

“I Make All Things New”



SABBATH AFTERNOON

Read for This Week’s Study: *Rev. 19:6–9, John 14:1–3, Rev. 19:11–16, Rev. 20:1–3, Jer. 4:23–26, Rev. 20:4–6, Rev. 21:2–8.*

Memory Text: “Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful.’” (*Revelation 21:5, NKJV*).

The destruction of end-time Babylon is bad news for those who collaborated with this apostate religious system. For God’s people, however, it is good news (*Rev. 19:1–7*). Babylon was responsible for inducing the secular political powers to persecute and harm them (*Rev. 18:24*). The destruction of this great adversary means deliverance and salvation for God’s faithful people.

With the destruction of Babylon, the prayer of God’s people in the scene of the fifth seal is ultimately answered. Their cry, “How long, O Lord?” (*Rev. 6:10*) represents the cry of God’s oppressed and suffering people from Abel to the time when God will finally vindicate them (*Ps. 79:5; Hab. 1:2; Dan. 12:6, 7*). The book of Revelation assures God’s people that evil, oppression, and suffering will come to an end.

It is now time for Christ to usher in His everlasting kingdom. The remaining chapters of Revelation describe not just the destruction of end-time Babylon but also the destruction of Satan and all evil. We get glimpses, too, of the establishment of God’s everlasting kingdom.

* Study this week’s lesson to prepare for Sabbath, March 30.

The Wedding Supper of the Lamb

Read Revelation 19:6–9 along with John 14:1–3. How does a wedding supper appropriately illustrate the long-awaited union between Christ and His people?

Two thousand years ago, Christ left His heavenly home to invite His followers to a wedding supper (*Matt. 22:1–14*) that will take place after His marriage to His bride. “The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, . . . is called ‘the bride, the Lamb’s wife.’ . . . In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If *guests*, they cannot be represented also as the *bride*. . . .

“In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14.”—Ellen G. White, *The Great Controversy*, pp. 426–428. After His death and resurrection, the Bridegroom returned to His Father’s house to “prepare a place” for His people, His wedding guests (*see John 14:1–3*). They remain on earth preparing for His return. At the end of the world, He will come back and take them to His Father’s house.

Revelation 19:8 states that the fine and clean linen was given to the bride by Christ. This apparel shows that the wedding guests who enter the city do not claim any merit for their deeds. Thus, the “fine linen, clean and bright” represents “the righteous acts of the saints” (*NKJV*), acts that came as a result of their union with Christ, who lives in them. Thus, these robes symbolize His righteousness and that His people “keep the commandments of God, and the faith of Jesus” (*Rev. 14:12*). While on earth, Jesus told a parable about a wedding. However, one of the guests preferred to wear his own attire instead of the wedding garment provided by the king, and he was expelled from the wedding (*Matt. 22:1–14*).

Revelation 3:18 shows that the robe of Christ’s righteousness, the gold of faith and love, and the eye salve of the Holy Spirit are the greatest needs of God’s people living at the time of the end. Jesus’ offer that the Laodiceans “buy” these gifts from Him shows us that He asks for something in exchange for what He offers us. We give up self-sufficiency and trust in ourselves in exchange for a life of faithful obedience to Christ and trust in Him as our only hope of salvation.

We are not saved by our works, but what “righteous acts” do you do that define the life that you are living?

Armageddon Ends

Read Revelation 19:11–16. What is the name of the rider of the white horse, and what does it mean that a sharp sword comes from His mouth? What does this tell us about how to be on the winning side in the end?

What we see here is a depiction of Christ's second coming, the fulfillment of the promise that believers in all ages have been longing for. Like Jesus, His people have based their faith on God's Word. Revelation 19:11–16 is the culmination of Jesus' many victories: Jesus defeated Satan in heaven; He defeated Satan in the wilderness; He defeated him at the cross; and He will defeat him at His return.

“Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a ‘Man of Sorrows,’ to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. ‘Faithful and True,’ ‘in righteousness He doth judge and make war.’ And ‘the armies which were in heaven’ (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—‘ten thousand times ten thousand, and thousands of thousands.’ No human pen can portray the scene; no mortal mind is adequate to conceive its splendor.”—Ellen G. White, *The Great Controversy*, pp. 640, 641.

