Standing in All the Will of God

Lesson 13, 1st Quarter, March 21–March 27, 2026

Sabbath Afternoon March 21

Memory Text:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." KJV—**1 Thessalonians 5:18**

"Paul in his letter to the Colossians sets forth the rich blessings granted to the children of God. He says: 'We 'do not cease to pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness' (Colossians 1:9-11). RC 215.2

"Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by his Spirit in the inner man;" to be "rooted and grounded in love;" to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God" (Ephesians 3:16-19). RC 215.3

"Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill His requirements. Through the merits of Christ we have access to the throne of infinite Power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.... RC 215.4

Sunday March 22

Lessons on Outreach

Read Colossians 4:7–9; compare Ephesians 6:21. How is Tychicus described, and what reasons does Paul give for sending him and Onesimus to Colossae?

"Among Paul's assistants at Rome were many of his former companions and fellow workers. Luke, "the beloved physician," who had attended him on the journey to Jerusalem, through the two years' imprisonment at Caesarea, and upon his perilous voyage to Rome, was still with him. Timothy was ministered to his comfort. Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, stood ready by the apostle. Demas and Mark were also with him. Aristarchus and Epaphras were his fellow prisoners." RH December 14, 1911, par. 5

"Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ. RH December 14, 1911, par. 6

"Onesimus endeared himself to Paul by his piety and sincerity no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged, but he had been truly converted, and he did not turn aside from this duty. RH December 14, 1911, par. 9

"Paul made Onesimus the bearer of a letter to Philemon, in which, with his usual tact and kindness, the apostle pleaded the cause of the repentant slave, and expressed a desire to retain his services in the future. The letter began with an affectionate greeting to Philemon as a friend and fellow laborer." RH December 14, 1911, par. 10

Monday March 23

Church Connectivity

Read Colossians 4:10, 11. Besides sending news back and forth through emissaries (Col. 4:7–9), what other ways did Paul encourage connectivity? In view of some of the problems Paul has addressed in this epistle, what message might be conveyed through these greetings?

"The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot—he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians he afterward referred to the latter as his "fellow prisoner" (Colossians 4:10). but it was from choice that Aristarchus shared Paul's bondage, that the might minister to him in his afflictions." AA 248.1

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one worshipped God, whose house joined hard to the synagogue." AA 248.2

"Silas and Timothy had "come from Macedonia" to help Paul, and together they labored for the Gentiles. To the heathen, as well as to the Jews, Paul and his companions preached Christ as the Saviour of the fallen race. Avoiding complicated, far-fetched reasoning, the messengers of the cross dwelt upon the attributes of the Creator of the world, the Supreme Ruler of the universe. Their hearts aglow with the love of God and of His Son, they appealed to the heathen to behold the infinite sacrifice made in man's behalf. They knew that those who had long been groping in the darkness of heathenism could but see the light streaming from Calvary's cross, they would be drawn to the Redeemer. "I, if I be lifted up," the Saviour had declared, "will draw all men unto Me." John 12:32. AA 248.3

Tuesday March 24

Standing Perfect and Complete

"Those who have sinned against great light are not left without a message of warning and mercy. God says to them: [Revelation 3:15-22, quoted]. 1MIR 12.1

"This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. Its letter to the Colossians, Paul wrote: "Epaphras, who is one of you, a servant of Christ, salutheth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." 1MIR 12.2

"Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But the church did not follow up the work begun by God's messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord's warnings and entreaties. 1MIR 12.3

"In every age the Lord has sent messengers to point out the right way; and just as surely as men have united in walking contrary to the plain word of God, so surely have they been used by Satan to carry out his purposes. 1MIR 12.4

"Some to whom the Lord has for years been sending messages, have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs. 1MIR 13.1

Wednesday March 25

Living in this World but Not of it

Read Colossians 4:14, 15 and 2 Timothy 4:10, 11. How is Luke distinguished from Demas, and why?

"Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. "Luke the beloved physician, and Demas greet you," wrote Paul. Colossians 4:14.) In another letter he writes, speaking of Demas, But again we find him writing, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." (2 Timothy 4:9, 10.) He chose the world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see ourselves, and strive to remedy our faults of character, else we shall surely become as Demas—drawn away from talk paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith." 12LtMs, Lt 66, 1897, par. 20

Mark 13:32—"Watch ye therefore: ... lest coming suddenly He find you sleeping.' Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour that the Lord will call for the earth-all pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.' Daniel 5:27." GC 491.2

Titus 2:11-14—"This great work is to be performed for those only who are willing to be purified, sanctified, and holy, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world which destroys our spirituality, purness, and zeal. Satan's power is constantly exercised to stupefy the sensibility of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed." 4bSG 65.2

2Peter 3:10-14—"Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Revelation 3:17-21—"The Saviour says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. He is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, "How shall I give thee up?" Hosea 11:8. Although His love is driven back by the stubborn heart, He returns to plead with greater force, "Behold, I stand at the door, and knock." The winning power of His love compels souls to come in. And to Christ they say, "Thy gentleness hath made me great." Psalm 18:35." COL 235.2

Thursday March 26

A Message for Laodicea

Read Colossians 4:16–18; compare Colossians 2:1–3. Thinking about Jesus' message to Laodicea (see yesterday's study), what correlations do you find with that of Colossians, which was to be read also in the Laodicean church of Paul's day?

"Surrounded by the practices and influences of heathenism, the Colossian believers were in danger of being drawn away from the simplicity of the gospel, and Paul, in warning them against this, pointed them to Christ as the only safe guide. "I would that ye knew," he wrote, "what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." AA 473.1

Compare the following passages: Isaiah 60:1–3 with Revelation 18:1–4, and Isaiah 62:1–5 with Revelation 19:7, 8. What similarities exist between the messages in the two books?

"Who can truthfully say that our light is not come? that our message is not lovely? Truth? None who are in contact with it, I am sure. Inspiration is, therefore, inviting God's people, the Denomination, along with us, to arise and shine. The word "shine" is what we must study next that we may know what is required of us.

A black, dirty object never reflects, it consumes all the light to itself. The moon shines because its surface is of white substance. If it were made of black substance it could not reflect any light whatever. The same is true with spiritual light. If we are eager to shine, we must now arise and clean up, put away our black, filthy garments - take an active part in this revival and reformation under the supervision of the Holy Spirit. Stupidity, fanaticism, and indifference must be abandoned and Divine thinking put in action, so commands the Lord!

Wonder of divine love! fruition of the "exceeding precious promise" that God will continue speaking unto her until she become a great and powerful and resplendent light in all the world and "a crown of glory in the hand of the Lord" – the church is seen standing with the lamb on Mount Sion! 8T 3.2

Friday March 27

Further Thought

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment.... We are to contain within us the spirit of Christ, we are renewed in knowledge and true holiness. The Holy life and character of Christ is a faithful example. His confidence in his heavenly Father was unlimited. His obedience and submission were unreserved and perfect; he came not to be ministered unto, but to minister to others. He came not to his own will, but the will of Him that sent him. In all things he submitted himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words, "I can of mine own self do nothing." [John 5:30.] GW92 376.2

"He became poor, and made himself of no reputation. He was hungry, and frequently thirsty, and many times weary in his labors; but he had not where to lay his head. When the cold, damp shades of night gathered about him, the earth was frequently his bed. Yet he blessed those who hated him. What a life! what an experience! Christ, our Lord, the professed followers of Christ, cheerfully endure privation and suffering as did our Lord, without murmuring? Can we think of the cup, and be baptized with the baptism? If so, we may share with him his glory in his heavenly kingdom. If not, we shall have no part with him.—Testimonies for the Church 3:106." GW92 376.3

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