

**“In Their Mouth Was  
Found No Guile”**

*Sabbath Bible Lessons*

**Senior Division**

*October–December, 2007*

- 5 The Talent of Speech
- 10 Education of the Tongue
- 15 Influence Through Speech
- 20 Christ, the Perfect Communicator
- 26 Christ, the Greatest Teacher
- 31 Misusing the Talent of Speech
- 36 Weeding Out Improperities
- 41 Life-Giving Words
- 47 Victory by the Word of Our Testimony
- 52 Public Speaking to the Glory of God
- 57 Further Considerations on Public Speaking
- 62 Training the “Vocal Cords”
- 67 Singing to the Glory of God

**Sabbath Bible Lessons**, a daily study program, is based solely on the Bible and Spirit of Prophecy without additional comments. The quotations are as brief as possible to provide concise, direct thoughts. Brackets [ ] are supplied in some cases to ensure clarity, proper context, and smooth readability. Further study in the source materials is strongly recommended.

**Illustrations:** istoryphoto.com on front cover; MapResources on pp. 4, 25, 46; PhotoDisc on back cover.

**Sabbath Bible Lessons**  
(USPS 005-118), Vol. 83, No. 4,  
October–December, 2007. Pub-  
lished quarterly by the Seventh  
Day Adventist Reform Move-  
ment General Conference,  
Sabbath School Department.  
Copyright © 2007, printed and  
distributed by Reformation  
Herald Publishing Association,  
5240 Hollins Road, Roanoke,  
Virginia 24019-5048, USA.  
Periodical postage paid at  
Roanoke, Virginia 24022-9993.

● **USA AND CANADA**  
**Contact:** Telephone 1-540-  
366-9400 \* Fax 540-366-2814 \*  
Website: [www.sdarm.org](http://www.sdarm.org) \* E-  
mail: [info@sdarm.org](mailto:info@sdarm.org)

**Annual subscriptions in  
U.S.A.:** US \$12.95. Other coun-  
tries \$16.00, or by AIRMAIL  
\$20.00. Single copies \$4.50.  
Please send subscription re-  
quests and payments (in U.S.  
currency only) to the address  
below. Prices subject to change  
without notice.

POSTMASTER, please send  
address changes to: **Sabbath  
Bible Lessons**, P.O. Box 7240,  
Roanoke, VA 24019-0240.

.....  
● **AUSTRALIA**  
**Contact:** Telephone 61-2-  
9627-7553 \* Fax 61-2-9627-7554  
\* Web site: [www.sdarm.org.au](http://www.sdarm.org.au) \*  
E-mail: [info@sdarm.org.au](mailto:info@sdarm.org.au)

**Annual subscriptions in  
Australia:** AU \$20.50 (individ-  
ual copies \$6.00). Other coun-  
tries, economy air \$26.00. Please  
send subscription requests and  
payments (in Australian cur-  
rency) to the address below.  
Prices subject to change without  
notice.

POSTMASTER, please send  
address changes to: **Sabbath  
Bible Lessons**, P.O. Box 132,  
Riverstone NSW 2765, Australia.

# Foreword

The Lord in His mercy is giving us time today to prepare to stand before His throne. When the Lord comes again you and I will need to be prepared, and Scripture informs us that to be victorious in that day we must be found without “guile” in our mouths. Many Christians have overlooked the importance of speech in preparing the character for heaven.

“Speech is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue also we may utter perverse things, speaking words that sting like an adder.”—*The Review and Herald*, May 12, 1910.

We carry a great deal of power and influence in our voice. Often we do not realize the tremendous implications inherent in virtually every sound we utter. Today we are deciding if our voice will express allegiance to Christ or to Satan in the great controversy before us. Which choice are you making?

Today the enemy of souls knows that the voice will be a key factor in deciding the destiny of countless men and women. He is trying to make us use this special talent for evil rather than for good. “Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, ‘Let no corrupt communication proceed out of your mouth’ (Ephesians 4:29). A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.”—*The Signs of the Times*, July 2, 1902.

Are you prepared, dear brethren, sisters, and young people, for the challenge ahead? Are you prepared to study this quarter about the talent of speech? Are you prepared to dedicate your tongue to the glory of God? We pray that these *Sabbath Bible Lessons* will help every student who seeks such a preparation that he or she may stand with “no guile” before the throne of God.

*The General Conference Sabbath School Department*

## First Sabbath Offering

### for Indianapolis, USA

Indiana, meaning “Land of the Indians,” is one of eight states in the East-Central U.S. Field. It is located just south of the state of Michigan and Lake Michigan. It covers 36,420 square miles and has a population of about 6,080,000. The state motto which can be traced back to the 1800’s is the “Crossroads of America.” Indiana has more miles of interstate highway per square mile than any other state.



