26.

LESSON AIM: To study Christ's greatest prayer.

COMPILER'S NOTE: It is simply not possible to study every aspect of this wonderful prayer in a single lesson. What follows is therefore a study only of certain aspects of Christ's prayer.

Introduction

'In the language of One who has divine authority, Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle with Satan, and He goes forth to meet it.' *Desire of Ages*, page 680.

'That Thy Son may glorify Thee'

1. How did Christ describe the purpose of His life on earth? John 17:4. Compare John 14:8-10.

NOTE: 'To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God.' *Signs of the Times*, October 17, 1892.

'In all the gracious deeds that Jesus did, He sought to impress upon men the parental, benevolent attributes of God. In all His lessons He was seeking to teach men the wonderful truth that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus would have us understand the love of the Father, and He seeks to draw us to Him by presenting His parental grace. He would have the whole field of our vision filled with the perfection of God's character. In His prayer for His disciples He says, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. I have manifested Thy name unto the men which Thou gavest Me out of the world." Jesus came into the world to illustrate the character of God in His own life, and He swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that He could reveal the mercy, compassion, and love of His heavenly Father; for it was only by actions of benevolence that He could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of His God-like example, and His deeds of love and truth.' *Sons & Daughters of God*, page 139.

2. What does Christ give to those who are willing to follow Him and what will be the result? John 17:22.

NOTE: 'The glory of God is His character. While Moses was in the mount, earnestly interceding with God, he prayed, "I beseech Thee, show me Thy glory." In answer God declared, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." The glory of God, His character, was then revealed: "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 33:18, 19; 34:6, 7). This character was revealed in the life of Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly he beheld the character of God; constantly He revealed this character to the world. Christ desires His followers to reveal in their lives this same character. In His intercessory prayer for His disciples He declared: "The glory [character] which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:22, 23).' *God's Amazing Grace*, page 322.

'That they might know Thee'

3. What did Christ say is the greatest knowledge we may have? John 17:3.

NOTE: 'In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. his is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it.' *Christ's Object Lessons*, page 114.

4. How does Jeremiah connect knowing God with being born again? Jeremiah 31:33-34.

NOTE: 'All who follow on to know the Lord will have increased knowledge. They will be enabled to help and bless others by setting a Christlike example. The path in which they walk grows brighter and brighter unto the perfect day. Their conversion becomes more and more decided, and they are vessels unto honour. God's purpose for His workers is that they shall grow up unto the full stature of men and women in Christ.' *Manuscript Releases, volume 17*, page 303.

5. How does Hosea connect growth in knowing the Lord with the former and latter rain experiences? Hosea 6:3.

NOTE: 'We must have a personal knowledge of Christ. Then only can we rightly represent Him before the world. Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, the important work of our lives. Those who are really under the influence of the Holy Spirit will reveal its power by a practical application of the eternal principles of truth. They will reveal that the holy oil is emptied from the two olive branches into the chambers of the soul temple. Their words will be imbued with the power of the Holy Spirit to soften and subdue the heart. It will be manifest that the words spoken are spirit and life.' *Reflecting Christ*, page 130.

'I have given them the words'

6. What does Christ give to His followers and what should be our response? John 17:8.

NOTE: 'The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts... Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.'" *Review & Herald*, August 1, 1899.

7. What did Christ pray concerning the effect of God's Word upon the hearts of His followers? John 17:17.

NOTE: "'Faith cometh by hearing, and hearing by the word of God.'" Romans 10:17. The Scriptures are the great agency in the transformation of character. Christ prayed, "Sanctify them through Thy truth; Thy word is truth." John 17:17. If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us. The truths of the word of God meet man's great practical necessity, the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life.' *Christ's Object Lessons*, page 100.

'Keep them from the evil'

8. What prayer did Christ pray for His disciples as they entered upon their missionary work? John 17:15-16.

NOTE: 'There are two kingdoms in this world, the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us belongs. In His wonderful prayer for His disciples, Christ said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:15-18). It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world, as a corrective influence, as salt that retains its savour. Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon the world.' *God's Amazing Grace*, page 97.