In 2 Thessalonians 1:8–10, Paul gives another depiction of the ultimate victory of Christ at the Second Coming, when all the secular and religious powers, which had conspired against Him, are destroyed, and His people are delivered for all eternity.

Revelation 19 describes two suppers, one in verse 9 and another in verses 17 and 18. At one supper you eat, at the other you get eaten. It's hard to imagine a starker contrast of what's at stake in the whole great controversy for every human being. What should this imagery teach us about how seriously we need to take our faith and the mission that our faith calls us to participate in?

The Millennium

Read Revelation 20:1–3 along with Jeremiah 4:23–26. During the millennium, what is the state of the earth? In what way is Satan bound by chains?

The 1,000 years (or millennium) begin with the second coming of Christ. At this time, Satan and his fallen angels are chained. The chaining of Satan is symbolic, because spiritual beings cannot be physically bound. Satan is bound by circumstances. The plagues have desolated the earth and killed off its evil inhabitants, bringing it into a chaotic condition resembling the earth before Creation (*Gen. 1:2*). In such a state, the earth functions as Satan's prison during the millennium. Because there are no human beings to tempt and harm, all that Satan and his demonic associates can do is contemplate the consequences of their rebellion against God.

Read Revelation 20:4–6. Where are the redeemed during the millennium?

Revelation shows that God's people will spend the millennium in the heavenly places that Christ prepared for them (*see John 14:1–3*). John sees them sitting on thrones as kings and priests, judging the world. Jesus promised the disciples that they would "sit upon twelve thrones, judging the twelve tribes of Israel" (*Matt. 19:28*). Paul stated that the saints would judge the world (*1 Cor. 6:2, 3*).

This judgment concerns the fairness of God's actions. Throughout history Satan has raised doubts concerning God's character and His dealings with the beings He created. During the millennium, God allows the redeemed to access the records of history in order to find answers to all questions concerning the fairness of His decisions regarding those who were lost, as well as questions dealing with His leading in their own lives. At the conclusion of the millennium, all questions regarding God's justice are forever settled. God's people are able to see beyond a shadow of doubt that Satan's accusations were unfounded. They are now ready to witness the administration of God's justice at the final judgment of the lost.

Who among us doesn't have questions, hard questions, that for now seem to have no answers? What does it tell us about the character of God that, one day, He will give us the answers?

“A New Heaven and a New Earth”

After the eradication of sin, the earth will be transformed into the home of the redeemed. What will it be like?

In Revelation 21:1, John saw “a new heaven and a new earth.” The Bible refers to three heavens: the sky, the starry universe, and the place where God dwells (*see 2 Cor. 12:2*). In Revelation 21:1, the earth’s atmosphere is in view. The contaminated earth and the sky cannot endure God’s presence (*Rev. 20:11*). The word “new” in Greek (*kainos*) refers to something new in quality, not in origin and time. This planet will be purged by fire and restored to its original state (*2 Pet. 3:10–13*).

Particularly interesting is the fact that the first thing John observes on the new earth is that there is no sea. John’s reference to “*the sea*” (with the definite article) shows that he probably had in mind the sea that surrounded him on Patmos, which had become a symbol of separation and suffering. For him, the absence of that sea on the new earth meant absence from the pain caused by his separation from those whom he loved.

Read Revelation 21:2–8 and Revelation 7:15–17. What parallels exist in the description of the new earth and the Garden of Eden, in Genesis 2?

A life free of suffering and death on the restored earth is guaranteed by God’s presence among His people. His presence is manifested in the New Jerusalem and “the tabernacle of God” (*Rev. 21:3*), where God will dwell among His people. The presence of God makes life truly a paradise in the restored earth.

God’s presence guarantees freedom from suffering: no death, sorrow, crying, or pain, which are all the consequences of sin. With the eradication of sin, “the former things have passed away” (*Rev. 21:4, NKJV*).

This idea was well articulated by Mary and Martha at the death of their brother Lazarus: “‘Lord, if You had been here, my brother would not have died’” (*John 11:21, NKJV*). The sisters knew that death could not exist in the presence of Christ. In the same way, the abiding presence of God on the new earth will secure freedom from the pain and suffering that we now experience in this life. This freedom is the great hope that is promised to us in Christ, a hope sealed in His blood.

Why is this promise of a new existence in a new world so central to all that we believe? What good would our faith be without it?