The work began in this state in 1996 when a family from the east moved to its capital city Indianapolis. Over the years the work has grown, and in 2000 a church was established in this large central city. Today members and many visitors are worshipping on Sabbaths. The place of worship, however, is very limited in space and has been out-grown. Among those attending the church are also twenty-four children for whom there is no space for Sabbath School classrooms for special activities. Our goal is to provide a place for the education of our children as well as a center from which to reach out to the community, hold regional meetings, camp meetings, and to spread the gospel to the neighboring states that as yet have not been reached.

Through the Lord’s providence, a new property located four miles from downtown Indianapolis (three acres and a 10,000 square foot building) has been acquired for an excellent price. It is perfect for the advancement of the Lord’s work in Indiana as well as the surrounding states. The building is in great need of repair. Recently we replaced the roof and now we are ready to begin the work on the interior which was badly damaged due to water. We find ourselves short of funds and cannot do it alone. We need your help.

Please extend your generous assistance to help us finish this property so that the gospel can continue to be spread throughout this city and beyond.

*Your brethren and sisters from the East-Central U.S. Field*

## The Talent of Speech

“In [the] mouth [of the 144,000] was found no guile: for they are without fault before the throne of God” (Revelation 14:5).

“Let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of [Christ’s] grace.”—*The Ministry of Healing*, p. 156.

**Suggested Readings:** *Christ’s Object Lessons*, pp. 335-339.  
*Testimonies*, vol. 9, pp. 30, 31.

### Sunday

September 30

#### 1. A WELL OF LIFE

a. **Why is speech one of the most important talents? Proverbs 10:11 (first part).**

b. **Why has the talent of speech been given to us? Isaiah 43:10 (first part); Psalm 71:15.**

“God has given us the gift of speech that we may recite to others His dealing with us, that His love and compassion may touch other hearts, and that praise may arise from other souls also to Him who has called them out of darkness into His marvelous light.”—*Counsels to Parents, Teachers, and Students*, p. 243.

c. **What relationship exists between speech and knowledge? Proverbs 10:31, 32; James 3:13.**

“We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little advantage to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention.”—*Testimonies*, vol. 6, p. 380.

## 2. INFLUENTIAL REFORMERS

- a. How does our speech reveal aspects of our spiritual condition? Luke 6:45.

---

“Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sanctified to the glory of God. When you hear young men jesting and joking, do not join in the merriment that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for and with one another. You can surround your souls with an atmosphere that will be like breezes from the heavenly Eden. Open your heart to the Lord Jesus. . . . Our words index the state of our heart; and whether men talk much or little, their words express the character of their thoughts. A man’s character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. ‘The end of all things is at hand: be ye therefore sober, and watch unto prayer’ (1 Peter 4:7).”—*The Youth’s Instructor*, June 13, 1895.

“Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who utter them and to those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God.”—*The Review and Herald*, May 12, 1910.

- b. How can we exert a reformatory influence through the right use of speech? Zephaniah 3:13.

---

“Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian.”—*The Review and Herald*, January 18, 1898.

“Oh, what a reformatory influence would go forth if we as a people would value at its true worth the talent of speech and its influence upon human souls!”—*Medical Ministry*, p. 213.

## 3. SPEAKING TO NEIGHBORS

- a. What is a simple, effective method of sharing Christ with our neighbors? Romans 15:2; Zechariah 8:16.

---

“Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.”—*Testimonies*, vol. 9, p. 38.

- b. What help is promised to those who may be bashful, inexperienced, or slow of speech? Exodus 4:10–12.

---

“If you will only follow on to know the Lord, and do His bidding, you will know by your experience that God will suggest thoughts to you as you attempt to speak words to those who are around you, to restrain them from doing wrong, and to point out to them the way of life.”—*The Voice in Speech and Song*, p. 28.

“Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Lest we shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.”—*The Review and Herald*, October 7, 1902.

## 4. TACTFULNESS

- a. What topic should be the focus of our conversation as we speak to our friends, neighbors, and coworkers? Psalm 145:5–7, 11, 12.

---

“Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. ‘Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also’ (2 Corinthians 8:7)—the grace of Christian liberality. ‘To do good and to communicate forget not.’ By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; ‘for with such sacrifices God is well pleased’ (Hebrews 13:16).”—*The Review and Herald*, February 18, 1902.

- b. As we approach souls living in darkness, what must we do in order to have Christ’s tactfulness? 1 Peter 3:15.

---

“We must individually know for ourselves what is truth, and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the spirit of Christ.”—*Evangelism*, p. 69.

- c. Why is gentleness important? Colossians 4:6.

---

“If we follow Christ’s example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the ‘Chiefest among ten thousand’ and the One ‘altogether lovely’ (Song of Solomon 5:10, 16). This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour.”—*Christ’s Object Lessons*, p. 339.

## 5. THE LANGUAGE OF HEAVEN

- a. How can the talent of speech be used to its fullest potential? Psalms 77:12; 119:46, 172.

