

# Some Lessons From Job



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## SABBATH AFTERNOON

**Read for This Week's Study:** 2 Cor. 5:7, Job 1–2:8, Matt. 4:10, Matt. 13:39, John 8:1–11, Heb. 11:10, Heb. 4:15.

**Memory Text:** “Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful” (James 5:11, NKJV).

We've come to the end of this quarter's study on Job. Though we might have covered much in the book, we must admit that there's still much more to cover, much more to learn. Of course, even in the secular world, everything we learn and discover simply leads to more things to learn and to discover. And if it's like that with atoms, stars, jellyfish, and math equations, how much more so with the Word of God?

“We have no reason to doubt God's word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind.”—Ellen G. White, *Education*, p. 170.

Yes, mysteries remain, especially in a book like Job, where many of life's most difficult questions are raised. Nevertheless, we will look at some lessons we can take away from this story that can help us, like Job, to be faithful to the Lord amid a world of troubles.

\* Study this week's lesson to prepare for Sabbath, December 31.

## By Faith and Not by Sight

**Read** 2 Corinthians 5:7 and 2 Corinthians 4:18. What crucial truths are revealed in these texts? How can these truths help us as we seek to be faithful followers of the Lord?

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The immediate context of 2 Corinthians 4:18 is eschatological, talking about the end times, when we are clothed in immortality, a great promise that we don't yet see fulfilled. That's a promise we have to take by faith and not by sight, because it hasn't come to pass yet.

Likewise, the book of Job shows us that there's so much more to reality than what we can see. This should not, though, be so difficult a concept for people living in our day and age to grasp, not when science has revealed the existence of unseen forces all around us.

A preacher stood before a church in a large city. He asked the congregation to be quiet. For a few seconds there was no sound. He then pulled out a radio and turned it on, running the dial across the channels. All sorts of sounds came out of the radio.

"Let me ask," the preacher said. "Where did these sounds come from? Did they originate in the radio itself? No, these sounds were in the air all around us, as radio waves, waves just as real as my voice is now. But the way we are wired, we don't have access to them. But the fact that we can't see or feel or hear them doesn't mean that they don't exist, right?"

**What** other real things that we can't see (such as radiation or gravity) exist around us? What spiritual lessons can we draw from the fact that these unseen forces not only exist but can impact our lives?

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As the book of Job showed, none of the people involved really grasped what was going on. They believed in God and even had some understanding about God and His character and creative power. But outside the bare facts of reality that they could see—that is, Job's calamity—they didn't have a clue as to what was happening behind the scenes. In the same way, might we not at times be as clueless as to the unseen realities around us? The book of Job, then, teaches us that we need to learn to live by faith, realizing our weakness and just how little we really see and know.

## Evil Being

One of the great questions that has challenged human thinking deals with evil. Though some philosophers and even religionists have denied the existence of evil or think we should at least abandon the term, most people would disagree. Evil is real; it's a part of this world. Though we can argue over what is or is not evil, most of us (to paraphrase a U.S. Supreme Court justice in another context) "know it when we see it."

Evil is sometimes put into two broad classes: natural and moral. Natural evil is defined as the kind that arises from natural disasters, such as when earthquakes or floods or pestilences bring suffering. Moral evil results from deliberate actions of other human beings, such as murder or robbery.

All sorts of theories, ancient and modern, attempt to account for the existence of evil. As Seventh-day Adventists, we believe that the Bible teaches that evil originated in the fall of a created being, Satan. The popular culture, aided by materialistic philosophical speculations, has denied the idea of Satan. But one can do so only by rejecting the clear testimony of Scripture, which depicts Satan as a real being out to do humans as much harm as possible.

This is a truth especially revealed in the book of Job.