The New Jerusalem

John now describes the capital of the new earth, the New Jerusalem. While a real place inhabited by real people, the New Jerusalem and life in it are beyond any earthly description (see *1 Cor. 2:9*).

Read Revelation 21:9–21. What are the exterior features of the New Jerusalem?

The New Jerusalem is referred to as the bride, the Lamb's wife. The New Jerusalem is the place that Christ is preparing for His people (*John 14:1–3*).

The city is surrounded by a high wall with twelve gates—three gates on each of the four sides, allowing entry from any direction. This feature points to the universal scope of the city. In the New Jerusalem everybody has unlimited access to God's presence.

The city is further pictured as a perfect cube; it is 12,000 furlongs, or stadia, in length, width, and height. The cube consists of 12 edges. Thus, the city totals 144,000 stadia, which reflects the 144,000 who are translated without seeing death at the second coming of Jesus. In the Old Testament temple, the Most Holy Place was a perfect cube (*1 Kings 6:20*). The New Jerusalem thus functions as the center of the worship of God.

Read Revelation 21:21–22:5. What interior features of the city remind you of the Garden of Eden? What is the significance of the promise that there will be no more curse in the city (*Rev. 22:3*)?

The most prominent feature of the New Jerusalem is the river of water of life flowing from God's throne (see *Gen. 2:10*). In contrast to the river in Babylon, at which God's people were sitting as captives longing for Jerusalem (*Psalms 137*), on the banks of the river of life in the New Jerusalem, God's wandering people of all ages have found their home.

On both sides of the river is the tree of life with leaves for "the healing of the nations" (*Rev. 22:2*). This healing does not refer to disease, as on the new earth there will be no disease. It refers to the healing of all the wounds caused by the barriers that have torn people apart throughout history. The redeemed of all ages and from all nations now belong to one family of God.

Further Thought: Read Ellen G. White, “Without a Wedding Garment,” pp. 307–319, in *Christ’s Object Lessons*; “The Controversy Ended,” pp. 662–678, in *The Great Controversy*.

The book of Revelation concludes with what was introduced at the beginning: the second coming of Christ in power and glory and the establishment of God’s everlasting kingdom. The return of Christ, when He finally will be united with His bride, is the climactic point in the book.

However, the book does not put these events in an unrealistic context. That Jesus is coming soon is the first reality. The second reality is that we are still here waiting for His return. While waiting, we must have a clear comprehension of the messages of Revelation, and we can get this understanding by reading the book again and again until the end of all things comes. The messages of the book of Revelation constantly remind us, while we wait, not to look to the things of the world, but to fix our eyes on heaven and on Him who is our only hope. The Christ of Revelation is the answer to all human hopes and longings amid the enigmas and uncertainties of life. He holds the future of this world and our future in His hands.

The book also reminds us that before the end comes, we are entrusted with the task of proclaiming the message of His soon return to all the world. Our waiting for His return is not passive, but active. Both the Spirit and the Bride call: “‘Come!’” (*Rev. 22:17, NKJV*). We must join that call. It is the good news, and as such, it must be proclaimed to the people of the world.

Discussion Questions:

- 1 Think about the millennium and the judgment of the unrighteous dead that occurs only *after* the millennium. The saved will have a thousand years to get all their questions answered. Only then will God bring final punishment upon the lost. What does this truth reveal to us about God?
- 2 Revelation 1:3 promises blessings to those who listen, read, heed, and keep the words of the prophecies of Revelation. As we conclude our study of this book, what are the things you have discovered that you need to heed and keep?

Exposed to HIV—Twice

By ANDREW McCHESENEY, Adventist Mission

Maria Lemos Abel, a Seventh-day Adventist nurse, asked a mother to hold her two-year-old daughter firmly for an injection of penicillin G procaine to treat a bacterial infection. But the mother didn't heed the instructions, and Maria accidentally jabbed the syringe into her left index finger when the baby jumped in pain at the state hospital in Nampula, Mozambique's third-largest city.

Following hospital policy, Maria immediately ran blood tests on the mother and baby. In 30 minutes, she had the results: both were HIV positive.

Maria began to cry. She had worked with many HIV-positive patients, and she knew that the virus is transferred easily through blood.

"Lord, help me not to contract HIV," she prayed.