“Talk of the goodness and love of Jesus. You and I have been granted the blessing of speech, which is a talent of great value. It is to be used in talking of those things which increase love for Jesus. Let us talk of His mercy, of the gracious words He spoke to encourage and comfort, to bring hope and joy and love to our hearts. . . . The enemy will cast his shadow between Christ and our souls. He will tempt us to talk in a doubting, faithless way. But when disagreeable thoughts seek for utterance, do not give expression to them. Talk faith. Talk of the grace of our Lord and Saviour, of His love and mercy, of the beauty of His character.”—*The Voice in Speech and Song*, p. 15.

- b. How can we give evidence on earth that we are learning to speak the language of heaven? Revelation 14:5; Proverbs 8:8.

---

“If we would guard our words, so that nothing but kindness shall escape our lips, we will give evidence that we are preparing to become members of the heavenly family.”—*Medical Ministry*, p. 213.

“The love of Christ in the heart is revealed by the expression of praise. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be pure, showing an elevated principle working in a sanctified direction.”—*The Review and Herald*, January 18, 1898.

## PERSONAL REVIEW QUESTIONS

1. How can the talent of speech be used to witness for God?
2. What type of character should our conversation reveal?
3. What will be the center of our conversation with our neighbors?
4. How is our speech naturally affected by our life and attitude?
5. What steps will lead a person to speak the language of heaven?

# Education of the Tongue

“The tongue of the just is as choice silver: the heart of the wicked is little worth” (Proverbs 10:20).

“The chief requisite of language is that it be pure and kind and true—the outward expression of an inward grace.”—*Education*, p. 235.

**Suggested Readings:** *Child Guidance*, pp. 481, 482.  
*Fundamentals of Christian Education*,  
pp. 242–244.

## Sunday

October 7

### 1. A LIFE OR DEATH ISSUE

- a. Why should education of the tongue be one of the most important branches of study? Proverbs 18:21; James 3:2–8.

“One of the finest and most elevating branches of education is that of knowing how to address members of the household, that the influence of the words spoken will be pure and incorruptible. The proper conversation of a Christian is that which will enable him to interchange ideas. Loud-voiced words, that help and bless no one, might better be changed for words of good, elevated, enlightened common sense. This line of work is the greatest missionary enterprise in which any Christian can engage. Those who use the organs of speech as the living machinery of God, become living stones in His temple, emitting light and knowledge.”—*The Voice in Speech and Song*, p. 34.

- b. Of the seven evils that God especially hates, how many are related to the tongue? Proverbs 6:16–19.

“Haphazard words, hasty, common words, talking for the sake of talking, when silence would be better, is a sin. Those who are the most wordy exercise no wholesome influence upon the society in which they live and move. Bible religion is not to be boastfully paraded, but quietly practiced in good words and works.”—*The Voice in Speech and Song*, p. 31.

## Monday

October 8

### 2. PREPARATION FOR SPEECH EDUCATION

- a. Where is the best training ground for proper habits of speech, and why? Deuteronomy 11:18, 19.

“It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips.”—*Christ's Object Lessons*, pp. 337, 338.

- b. What twofold method is to be used by parents in teaching their children good speech habits? Philippians 2:14, 15; Titus 2:7, 8.

“Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of ‘sound speech, that cannot be condemned’ (Titus 2:8). This is one of the greatest and most responsible of their duties.”—*Christ's Object Lessons*, p. 338.

“Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding, for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with Him. When you act your part, you can trust the Lord to act His part.”—*The Review and Herald*, February 17, 1910.

- c. What is the basic textbook for speech training? John 5:39.

“Our education in regard to the science of conversation will be in every way improved if we make the Word of God our study.”—*Manuscript Releases*, vol. 3, p. 360.

## 3. CHURCH TROUBLES

- a. How does unsanctified speech affect the church, and how should it be handled? Proverbs 16:27, 28; 17:20; 22:10.

---

“The hasty, reckless use of the faculty of speech lies at the foundation of nearly all the church troubles that exist. Evil-speaking should be dealt with as a misdemeanor that is subject to church trial and separation from church membership if persisted in; for the church cannot be set in order in any other way.”—*The Voice in Speech and Song*, p. 31.

“Words of suspicion and distrust, like the thistledown carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan’s agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God’s followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil thinking and evil-speaking do not realize how much time they cause others to lose. God’s servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish—time that ought to have been devoted to the fulfilling of the gospel commission.”—*The Review and Herald*, November 24, 1904.

“If [the professed followers of Christ] could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be far less talking and more praying when Christians assemble together.”—*Ibid.*, October 19, 1886.

- b. What type of speech should be utilized by parents and teachers in proper education? Ephesians 4:22–25.

---

“The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and His voice, saying, ‘This is the way; walk ye in it’ (Isaiah 30:21), will be heard and obeyed.”—*The Review and Herald*, September 3, 1908.

## 4. THE TEACHER’S SPEECH

- a. How can Christlike teachers influence all their students who have not had proper home training? Proverbs 25:15.

