

Sabbath School Lesson #13 – Standing in All the Will of God – 21-27 March 2026

Christ would have us pray with thanksgiving. The exhortation is: “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18). “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6. This does not give another condition besides faith, by which we are to receive blessings from God; but it shows a feature of faith, which many people do not understand. Thanksgiving is just as much a part of acceptable prayer, as is the request itself. Jesus said, “Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:23-24). The promise is sure only to him who believes. Faith makes the promise a present reality, for “faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). He who believes that he really has that which he asks for, has it. This is not imagination, but fact of the real faith that works. The promise of God holds out the reality; faith lays hold of it. Now ordinary politeness demands that one shall return thanks for what he receives. Therefore, thanksgiving must necessarily attend a prayer of faith, for such a prayer brings the things that it asks for. He who has not enough faith to thank the Lord for the thing asked for, even while asking for it, has not enough faith to claim the thing that he asked for. Unthankfulness leads to heathenism. The heathen became such, “because that when they knew God, they glorified Him not as God, and neither were thankful” (Romans 1:21). He who is not thankful is not a worshipper of God; for, “he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him” (Hebrews 11:6). He who does not believe that God is a rewarder of them that seek Him, does not believe that He is, therefore he who does not thank God for what he asks from Him, does not really ask anything from Him. He does not worship God. So as soon as men cease to thank God, they begin to lapse into a heathenism. Let us then remember the exhortation, “In everything give thanks; for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18).

Sunday: Lessons on Outreach – Read Colossians 4:7-9; compare Ephesians 6:21-22; how is Tychicus described, and what reasons does Paul give for sending him and Onesimus to Colossae? We see in these texts that Paul recommends Tychicus unto the Christians in Colossae. Paul sent Tychicus with this epistle, that he might acquaint them with what other churches were informed of, namely, how he did, and what he did; how he was used by the Romans in his bonds, and how he behaved himself in his present circumstances. It is desirable to good ministers both that their Christian friends should know their state and that they should be acquainted with the condition of their friends; for by this means they may the better help each other in their prayers – and that he might comfort their hearts, by giving such an account of his sufferings, of the cause of them, and of the temper of his mind and his behaviour under them, as might prevent their fainting at his tribulations and even minister matter of joy unto them. He tells them that Tychicus was a beloved brother and faithful minister in the Lord. He was a sincere Christian, and so a brother in Christ, and he was very dear to Paul, which makes Paul’s love to these Christian Ephesians the more observable, in that the apostle should now part with so good and dear a friend for their sakes, when his company and conversation must have been peculiarly delightful and serviceable to himself.

Monday: Church Connectivity – Read Colossians 4:10-11; besides sending news back and forth through emissaries (Colossians 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? Paul writes to convey greetings from Aristarchus, whom he calls a fellow-prisoner. This Aristarchus was from Macedonia, together with Gaius, “Paul’s companions in travel” (Acts 19:29), who accompanied Paul when he was seized by worshippers of great goddess Diana. Those who join in services and sufferings should be thereby engaged to one another in holy love. Paul had a particular affection for his fellow-servants. We do well to note that Aristarchus was Paul’s fellow-prisoners by choice.

We are told: "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;" but it was from choice that Aristarchus shared Paul's bondage, that he might minister to him in his afflictions" – Ellen White {RH November 23, 1911, par. 3}.

Tuesday: Standing Perfect and Complete – Read Colossians 4:12-13; what purpose is described, and how is it to be accomplished? The purpose is to labour for souls to stand perfect and complete in all the will of God. How it is accomplished, we have these inspired questions: "Can we look on indifferently and know that the course of one of our relatives or friends is a course that will greatly hinder his usefulness and, because we fear he will take offense at a word of reproof, warning, or instruction, keep our lips closed? Shall we not advise, counsel, and caution him concerning his danger? Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will not stand the test of the judgment?" {8LtMs, Ms 97, 1893, par. 4}; "Shall the faithful servants of God keep silent when there is under his notice one who makes it evident by the way he performs his daily duties, that unless his evil habits are changed, he will work at a great disadvantage?" {par. 5}.

Wednesday: 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? Paul had preached the gospel in its purity, with the demonstration of the Spirit and of power. But there were those, that, amid all these mighty works, could leave the holy calling of preaching the gospel for the sake of worldly pleasures and enjoyments. Says Paul, "Demas hath forsaken me, having loved this present world." How many modern Demases will profess faith in the present truth, the Judgment only will determine. If such things took place in the apostles' days, we should not think that some strange thing has happened to us, should professed Adventists take the same course now. These examples were written for our learning; and we may expect that many will forsake us. What must we do when others forsake us? "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few – this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason" {5T 130.2}.

Thursday: A Message for Laodicea – Read Colossians 4:16-18; compare Colossians 2:1-3; thinking about Jesus' message to Laodicea, what correlations do you find with that of Colossians, which was to be read also in the Laodicean church of Paul's day? Paul would write to Seventh-day Adventists today, as Ellen White did: "To a large number, the Sabbath is merely a cessation of physical labor, not a sweet foretaste of the Sabbath above. Religion has degenerated into a form. The Lord is dishonored. The spiritual temperature runs very low. Many have a name to live, and are dead. The message to the Laodicean church is applicable to all the church members today who are in a lukewarm condition spiritually" {7LtMs, Ms 24, 1891, par. 75}. "The true commandment keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness is showing that the truth of heavenly origin has not worked a reformation in his character" {13LtMs, Lt 35, 1898, par. 15}. Now, notice the great concern which Paul had for the Colossians and the other churches who had never seen his face (Colossians 2:1). Paul's care of the church was such as amounted to a conflict. He was in a sort of agony and had a constant fear for what would happen to them. Herein he was a follower of his Master, who was in an agony for us, and was heard in that He feared. We may keep up a communion by faith, hope, and holy love, even with those churches and fellow-Christians of whom we have no personal knowledge, and with whom we have no conversation. We can think, and pray, and be concerned for one another, at the greatest distance; and those we never saw in the flesh we may meet at Christ's return.