A hospital physician instructed Maria to take ARV drugs, which suppress the HIV virus, twice a day for the next month. After that, she would have to wait another five months to learn whether she had contracted HIV.

"My heart hurt while I waited," Maria, a mother of four, said in an interview. "I didn't know what would happen."

She also prayed fervently for God to intervene. Six months after the accident, Maria's results came back negative. She had not contracted HIV.

"I believe that it was an answer from God," Maria said. "I praised the Lord."

Three years later, in March 2017, a 30-year-old female patient jumped when Maria made a small incision on a swollen arm. The scalpel cut Maria's left thumb, drawing blood. Maria ran a blood test on the patient, and it came back HIV positive.

Maria couldn't believe it. She wept as she took ARV drugs. She prayed as she waited six months to take the HIV test. The test came back negative.

Maria, 51, shares her experience with women hospitalized after sexual assault and recommends ARV drugs and prayer.

"I say, 'God saved me from something that wasn't my fault, and He can also save you from something that wasn't [your] fault,'" she said.

At least three women have tested negative after following Maria's advice.



Two were sexual assault victims, and the third was a nurse accidentally exposed to HIV at the hospital.

"It is a miracle that I have never contracted HIV, and I tell others about the power of prayer and the Lord," Maria said.

Part of this quarter's Thirteenth Sabbath Offering will help open an orphanage for children who have lost their parents to HIV and AIDS in Nampula, where Maria works. Thank you for your mission offering.

Part I: Overview

▶ **Key Text:** *Revelation 21:5*

▶ **Study Focus:** Revelation 19–22 begins with final events just before and during the second coming of Jesus (*Revelation 19*) and then gives readers a glimpse of the future beyond that event: through the millennium (*Revelation 20*) and into eternity (*Revelation 21 and 22*).

▶ **Introduction:** The last four chapters of the book of Revelation offer the clearest and most detailed account in the Bible of events just before, during, and after the Second Coming. While there are hints of a millennium elsewhere in the Bible (*1 Cor. 15:20–22, Isa. 26:19–21*), these final chapters in Revelation are the only place where such a time period is clearly laid out. The account of the 1,000 years comes between the second coming of Jesus and His third and permanent return to this earth.

▶ **Lesson Themes:** The lesson and the focus passage introduce the following themes:

- I. Will God Transform the Old Earth or Make a New One?
 - II. The Relation of Babylon’s Fall to the Fifth Seal
 - III. Three Views of the Millennium
 - IV. Will Eternity End Up Boring? What Will God’s People Be Doing With All of That Time?
 - V. The Backgrounds That Explain the New Jerusalem
 - VI. The Shape of the New Jerusalem
- ▶ **Life Application:** The “Life Application” section explores God’s purpose for both the 1,000 years of Revelation 20 and for biblical prophecy. The final “Life Application” explores how to respond to the teachings of Revelation.

Part II: Commentary

See “Introduction” of part I for brief summaries of Revelation 19–22.

Main Themes of Lesson 13 Elaborated:

I. Will God Transform the Old Earth or Make a New One?

Revelation 20:11 states that the old earth and sky “fled away” from the presence of the One seated on the great white throne (*ESV, RSV*). Good synonyms for “fled away” (Greek: *ephugen*) are “vanish” and “disappear.” Because “no place was found for them” after they vanished, this wording could imply that, when God makes “all things new” (*Rev. 21:5, NKJV*), He will build a brand-new earth, rather than “recycle” the materials of the old earth into the new one. On the other hand, Wednesday’s study points out that “new” in Greek (*kainos*) means something new in quality rather than in origin or time (*see 2 Cor. 5:17*). But notice also Mark 2:21, wherein *new in time* also is implied.

II. The Relation of Babylon’s Fall to the Fifth Seal

Sabbath afternoon’s study states: “With the destruction of Babylon, the prayer of God’s people in the scene of the fifth seal is ultimately answered.” How so? Revelation 19:1, 2 makes a strong allusion to Revelation 6:10. In that verse, the souls under the altar cry out to God: “How long will it be before you judge and avenge our blood . . . ?” (*Rev. 6:10, NRSV*). What the Greek literally says is: “How long . . . not judging [Greek: *krineis*] and not avenging [Greek: *ekdikeis*]?” The verb “is” or “will be” is understood in the original and can be appropriately inserted into a translation. From the perspective of the metaphorical souls under the altar, there is no evidence that God is judging or avenging their cases.