---

“Show sympathy and tenderness in dealing with your pupils. Reveal the love of God. Let the words you speak be kind and encouraging. Then as you work for your students, what a transformation will be wrought in the characters of those who have not been properly trained in the home! The Lord can make even youthful teachers channels for the revealing of His grace, if they will consecrate themselves to Him.”—*Counsels to Parents, Teachers, and Students*, p. 152.

- b. How can parents and teachers deal with strong-willed children and youth? Proverbs 3:12.

---

“Let the teacher bring peace and love and cheerfulness into his work. Let him not allow himself to become angry or provoked. The Lord is looking upon him with intense interest, to see if he is being molded by the divine Teacher. The child who loses his self-control is far more excusable than the teacher who allows himself to become angry and impatient. When a stern reproof is to be given, it may still be given in kindness. Let the teacher beware of making the child stubborn by speaking to him harshly. Let him follow every correction with drops of the oil of kindness. He should never forget that he is dealing with Christ in the person of one of Christ’s little ones.

“Let it be a settled maxim that in all school discipline, faithfulness and love are to reign. When a student is corrected in such a way that he is not made to feel that the teacher desires to humiliate him, love for the teacher springs up in his heart.”—*Counsels to Parents, Teachers, and Students*, p. 212.

- c. What will be the result of using Christ’s method in speech training? Ephesians 4:32.
-

## 5. THE STUDENTS' SPEECH

- a. How can young people reeducate their tongues for usefulness and glory to God? Proverbs 9:9, 10; 15:28 (first part); Job 27:3, 4.

“The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words.”—*Counsels to Parents, Teachers, and Students*, p. 238.

- b. What will be the result as young students make a decided change in their thinking, speaking, and acting? Philippians 4:8; Proverbs 17:27, 28.

“The talent of speech is a very precious talent, and should in no case be perverted. The tongue is an unruly member, but it should not be so. That member which is improperly used in profane speech should be converted to utter praise to God. If all the students would make decided efforts to change their mode of thinking, of speaking, and of acting, in the family circle restraining all words that are not kind and courteous, and speaking with respect to all; if they would bear in mind that they are here preparing to become members of the family in heaven, what a reformatory influence would go forth from every home!”—*The Voice in Speech and Song*, pp. 46, 47.

## PERSONAL REVIEW QUESTIONS

1. How can we make our conversation more Christlike?
2. How can we instill in our children the habit of sanctified speech?
3. What is the relationship between speech and church problems?
4. What should characterize the speech of a consecrated teacher?
5. How can the youth develop mental discipline?

## Influence Through Speech

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29).

“The most important results for good or evil are the consequence of our words and actions.”—*Testimonies*, vol. 3, p. 542.

**Suggested Readings:** *Counsels to Parents, Teachers, and Students*, pp. 238, 239.  
*The Voice in Speech and Song*, pp. 48–63.

## 1. WHO IS IN CONTROL?

- a. What clear evidence demonstrates who is controlling our life? Matthew 6:24; 12:35.

“You cannot be too careful of what you say, for the words you utter show what power is controlling your mind and heart. If Christ rules in your heart, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by His will. But since his fall, Satan has been an accuser of the brethren, and you must be on guard lest you reveal the same spirit.”—*Mind, Character, and Personality*, vol. 2, pp. 579, 580.

- b. What is the relationship between our thoughts, words, and character? Proverbs 23:7 (first part); Matthew 12:34.

“The words are an indication of that which is in the heart. ‘Out of the abundance of the heart the mouth speaketh’ (Matthew 12:34). But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan’s instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are.”—*The Desire of Ages*, p. 323.

## 2. INFLUENCING OTHERS

- a. What influence are we exerting upon others? 1 Peter 2:11, 12; 3:9.
- 

“Day by day we are sowing seeds for the future harvest. We cannot be too careful of the seed which we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or ill, will bring forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of the hearers, will spring up to bear fruit after its kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Let us guard ourselves lest we speak words that are not a blessing, but a curse. If we sow wheat we shall reap wheat; if we sow tares we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant.”—*Our High Calling*, p. 294.

- b. What is the strongest argument in favor of Christianity? Ephesians 4:29.
- 

“The life, the words, and the deportment are the most forcible argument, the most solemn appeal, to the careless, irreverent, and skeptical. Let the life and character be the strong argument for Christianity; then men will be compelled to take knowledge of you that you have been with Jesus and have learned of Him.”—*Counsels to Parents, Teachers, and Students*, p. 478.

“The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.”—*Gospel Workers*, p. 59.

- c. What will determine the extent of our influence as we seek to give counsel or admonition? Ecclesiastes 9:17; Philippians 1:27 (first part).
- 

“Words of love, tenderness, and charity sanctify our influence over others.”—*Our High Calling*, p. 175.