9. How did Christ describe the attitude of the world towards His followers? John 17:14.

NOTE: 'Jesus warned His disciples not to expect the commendation of the world. Said He, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Those who are of the same spirit with the world receive its smiles and approbation; but the humble disciples of Jesus were to suffer scorn and persecution. Jesus declared that they should be brought before kings and rulers for His name's sake, and whosoever should destroy their lives would be so deceived by Satan as to think they were doing God service. Every indignity and cruelty that the ingenuity of man could devise

would be visited upon the followers of Christ. But in all their trials they were to remember that their Master had endured like reproach and suffering. They were to remember His words: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent me." *Spirit of Prophecy, volume 3, page 91.*

'Neither pray I for these alone'

10. How do we know that we are included in Christ's prayer? John 17:20.

NOTE: 'That prayer was for us; we have believed in the testimony of the disciples of Christ. He prays that His disciples may be one, even as He and the Father are one; and this unity of believers is to be as testimony to the world that He has sent us, and that we bear the evidence of His grace.' *My Life Today, page 252.*

11. What is the main burden of Christ's prayer for us? John 17:21-23.

NOTE: 'We are to be brought into a sacred nearness with the world's Redeemer. We are to be one with Christ as He is one with the Father. What a wonderful change the people of God experience in coming into unity with the Son of God! We are to have our tastes, inclinations, ambitions, and passions all subdued, and brought into harmony with the mind and spirit of Christ. This is the very work that the Lord is willing to do for those who believe in Him. Our life and deportment are to have a moulding power in the world. The spirit of Christ is to have a controlling influence over the life of His followers, so that they will speak and act like Jesus. Christ says, "The glory which thou gavest Me I have given them." The grace of Christ is to work a wonderful transformation in the life and character of its receiver; and if we are truly the disciples of Christ, the world will see that divine power has done something for us; for while we are in the world, we shall not be of it.' *My Life Today, page 252.*

12. What will ensure that we do not enter into the wrong kind of unity? John 17:17.

NOTE: 'Jesus prayed for His disciples, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." [John 17:21.] Just before, He said, "Sanctify them through Thy truth: Thy word is truth." [John 17:17.] And He had given them the promise, "When He, the Spirit of truth, is come, He will guide you into all truth." [John 16:13.] Through the Holy Spirit, Christ will open more clearly to those who will believe on Him that which He has inspired holy men to write concerning the truth. And it is thus that the unity for which Christ prayed is to be effected. We are to receive sanctification through obedience to the word and the Spirit of truth. We cannot surrender the truth in order to accomplish this union; for the very means by which it is to be gained is sanctification through the truth. Human wisdom would change all this, thinking this basis of union too narrow. Men would effect a union through conformity to popular opinions, through a compromise with the world. But truth is God's basis for the unity of His people.' *Gospel Workers, 1892 ed., page 391.*

'That love may be in them'

13. What did Christ pray for our future life? John 17:24. Compare John 14:3.

NOTE: 'Praise the Lord, oh, my soul! He says He has gone to prepare mansions for me: "Let not your heart be troubled: 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. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3). Thank God! It is these mansions that I am looking to. It is not the earthly mansions here, for they are to be shaken down by the mighty earthquake ere long; but it is those heavenly mansions that Christ has gone to prepare for the faithful. We have no home here. We are only pilgrims and strangers here, passing to a better country, even an heavenly. May God help us to win the boon of eternal life.' *In Heavenly Places, page 354.*

14. What does Christ wish to see in the hearts and lives of those who follow Him? John 17:26.

NOTE: 'O what an assurance is this, that the love of God may abide in the hearts of all who believe in Him! O what salvation is provided; for He is able to save unto the uttermost all that come unto God by Him. In wonder we exclaim, How can these things be? But Jesus will be satisfied with nothing less than this. Those who are partakers of His sufferings here, of His humiliation, enduring for His name's sake, are to have the love of God bestowed upon them as it was upon the Son. One who knows has said, "The Father Himself loveth you." [John 16:27.] One who has had an experimental knowledge of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. This love is ours through faith in the Son of God, therefore a connection with Christ means everything to us. We are to be one with Him as He is one with the Father, and then we are beloved by the infinite God as members of the body of Christ, as branches of the living Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our glorified Head, and the divine love flowing from the heart of God, rests in Christ, and is communicated to those who have been united to Him. This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness, and from all that would deform the Christian character.' *Christian Education, page 75.*