It is striking, therefore, that Revelation 19 uses the same two judgment words (“judging” and “avenging”) in the past tense to describe the fall of Babylon. The great multitude in heaven celebrate the fact that God has “judged [Greek: *ekrinen*] the great harlot . . . and has avenged [Greek: *exedikēsan*] on her the blood of his servants” (*Rev. 19:2, ESV*). There is a clear relationship between the prayer of the fifth seal and the fall of Babylon.

III. Three Views of the Millennium

1. *Premillennialism*: The second coming of Jesus is before the 1,000 years.
2. *Postmillennialism*: The second coming of Jesus is after the 1,000 years.
3. *Amillennialism*: The 1,000 years are simply a metaphor for the entire

Christian age; there are no literal 1,000 years. The third view requires that the first resurrection (*Rev. 20:4, 5*) at the beginning of the millennium be a spiritual one, that it is, rather, the new creation that comes with the gospel (*John 5:22–25, 2 Cor. 5:17*).

What is the biblical evidence for premillennialism, the Seventh-day Adventist position on the 1,000 years of Revelation 20? The Bible points to the following: (1) *The structure of Revelation*. The dragon (*Revelation 12*), beast (*Revelation 13*), false prophet (*Revelation 13*), and Babylon enter the end-time picture in that order. They then exit in reverse order: Babylon (*Revelation 18*), false prophet (*Revelation 19*), beast (*Revelation 19*), and dragon (*Revelation 20*). If the beast, the false prophet, and Babylon have passed off the scene by Revelation 20:3, then, logically, the millennium must be after the Second Coming. (2) The normal meaning of “came to life” (*Rev. 20:4, NRSV* [Greek: *ezēsan*]) and “resurrection” (*Rev. 20:5* [Greek: *anastasis*]) is a bodily resurrection, not a spiritual one (*John 11:25, Rom. 14:9, Rev. 2:8*). (3) The resurrection of people who have been “beheaded” (*Rev. 20:4*) must be more than just a spiritual one. (4) The “beheaded souls” suffered the beheading because they had accepted the gospel. Their resurrection is not when they receive the gospel; it happens after their beheading. There is no spiritual meaning for the word “beheading” (Greek: *pepelekismenōn*).

IV. Will Eternity End Up Boring? What Will God’s People Be Doing With All of That Time?

The Bible indicates three significant roles that redeemed sinners will play throughout eternity. They will be kings, priests, and students.

1. Revelation indicates that redeemed sinners will join God in rulership over the universe (*Rev. 3:21, Rev. 7:15–17*). Sitting with Jesus on His throne means that they will be part of the government of the universe.

2. They serve not only as kings but as priests. In the ancient world, there were two kinds of high-status people. The highest status in the political realm was king, and the highest status in the religious realm was priest. Power corrupts, but those who have been humbled by suffering can be trusted with power. To be a priest in eternity includes taking an active lead in worship (*Rev. 5:9–13*) and bearing a unique testimony based on earthly experience with sin and its consequences (*Rev. 14:3*). He who is faithful in little things will be put in charge of big things (*Matt. 25:21*).

3. While school can sometimes be a chore, real learning is never a chore. God has ingrained curiosity into the core of our being, and there are few joys as meaningful as discovery. When we learn at our own pace, when we learn in our areas of interest, when our curiosity piques our attention, learning is the most joyous of experiences possible. And there are so

many things in the universe to learn. We will spend an eternity learning and growing, and it will be truly a delight.

V. The Backgrounds That Explain the New Jerusalem

The vision of the New Jerusalem is grounded in the rest of the Bible. The waters flowing from the throne (*Rev. 22:1*) and the tree of life (*Rev. 22:2*) recall the Garden of Eden. The radiance of the city and its cubical shape (*Rev. 21:11, 16*) recall the tabernacle and the temple (*Exod. 40:34, 35; 1 Kings 6:20; 1 Kings 8:11*). There are only two cubes in the Bible: the Most Holy Place in the sanctuary and the New Jerusalem. The very name “New Jerusalem” brings to mind the capital city of David’s kingdom. Many parts of the design of the city also recall Ezekiel’s visionary temple (*Ezekiel 40–48*). And many details of the New Jerusalem recall the promises to the overcomers in the seven-churches portion of Revelation (for example, the tree of life [*Rev. 2:7, Rev. 22:2*]). So the vision of the New Jerusalem has precursors in the history of God’s leading throughout the Bible.