## 3. A FOOLISH MAN AND A WISE WOMAN

- a. What practical lesson can we learn by comparing the speech of Nabal with that of Abigail? 1 Samuel 25:2–11, 23–28.
- 

“With kind words [Abigail] sought to soothe [David’s] irritated feelings, and she pleaded with him in behalf of her husband. With nothing of ostentation or pride, but full of the wisdom and love of God, Abigail revealed the strength of her devotion to her household. . . .

“The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose. ‘Blessed are the peacemakers: for they shall be called the children of God’ (Matthew 5:9). Would that there were many more like this woman of Israel, who would soothe the irritated feelings, prevent rash impulses, and quell great evils by words of calm and well-directed wisdom.”—*Patriarchs and Prophets*, pp. 666, 667.

- b. When confronted by anger, how will a Christian be able to influence the conversation? Proverbs 15:1 (first part).
- 

“A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go. Abigail was a wise reprover and counselor. David’s passion died away under the power of her influence and reasoning. He was convinced that he had taken an unwise course and had lost control of his own spirit.

“With a humble heart he received the rebuke, in harmony with his own words, ‘Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil’ (Psalm 141:5). He gave thanks and blessings because she advised him righteously. There are many who, when they are reprovved, think it praiseworthy if they receive the rebuke without becoming impatient; but how few take reproof with gratitude of heart and bless those who seek to save them from pursuing an evil course.”—*Patriarchs and Prophets*, p. 667.

## 4. GOD SEES ME

- a. What type of conversation will be evident in those who, by divine grace, have learned to control their tongue? Psalm 37:30.

---

“Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom’ (James 3:13). My brethren and sisters, how are you employing the gift of speech? Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride and malice, deceit and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we cannot control the unruly member. Divine grace is our only hope.

“Those who are eagerly studying how they may secure the pre-eminence should study rather how they may gain that wisdom which is ‘first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy’ (Verse 17). I have been shown that many ministers need to have these words imprinted on the tablets of the soul. He who has Christ formed within, the hope of glory, will ‘show out of a good conversation his works with meekness of wisdom.’”—*Testimonies*, vol. 5, p. 175.

- b. What habitual impression will help us to follow the dictates of an enlightened conscience as we speak? Psalm 33:13, 14; Job 34:21.

---

“If you live upon the plan of addition, adding grace to grace, God will multiply unto you His grace. While you add, God multiplies. If you cherish a habitual impression that God sees and hears all that you do and say, and keeps a faithful record of all your words and actions, and that you must meet it all, then in all you do and say you will seek to follow the dictates of an enlightened and wakeful conscience. Your tongue will be used to the glory of God and will be a source of blessing to yourself and to others. But if you separate from God, as you have been doing, take heed lest your tongue shall prove a world of iniquity and bring upon you fearful condemnation; for souls will be lost through you.”—*Testimonies*, vol. 4, p. 244.

## 5. PERSUASION

- a. How can we persuade others to accept the salvation offered by Christ? Isaiah 26:3.

---

“The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order. The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character.”—*The Desire of Ages*, p. 142.

- b. How is God’s standard of persuasive eloquence different from what one might expect? 1 Corinthians 13:1, 2.
- 
- c. What prerequisite is needed before we can have a reservoir of persuasion? Acts 24:16; Colossians 4:6.

---

“The most persuasive eloquence is the word that is spoken in love and sympathy. Such words will bring light to confused minds and hope to the discouraged, brightening the prospect before them. The time in which we live calls for vital, sanctified energy; for earnestness, zeal, and the tenderest sympathy and love; for words that will not increase misery, but will inspire faith and hope. We are homeward bound, seeking a better country, even a heavenly.”—*The Review and Herald*, February 16, 1897.

## PERSONAL REVIEW QUESTIONS

1. How does our daily speech influence our character?
2. What can we learn from Abigail’s talent of speech?
3. What are the prerequisites of persuasive speech?

# Christ, the Perfect Communicator

“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned” (Isaiah 50:4).

“[Christ’s] calm, earnest, musical voice fell like balm on the wounded spirit.”—*The Review and Herald*, March 5, 1901.

**Suggested Readings:** *The Desire of Ages*, pp. 183–195.  
*Gospel Workers*, pp. 121–123.

## Sunday

October 21

### 1. SPEAKING WITH LOVE

- a. What can we learn from the acknowledgment of the chief priest’s officers with respect to Christ’s manner of speaking? John 7:46.

“[Christ’s] tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did.”—*The Desire of Ages*, p. 254.

- b. How can we reflect the divine method of speaking? 2 Corinthians 3:18; Hebrews 12:2.

“Jesus is our example. His voice was musical, and was never raised in high, strained notes while He was speaking to the people. He did not speak so rapidly that His words were crowded one upon another in such a way that it made it difficult to understand Him. He distinctly enunciated every word, and those who heard His voice bore the testimony that ‘never man spake like this man’ (John 7:46).”—*The Review and Herald*, March 5, 1895.