**Read Job 1:1 to Job 2:8. How do these two chapters help us to understand the role of Satan in the evil that's so prevalent in the world?**

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In Job's case, Satan was directly responsible for the evil, both moral and natural, that fell upon this man. But what we see in the book of Job doesn't necessarily mean that every example of evil or suffering is directly related to demonic activity. The fact is, as with the characters in the book of Job, we just don't know all the reasons for the terrible things that happen. In fact, the name of "Satan" never even came up in the dialogues regarding Job's misfortunes. The speakers blamed God, they blamed Job, but never Satan himself. Nevertheless, the book of Job should show us who is responsible in the end for the evil on the earth.

**What do the following texts tell us about the reality of Satan? Rev. 12:12; Matt. 4:10; Matt. 13:39; Luke 8:12; Luke 13:16; Luke 22:3, 31; Acts 5:3; 1 Pet. 5:8. More important, what examples do you have of Satan's influence in your life? How can you be protected against him?**

## With Friends Like These . . .

All through the book of Job, the three (and then four) men who came to speak to Job did so with good motives. They had heard what had happened to him, and they came “to mourn with him and to comfort him” (*Job 2:11*). However, after Job first started speaking, bemoaning the tragedies that befell him, they apparently felt it was more important for them to put Job in his place and set his theology straight than it was to encourage and uplift the spirits of their suffering friend.

Time after time, they got it all wrong. But suppose they had gotten it all right? Suppose all these things came upon Job because he had deserved them? They might have been theologically correct, but so what? Did Job need correct theology? Or did he need something else entirely?

**Read** John 8:1–11. What did Jesus reveal here that these men were greatly lacking?

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In this story, there is a major difference between the woman taken in adultery and her accusers on the one hand and Job and his accusers on the other. The woman was guilty. Though she might have been less guilty of sin than those accusing her, there was never a question of her guilt, whatever the mitigating circumstances. In contrast, Job was not guilty, at least in the sense of guilt that his accusers had claimed for him. But even if he had been guilty like this woman, what Job needed from these men was what this woman needed, and what all suffering people need: grace and forgiveness.

“In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. The world had for this erring woman only contempt and scorn; but Jesus speaks words of comfort and hope.”—Ellen G. White, *The Desire of Ages*, p. 462.

What the book of Job should teach us is that we need to give others what we would like were we in their shoes. There is surely a time and place for rebuke, for confrontation, but before we consider taking on that role, we need to remember humbly and meekly that we are sinners ourselves.

**How can we learn more compassion for those who are suffering, even suffering from their own wrong courses of action?**

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## More Than Thorns and Thistles

As we all know, and some know too well, life is hard. Right at Eden, after the Fall, we were given some hints of how hard it would be, when the Lord let our first parents know what some of the results of their transgression would be (*see Gen. 3:16–24*). These were just hints though. After all, if the only challenges we faced in life were “thorns and thistles,” human existence would be radically different from how it is today.

We look around, and what do we see but suffering, sickness, poverty, war, crime, depression, pollution, and injustice? The historian of antiquity Herodotus wrote about a culture in which people mourned—yes, *mourned*—when a baby was born, because they knew the inevitable sorrow and suffering that the child would face were he or she to reach adulthood. Seems morbid, but who can refute the logic?

In the book of Job, though, there is a message for us about the human condition. As we saw, Job could be deemed a symbol of all humanity, in that all of us suffer—often in ways that just don’t seem fair, that don’t seem appropriate to whatever sins we have all inevitably committed. It wasn’t fair to Job, and it’s not fair to us.

And yet, in all of this, what the book of Job can say to us is that God is there, God knows, and God promises that it doesn’t all have to be for nothing.

Secular writers, atheistic writers, struggle to come to terms with the meaninglessness of a life that ends forever in death. They struggle and struggle for answers and yet come up with nothing, because this life, in and of itself, offers nothing. There’s an atheistic philosophy called “nihilism,” from a Latin word, *nihil*, which means “nothing.” Nihilism teaches that our world and our lives in the world mean nothing.