VI. The Shape of the New Jerusalem

The length, width, and height of the New Jerusalem are all the same, suggesting a perfect cube (*Rev. 21:16*). Most people envision it as a cube, and this shape is probably correct. The description of the New Jerusalem makes abundant use of the number 12: 12 gates, 12 foundations, walls 144 cubits high, and dimensions measuring 12,000 stadia (*Rev. 21:12–21*). A cube has 12 edges. While the text does not specify the shape, a cube would be consistent with the symbolism and recall the Most Holy Place.

Part III: Life Application

1. *Why is the millennium necessary when the Second Coming seems to have brought all things to an end?* (1) *Recovery time for the righteous.* There will be a need for coming to terms with the fact that some are there and some are not. Revelation 22:2 speaks of the leaves of the tree of life being for the healing of the nations. There may be people there you didn’t like or didn’t expect to see in heaven. Others you expected to see are missing. The 1,000 years will provide time to learn and grow as eternity begins. (2) *Examination time for the righteous.* The redeemed will be free to explore the “books of heaven,” getting answers to questions about God, about those we loved who are not there, and about issues in the great controversy.

There will be many questions to answer. (3) *Demonstration time for Satan and his followers.* At the close of the millennium, Satan and his followers will demonstrate one final time the destructive nature of their characters. This final demonstration will secure the redeemed in loyalty to God throughout eternity.

2. *What ultimately is the purpose of the book of Revelation? The purpose of prophecy is not to satisfy our curiosity about the future; it is to teach us how to live today. Revelation is designed to prepare people for the challenges of the end and, in the process, has brought hope, meaning, and purpose to millions throughout the Christian era (Rev. 1:3).*

The sixth day of Creation had ended. As God prepared for the first seventh-day Sabbath on earth, He looked on creation and declared it all “very good” (*Gen. 1:31*). If only that were the end of the story—a perfect world, with perfect people, existing forever. We’ve only lived in a world of sin. We have come to take death and suffering as inevitable parts of the cycles of life.

And that’s what this quarter’s lesson, entitled *Family Seasons* by Claudio and Pamela Consuegra, is about: the cycles of life, at least for us now, in this fallen world. And we are going to look at these cycles in the one place most of us cycle through them—within the framework of family.

Humans were created, in Eden, in the context of family. All through the Bible, in one way or another, families help form the framework of events that unfold. Despite all the forces working against the family, the concept of a family endures. And it should. It’s where we get started, and it is often the greatest force for good or evil in shaping our lives and how we respond to challenges we face as we cycle through the stages of life. Hence, this quarter’s lessons point to principles, based on Scripture, that can help make for stronger families at every stage of life.

Lesson 1—The Rhythms of Life

The Week at a Glance:

SUNDAY: **In the Beginning** (*Gen. 1:1*)

MONDAY: **The Rhythms of Life** (*Prov. 20:29*)

TUESDAY: **The Unexpected** (*Job 1:13–19*)

WEDNESDAY: **Transitions** (*Acts 9:1–22*)

THURSDAY: **Interactions** (*Romans 15:7*)

Memory Text—*Ecclesiastes 3:1, NKJV*

Sabbath Gem: Some of the most beautiful poetry ever penned came from King Solomon: “To everything there is a season, a time for every purpose under heaven” (*Eccles. 3:1, NKJV*). His words capture so much of our human experience. It is good for us to examine the seasons and rhythms of our lives, especially as they impact us and the lives of others around us.

Lesson 2—The Choices We Make

The Week at a Glance:

SUNDAY: **Free Will, Free Choice** (*2 Tim. 1:8, 9*)

MONDAY: **Making the Right Choices** (*James 1:5*)

TUESDAY: **Choosing Friends** (*Prov. 12:26*)

WEDNESDAY: **Choosing a Life Partner** (*James 1:23–25*)

THURSDAY: **Choosing a Course** (*Eccles. 2:1–11*)

Memory Text—*Joshua 25:15*

Sabbath Gem: We make so many choices that often we don’t even think about them. We just make them. Some choices are simple and even become routine, while others are life-changing and have eternal consequences, not only for us but even for our own families. It is crucial then that we think through our choices.

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