## Monday

October 22

### 2. SPEAKING WITH AUTHORITY

- a. While Christ had a melodious, loving, and earnest voice, how did He exhort and present cutting truths when needed? Matthew 7:28, 29; Luke 4:32; John 2:15, 16.

“In the work of soul winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save.”—*Gospel Workers*, p. 117.

- b. Why was Christ successful in motivating a change in people’s lives? John 13:15.

“What [Christ] taught, He lived. ‘I have given you an example,’ He said to His disciples; ‘that ye should do as I have done.’ ‘I have kept My Father’s commandments’ (John 13:15; 15:10). Thus in His life, Christ’s words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching, power.”—*Education*, pp. 78, 79.

“Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter’s bench. Instead of retorting angrily, He would begin to sing one of David’s beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ’s example in the use of words!”—*The Review and Herald*, May 26, 1904.

## 3. BREAKING DOWN PREJUDICE

- a. What method did Christ use to break down prejudice and find access to the mind of the multitude? Matthew 13:34, 35.

---

“He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old, He astonished the doctors of the law by His questions in the temple.”—*Testimonies to Ministers*, pp. 189, 190.

- b. How was Christ able to melt away the animosity of the Samaritans? John 4:4–26, 39–42.

---

“Christ did not wait for congregations to assemble. Some of the grandest truths He uttered were spoken to individuals. Listen to His wonderful words to that one woman of Samaria. He was sitting by Jacob’s well as the woman came to draw water. To her surprise He asked a favor of her. ‘Give Me to drink’ (John 4:7), He said. He wanted a cool draught, and He wished also to open the way whereby He might give to her the water of life. . . .

“How much interest Christ manifested in this one woman! How earnest and eloquent were His words! They stirred the heart of the listener, and forgetting her errand to the well, she went into the city and said to her friends, ‘Come, see a man, which told me all things that ever I did: is not this the Christ?’ (Verse 29).”—*Gospel Workers*, pp. 194, 195.

## 4. SPEAKING WITH THE ERRING

- a. When considering how to deal with sin-sick souls and backslidden church members, what can we learn from Christ’s treatment of the accused woman in John 8:3–11?

---

“As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error. God’s plan is first to reach the heart. We are to speak the truth in love, trusting in Him to give it power for the reforming of the life. The Holy Spirit will apply to the soul the word that is spoken in love.”—*The Ministry of Healing*, p. 157.

“It is not Christ’s follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein.”—*The Desire of Ages*, p. 462.

- b. Give some scriptural examples of how Christ reproved His disciples. Matthew 16:8; Luke 9:55; 24:25–27.

---

“Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him.”—*Education*, p. 91.

“God desires your words to be life-giving. Not a word of irritation is to be spoken. However provoked you may feel, keep back every word that would stir up the evil in another heart.”—*The Voice in Speech and Song*, pp. 144, 145.

“There is often a great temptation to talk of things which do not profit the speaker or the hearer, but which bring evil and barrenness to both. Our probationary time is too brief to be spent in dwelling upon the shortcomings of others.”—*Testimonies*, vol. 4, p. 135.

5. THE SECRET OF SUCCESSFUL COMMUNICATION

a. What was the secret of Christ's perfect communication skills? Isaiah 50:4, 5.

---



---

b. How long did Christ persevere in His communion with God, and why? Luke 6:12.

---

"From hours spent with God [Christ] came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed."—*Christ's Object Lessons*, p. 139.

"As a man [Christ] supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours."—*The Desire of Ages*, p. 363.

c. What results are to be reaped daily through devotional time spent with God? Isaiah 33:2.

---

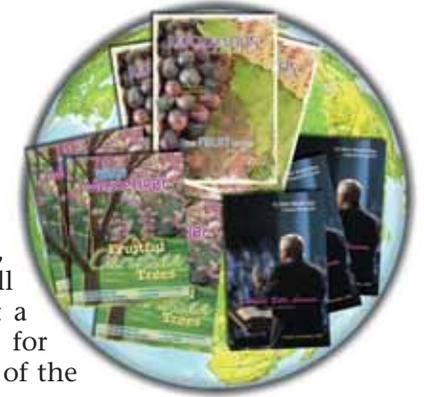
"Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen."—*The SDA Bible Commentary*, [E. G. White Comments], vol. 3, p. 1159.

PERSONAL REVIEW QUESTIONS

1. How are we to make our voice resemble Christ's voice more closely?
2. In what way will people be motivated to follow Christ?
3. How can you break down the walls of prejudice?

First Sabbath Offering

Literature for needy countries



"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

There are many poor, needy countries on our globe. Souls are hungering everywhere not only for food, but for that more essential food—the bread of life. Many in this world cannot afford to purchase even the smallest gospel tract. Who will feed them with the spiritual bread? The Master told His disciples, "Give ye them to eat" (Matthew 14:16).

"God's people are not to cease their labors until they shall encircle the world. . . . The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth."—*Testimonies*, vol. 6, pp. 23, 24.