The book of Job, though, points us to a transcendent reality beyond the *nihil* that our mortal lives threaten us with. It points us to God and to a realm of existence from which we can draw hope. It tells us that all that happens to us does not happen in a vacuum but that there is a God who knows all about what is happening, a God who promises to make it all right one day. Whatever grand questions the book of Job leaves unanswered, it doesn’t leave us with nothing in our hands but the ashes of our lives (*see Gen. 3:19, Job 2:8*). Instead, it leaves us with the hope of hopes, the hope of something beyond what’s presented to our immediate senses.

**What Bible texts explicitly say that we have a great hope that transcends anything this world offers?** (*See, for instance, Heb. 11:10, Rev. 21:2.*)

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## Jesus and Job

Bible students through the ages have sought to find parallels between the story of Job and the story of Jesus. And though Job is not exactly a “type” of Jesus (as were the animals in the sacrificial system), some parallels do exist. In these parallels we can find another lesson from Job: that of what our salvation cost the Lord.

**Compare** Job 1:1 with 1 John 2:1, James 5:6, and Acts 3:14. What parallels are there?

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**Read** Matthew 4:1–11. What parallels exist here between Jesus and Job?

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**Read** Matthew 26:61; Luke 11:15, 16; and John 18:30. How do these texts parallel the experience of Job?

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**Compare** Job 1:22 with Hebrews 4:15. What parallel exists?

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These texts do reveal interesting parallels between the experiences of Job and Jesus. Job, of course, was not sinless, as was Jesus; nevertheless, he was a faithful and righteous man whose life brought glory to the Father. Job was sorely tested by the devil, as was Jesus. All through the book of Job, Job was falsely accused; Jesus, too, faced false accusations.

Finally, and perhaps most important, despite all that happened, Job stayed faithful to the Lord. Much more consequently for us all, Jesus stayed faithful, as well. Despite everything that happened to Him, Jesus lived a sinless life, one that perfectly embodied the character of God. Jesus was the “express image of His [God’s] person” (*Heb. 1:3, NKJV*), and thus alone had the righteousness needed for salvation, “even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” (*Rom. 3:22*).

As great as it all was, Job, his suffering, and his faithfulness amid the suffering were a small and imperfect reflection of what Jesus, his Redeemer, would face in Job’s behalf and in ours, when He will indeed come and “stand at the latter day upon the earth” (*Job 19:25*).

**Further Thought:** Through the centuries, the book of Job has thrilled, enlightened, and challenged readers in Judaism, Christianity, and even Islam (which has its own variant of the biblical account). We say *challenged* because, as we have seen, in and of itself the book leaves many questions unanswered. On one level, this shouldn't be so surprising. After all, from Genesis to Revelation, what book of the Bible doesn't leave questions unanswered? Even taken as a whole, the Bible doesn't answer every issue that it raises. If the topics it covers, the fall of humanity and the plan of salvation, are subjects that we will be studying throughout eternity (see *The Great Controversy*, p. 678), how could one finite book of it, even one inspired by the Lord (*2 Tim. 3:16*), answer everything for us now?

The book of Job, though, doesn't stand alone. It's part of a much greater picture revealed in the Word of God. And, as part of a grand spiritual and theological mosaic, it presents us with a powerful message, one with universal appeal, at least for all the followers of God. And that message is faithfulness amid adversity. Job is a living example of Jesus' own words: " 'He who endures to the end shall be saved' " (*Matt. 24:13, NKJV*). What believer in Jesus, seeking to do right, hasn't at times faced inexplicable wrong? What believer in Jesus, seeking to be faithful, hasn't faced challenges to faith? What believer in Jesus, seeking comfort, hasn't faced accusations instead? And yet, the book of Job presents us with an example of someone who, facing all this and more, maintained his faith and integrity. And as by faith and by grace we trust in the One who died on the cross for Job, and for us, the message to us is, " 'Go and do likewise' " (*Luke 10:37, NKJV*).

### Discussion Questions:

- 1 Place yourself in the mind of a Jew who, knowing the book of Job, lived before the coming of Jesus. What questions do you think that person might have that we today, living after Jesus, don't have? That is, how does the story of Jesus and what He has done for us help us better understand the book of Job?
- 2 When you get to meet Job, what might be the first question you ask him, and why?
- 3 What are some questions and issues that the book of Job touched on that we didn't cover in this quarter?
- 4 What was the main spiritual concept that you got from this study on Job? Share your answers with your class.

## Finding Spiritual Meaning

by VOJTECH PEKARIK

I grew up in Košice, Slovakia, a city in the easternmost part of the former Czechoslovakia. When I was 15 my parents divorced. My mother moved to Prague, while I remained with my father.

I wanted to be considered “cool” in high school, so at age 16 I began to smoke and drink. Soon I realized that these drugs left me emptier than before, and I began looking around for something that would really satisfy me.

Our neighbors were quite religious, and when my mother came to visit us, she stayed with this family. They invited us to go to some of their meetings. I began to realize that God does exist and that He loves and cares about me.

When my father realized that I was seriously interested in religion, he directed me to the family’s traditional belief in Catholicism. He arranged for me to take classes from the priest, and I began attending mass every Sunday.

A few weeks later, I noticed a poster advertising a Bible study group that was forming in our neighborhood. For several months, I attended both the Bible studies in my neighborhood and the doctrinal classes at the Catholic church. The priest heard about the Bible studies and forbade his parishioners to attend. He threatened that anyone who attended the Bible studies would be excommunicated.

But I liked the interesting Bible study sessions. We were encouraged to follow the Bible rather than the teachings of a church—any church. The pastor spoke of the true biblical church. I didn’t know such a church existed and asked the pastor to tell us which church believed these principles. He told us it was the Seventh-day Adventist Church. I had heard the name. In the previous meeting, we had discussed the Sabbath, and I went home and looked “Sabbath” up in the dictionary—a Communist, atheistic dictionary, and it actually named Seventh-day Adventists as Sabbath keepers!

The Bible studies were followed by an evangelistic campaign. Soon I was convinced that the Seventh-day Adventist Church was the true church. When I saw how many young people gave their hearts to Jesus, my heart was touched, too, and I decided to start a new life with Jesus. Eight months after my first Bible study with the Adventists, I was baptized.

Young—and not so young—people still are searching for meaning in life. Your mission offerings help to provide ways for them to find answers. Thank you for giving.

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*This testimony was adapted from a longer story written by VOJTECH PEKARIK, who studied at the Seventh-day Adventist Theological Seminary near Prague, Czech Republic.*



## *The Lesson in Brief*

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► **Key Text:** *2 Corinthians 5:7*

► **The Student Will:**

**Know:** Review some of the major lessons learned from the study of the book of Job.

**Feel:** Appreciate the similarities between Job and Jesus (as well as the differences) as he or she lives by faith (in Jesus) and not by sight.

**Do:** Learn to live by faith despite our sufferings.

► **Learning Outline:**

**I. Know: Lessons Learned**

**A** If you had to reduce the message of the book of Job to one short sentence, what would it be?

**B** What is the most important lesson you have learned from studying the book of Job this quarter?

**II. Feel: Job and Jesus**

**A** What are some of the outstanding similarities between Job and Jesus? How do you feel about these similarities?

**B** How do you see living by faith and not by sight being played out in Job's life?

**III. Do: Putting Our Suffering Into Perspective**

**A** How has your perspective on suffering changed after studying the book of Job?

**B** In what ways have the sufferings you have experienced in your life brought you closer to God?

► **Summary:** The book of Job is so complex and multifaceted that it is difficult to condense all its insights into a quarter's worth of lessons. However, what stands out at the end of our study is the Christocentric message of the book. Again and again, it points us to our Redeemer, salvation, and a life of faith.