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Ibid.*, vol. 7, p. 140.

"My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your cooperation in this work. You are to be His helping hand."—*Ibid.*, vol. 7, p. 9.

In view of these inspired statements, please remember the urgent need of funds to spread the light of present truth to souls starving for the bread of life in poor countries around the world. When the First Sabbath Offering is collected on November 3, 2007, let us stretch forth our hands with an open heart for this timely work of spreading literature to these needy ones. May the Lord richly bless each gift and giver!

Daniel Lee, GC Publishing Secretary

# Christ, the Greatest Teacher

“The common people heard [Jesus] gladly” (Mark 12:37).

“Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations He used were of the purest and highest order.”—*The Review and Herald*, August 6, 1895.

**Suggested Readings:** *Fundamentals of Christian Education*, pp. 236–241.  
*The Desire of Ages*, pp. 167–177, 255.

## Sunday

October 28

### 1. CHRIST’S TEACHING METHODS

- a. Discuss the teaching method that Christ used in the Sermon on the Mount. Matthew 5:1–12.

“The Sermon on the Mount is an example of how we are to teach. What pains Christ has taken to make mysteries no longer mysteries, but plain, simple truths! There is in His instruction nothing vague, nothing hard to understand.”—*Testimonies*, vol. 7, p. 269.

- b. Why did parables play an important part in Christ’s teaching? Matthew 13:10–13.

“Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed. . . .

“Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts.”—*Christ’s Object Lessons*, pp. 20, 21.

## Monday

October 29

### 2. TOPICS FOR TEACHING

- a. What was the tenor of Christ’s teachings? John 1:17 (last part); 8:32; 14:6.

“[The Saviour] said nothing to gratify curiosity, or to satisfy man’s ambition by opening doors to worldly greatness. . . .

“Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man’s capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.”—*Christ’s Object Lessons*, p. 23.

- b. What is the great central truth of the Bible, and what priorities should we establish in preparing our discourses? John 1:29; 12:32.

“The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the ‘Lamb of God, which taketh away the sin of the world’ (John 1:29). Every true doctrine makes Christ the center, every precept receives force from His words. Keep before the people the cross of Calvary.”—*Testimonies*, vol. 6, p. 53, 54.

“Will not our ministers wrestle in earnest prayer that they may have a holy unction, that they may not bring unimportant, unessential things into their labor at this important time? Let them not bring into their ministerial labors that which can be heard in any of the denominational churches. Let them ever keep before their hearers an uplifted Saviour, in order to prevent their converts from attaching themselves to the man, to bear his mold and copy his ways in their manner of conversation and conduct. The Lord has a variety of workers, who must impress the people in various lines. One man’s ways are not to be considered perfect and to be adopted exclusively in any congregation. Christ is our Example.”—*The Voice in Speech and Song*, pp. 311, 312.

## 3. VISUAL AIDS AND ILLUSTRATIONS

- a. What type of illustrations did Christ use, and why? Matthew 6:26–30; 13:3–9. What should we do if we want to follow His example faithfully?

---

“The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to ‘strengthen the things which remain, that are ready to die’(Revelation 3:2). Jesus says, ‘Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls’ (Matthew 11:29). Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations He used were of the purest and highest order. He never mingled cheap symbols and figures with His divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to be amused. He did not bring sacred truth down the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by His divine lips. Christ did not employ illustrations that would create amusement and excite laughter.”—*The Review and Herald*, August 6, 1895.

- b. Why did Christ choose to preach outdoors most of the time? Why should we do more studying and teaching in nature? Psalm 19:1; Job 12:7–10.

---

“[The Redeemer of the world] generally chose the open air for His discourses. No walls could enclose the multitude which followed Him; but He had special reasons for resorting to the groves and the seaside to give His lessons of instruction. He could there have a commanding view of the landscape and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths He made known to them.”—*Testimonies*, vol. 2, pp. 579, 580.

“The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God.”—*Christ’s Object Lessons*, p. 24.

## 4. A SENSITIVE SAVIOUR

- a. Compare the voice and teaching methods of Christ with those of the Pharisees. Matthew 22:15–22; John 7:37, 38.

---

“Christ addressed the vast crowds that thronged about him; and all, learned and unlearned, were able to comprehend His lessons.”—*The Review and Herald*, May 18, 1897.

“Multitudes who were not interested in the harangues of the rabbis were attracted by His teaching. They could understand His words, and their hearts were warmed and comforted. He spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself.”—*The Desire of Ages*, p. 205.

“The Saviour’s voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words.”—*Counsels to Parents, Teachers, and Students*, p. 240.

“[Those who were sent to arrest Jesus] heard Him in love and tenderness speak encouragingly to the weak and afflicted. They also heard Him, in a voice of authority, rebuke the power of Satan and bid his captives go free. They listened to the words of wisdom that fell from His lips, and they were captivated; they could not lay hands on Him.”—*Early Writings*, p. 160.