## Learning Cycle

### ►STEP 1—Motivate

**Spotlight on Scripture:** *Hebrews 4:15*

**Key Concept for Spiritual Growth:** The story of Job is a universal one. The vague chronological and historical setting of the book communicates the message of the communality of human suffering. It is a story that plays out again and again all over the world and in all cultures. Job's story is always our story. But even Job's sufferings, as cruel as they were, do not come close to the suffering of Christ. Through His suffering, our sufferings are resolved in redemption.

**Just for Teachers:** There is a growing antagonism between the Christian and Muslim worlds. Very often, our ideas of Islam are distorted by the political news that reaches us every day. Through globalization and worldwide migrations, chances are that we live in close proximity to Muslim believers. It would be interesting to find out if there are Muslim communities nearby your church.

**Opening Discussion:** It is interesting to see how Job plays an important role, not only in the Old Testament—and through that, in Judaism and Christianity—but also in the Qur'an and, by extension, in Islam. Ayyub (Job) in Islam is considered a prophet, wealthy but humble, and his story is similar to that of Job in the Old Testament, although there is no record of lengthy speeches between him and his friends. It is a story of material and personal losses, physical sickness, and final restoration. The restoration comes about after many years when God tells him to strike the ground with his foot, causing a spring of water to gush out of the earth. Job drinks and is restored (Qur'an 38:41, 42).

The Qur'an also provides a genealogy for Job that connects him to Abraham through Esau's line and Isaac's (Ishaq's) line (Qur'an 6:84). One of the main virtues emphasized in the description of Ayyub is his patience as he endures his trials. Satan also plays an important role in the Muslim narrative of Job. He overhears God's angels speak of the righteousness of Job, and consequently, he plans to turn him away from God but eventually fails. Some Muslim scholars comment on the closeness between the Hebrew and Arabic texts. How does the story of Job in the Qur'an impact your understanding of how other cultures experience suffering?

## ►STEP 2—Explore

**Just for Teachers:** As we end this quarter, we are at the point where we can review the most important lessons from the book of Job. Possibly, each class member will have slightly differing ideas of what was most outstanding for him or her. It would be good to share these. However, there is the common message of human suffering to which we have always returned. The final discussion should also return to this theme, focusing on how our worldview impacts the way we react to suffering.

### Bible Commentary

The universality of suffering is counteracted by the universality of redemption. This lesson is probably one of the biggest ones to be learned from the book of Job. As Job has become the symbol for suffering humanity (how often have we heard somebody refer to him when talking about his or her own suffering), Job, at the same time, prefigures Christ, who has provided the ultimate resolution to suffering on earth.

#### I. Biblical Worldview (*Review Job 1:6–12 with the class.*)

There is an interesting set of parallel texts in the Old Testament that demonstrates the difference between our modern worldview and the biblical worldview. In the context of David's census of Israel, 2 Samuel 24:1 states that God incited David to number Israel, whereas in 1 Chronicles 21:1 Satan moves David to conduct the census. Is it a scribal error, or worse, a theological contradiction in the Bible? No, not when understood within the biblical worldview.

Within a theocentric worldview, which puts God at the rightful center of everything that happens in His universe, both texts describe the same reality; that is, that He is ultimately in control of everything happening in this world. In the biblical worldview, God is responsible even for what He allows to happen.

This paradigm of power plays out perfectly in the prologue of the book of Job. Satan cannot do anything to Job unless God gives him the permission to do so. Throughout the dialogue between the two, God remains in absolute control.

Our modern worldview, however, looks at reality quite differently—mainly through the eyes of Greek philosophy, which has effectively introduced the idea of dualism into most spheres of life—resulting in all kinds of dichotomies (pairs of opposites): the spirit and the body, myth

and history, the spiritual and the material, faith and science, and so on. Most of our modern thinking has been impacted by this worldview. Job's worldview was not. He thus directed his sorrow and pain to God (*Job 30:20, 21*), even though it was Satan who caused his suffering. A theocentric worldview provides the comfort that Job eventually found when he realized that God is still, and always will be, in control, even in the midst of our suffering. Our worldviews usually show up in a crisis situation. They either hold our world together or cause our worlds to fall apart. Only a biblical worldview can carry us through these crises.

**Consider This:** If you think about your own life, what type of worldview do you see coming out in crisis situations?

## II. Perceptions of Reality (*Review Matthew 4:10, 13:10, Hebrews 4:15, and 11:10 with the class.*)

While there is a commonality in human experience, as we have seen in the question of suffering, different cultures perceive reality in different ways. In Western culture, there has been a constant erosion of the perception of the reality of both positive and spiritual forces that work behind the visible realm (*see Daniel 10*).

The book of Job certainly has provided some deep insights into the spiritual realm. The encounter between God and Satan at the beginning of the book demonstrates how real it was then. Satan tempts Job to denounce God, and Job resists. Satan tempts Adam and Eve, and they fall. Where is the difference? Satan's temptations of humanity through the ages find their climax in his temptations of Christ in the wilderness (*Matt. 4:1–11*). In their physical (bread), mental (power), spiritual (worship), and emotional aspects, they are representative of all temptations that can possibly come our way. Not Job but Jesus is the ultimate symbol for our sufferings (*Heb. 4:15*). He is the One who understands our suffering, as well as the One who provides us with hope beyond them.

**Consider This:** Is it possible to consider suffering as a form of temptation? Why, or why not? Why is Jesus the ultimate symbol for our sufferings?

## III. No Condemnation (*Review John 8:1–11 with the class.*)

There is something very personal between each person who suffers and God, because suffering brings us to the edge of our existence, looking for the clasp of a hand that is stronger than ours to carry us through. As an onlooker, we should not try to encroach on this experience—as Job's friends did, in trying to convince Job of his own guilt, or as we sometimes may be tempted to do to others.

Jesus' dealing with the woman caught in adultery once more clarifies what our task should be: showing compassion; comforting, not condemning; and pointing to the only source of hope, Jesus Christ (*Rom. 8:1*).

**Consider This:** What is the power of compassion in human relationships?

### ►STEP 3—Apply

**Just for Teachers:** This last lesson should end in some way with a conscientious decision to assimilate in some tangible way into our lives what we have learned from Job.

#### Thought/Application Questions:

❶ What has touched you most in the study of the book of Job during the last quarter?

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❷ What can you do in your church and community to lessen human suffering?

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### ►STEP 4—Create

**Just for Teachers:** Job's story touches everybody because everybody lives with the reality of suffering. Our knowledge of the book needs to touch others.

#### Class/Individual Activities:

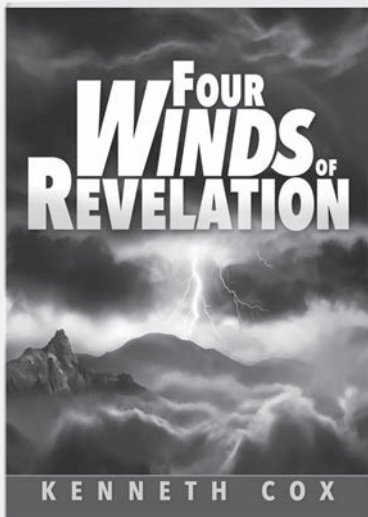
❶ Divide your class up and visit somebody in your church and share with them the most important lessons that you learned from the book of Job.

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❷ Have a Sabbath School class lunch and invite those who are suffering in your church or community to be part of this meal. Perhaps you'd even like to have a Communion service for the suffering in which you share the emblems of the suffering Christ.

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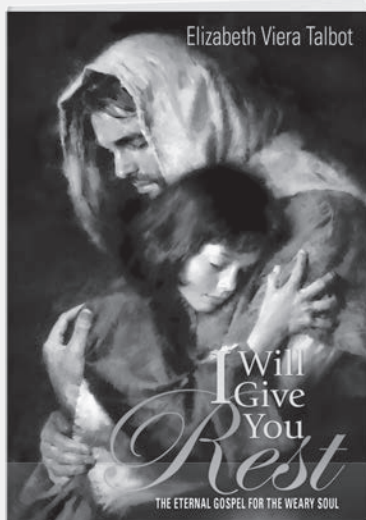


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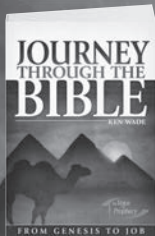
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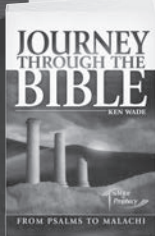
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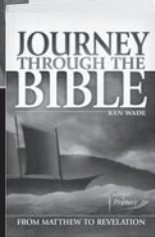
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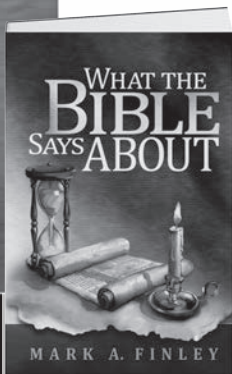
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The Holy Spirit is central to our Christian experience. The Holy Spirit, as God Himself, knows God as no person can and reveals God to us in a trustworthy and reliable manner. The Holy Spirit first inspired the Bible writers, and the Holy Spirit today guides us in our study of what He had inspired these writers to communicate. The Holy Spirit gives assurance of our salvation through Jesus Christ (*Rom. 8:16*) and gives evidence of God's work in us (*1 John 3:24*). The Holy Spirit also cleanses us from sin and sanctifies us. The Spirit produces in us lifelong growth in holiness, bringing forth the fruit of the Spirit within us—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (*Gal. 5:22, 23*).

Because of His crucial role in our lives as believers, this quarter's study, entitled *The Holy Spirit and Spirituality*, by Frank Hasel, will help us better understand the great gift we have in the Holy Spirit.

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## Lesson 1—The Spirit and the Word

### The Week at a Glance:

SUNDAY: **The Holy Spirit and Revelation** (*Dan. 2:19–23*)

MONDAY: **The Holy Spirit and Inspiration** (*John 16:13*)

TUESDAY: **The Holy Spirit and the Truthfulness of Scripture** (*Ps. 119:160*)

WEDNESDAY: **The Holy Spirit as Teacher** (*1 Cor. 2:13, 14*)

THURSDAY: **The Holy Spirit and the Word** (*John 5:39, 46, 47*)

**Memory Text**—*2 Tim. 3:16, 17*

**Sabbath Gem:** The Holy Spirit works with and through the Written Word to transform us into new creatures in Christ.

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## Lesson 2—The Holy Spirit: Working Behind the Scenes

### The Week at a Glance:

SUNDAY: **The Elusiveness of the Holy Spirit** (*John 3:3–8*)

MONDAY: **The Holy Spirit at Creation** (*Gen. 1:2, Ps. 33:6*)

TUESDAY: **The Holy Spirit and the Sanctuary** (*Exod. 31:1–5*)

WEDNESDAY: **The Holy Spirit in Glorifying Jesus Christ** (*John 15:26*)

THURSDAY: **The Holy Spirit and Christ** (*Luke 1:34, 35; Luke 4:1, 2, 14; Heb. 9:14; 1 Pet. 3:18*)

**Memory Text**—*John 16:14, NKJV*

**Sabbath Gem:** From the testimony of Scripture, we learn that the Holy Spirit willingly and gracefully accepts a supporting, helping, sustaining, and equipping role behind the scenes.

**Lessons for the Visually Impaired** The regular *Adult Sabbath School Bible Study Guide* is available free each month in braille and on audio CD to sight-impaired and physically handicapped persons who cannot read normal ink print. This includes individuals who, because of arthritis, multiple sclerosis, paralysis, accident, and so forth, cannot hold or focus on normal ink-print publications. Contact Christian Record Services for the Blind, Box 6097, Lincoln, NE 68506-0097. Phone: 402-488-0981; e-mail: info@christianrecord.org; Web site: www.christianrecord.org.