- b. While Christ preached to the multitudes, how sensitive was He to the needs of individuals in the crowd? Psalm 139:1–3; Matthew 9:36.

---

“Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction.”—*The Desire of Ages*, p. 255.

“The crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.”—*Education*, p. 231.

## 5. A PATTERN FOR CHRISTIAN WORKERS

- a. With what results did Christ present the truth to the varied educational and economic levels of society? Mark 12:37 (last part). How can we follow His example? Romans 12:6–8 (first part).

“The greatest Teacher the world ever knew was admired for His simplicity; for He presented divine truth in such a way that even children could comprehend His words, and at the same time He drew the attention of the best educated and deepest thinkers of the world. By the use of familiar illustrations He made truth plain to the minds of the common people.”—*The Youth's Instructor*, May 4, 1893.

“Christ always used the most simple language, yet His words were received by deep, unprejudiced thinkers; for they were words that tested their wisdom. Spiritual things should always be presented in simple language, even though learned men are being addressed; for such are generally ignorant regarding spiritual things. The simplest language is the most eloquent. Educated and uneducated need to be addressed in the plainest, simplest manner, so that the truth may be comprehended, and find lodgment in the heart.”—*The Review and Herald*, May 18, 1897.

- b. Outline the method Christ used to reach the heart of a proud, yet honest religious leader. John 3:1–17.

## PERSONAL REVIEW QUESTIONS

- List specific points that can be learned from Christ's teaching methods as exemplified in the Sermon on the Mount.
- Why is it important to make Christ the center of every discourse?
- How can you study nature in connection with the Scriptures on a regular basis?
- While witnessing, teaching, or preaching, how can you be sure that you are imitating Christ and not the Pharisees?
- As you teach a group, how can you be sure that you are speaking directly to every mind and heart?

# Misusing the Talent of Speech

“Let all bitterness, and wrath, and anger, and clamour and evil-speaking, be put away from you, with all malice” (Ephesians 4:31).

“Slandorous speeches, which is in truth cannibalism, will not be spoken by those who are feeding on that which is the Bread of Life, the Word of the living God.”—*The Voice in Speech and Song*, p. 145.

**Suggested Readings:** *The SDA Bible Commentary* [E. G. White Comments], vol. 3, pp. 1162, 1163. *Testimonies*, vol. 2, pp. 185–187.

## 1. CRITICISM

- a. What is the root of evil speaking? Matthew 15:18–20; Proverbs 24:9 (first part).
- b. How do evil words hinder the work of the Holy Spirit in our heart? Ephesians 4:30, 31.

“Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words.”—*The Desire of Ages*, p. 323.

- c. What is the twofold curse of criticism? Romans 2:1. Who gets hurt the most, and why? Proverbs 18:8.

“Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. How miserable is the talebearer, the surmiser of evil! He is a stranger to true happiness.”—*Testimonies*, vol. 5, p. 176.

## 2. ANGER

- a. What type of effect does anger have on its victim? Job 5:2.
- 
- 

“When one once gives place to an angry spirit, he is just as much intoxicated as the man who has put the glass to his lips. Learn the eloquence of silence.”—*Mind, Character, and Personality*, vol. 2, p. 582.

“The sin of evilspeaking begins with the cherishing of evil thoughts. Guile includes impurity in all its forms. An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. ‘Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.’ If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. To your closet, followers of Christ. Pray in faith and with all the heart. Satan is watching to ensnare your feet. You must have help from above if you would escape his devices.”—*Testimonies*, vol. 5, p. 177.

- b. What advice does God’s Word give to those struggling with anger? Ephesians 4:26; James 1:19, 20.
- 
- 

“Severe tests will come to you. Put your trust in the Lord Jesus Christ. Remember that by vehemence you will wound yourself. If under all circumstances you will sit in heavenly places in Christ, your words will not be charged with bullets that wound hearts and that may destroy life.”—*Mind, Character, and Personality*, vol. 2, p. 578.

- c. What noble character quality will be evident in those who are slow to anger? Proverbs 14:29; 16:32.
- 
- 

“Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence.”—*The Review and Herald*, July 6, 1905.

## 3. GOSSIP

- a. What prayer should we repeat when we are among gossipers? Psalm 39:1.
- 
- 

“Christians should be careful in regard to their words. They should never carry unfavorable reports from one of their friends to another, especially if they are aware that there is a lack of union between them. . . .

“What harm has not the church of Christ suffered from these things! The inconsistent, unguarded course of her members has made her weak as water. Confidence has been betrayed by members of the same church, and yet the guilty did not design to do mischief. Lack of wisdom in the selection of subjects of conversation has done much harm. The conversation should be upon spiritual and divine things; but it has been otherwise.”—*Testimonies*, vol. 2, p. 186.

“The spirit of gossip and talebearing is one of Satan’s special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions.”—*Ibid.*, vol. 4, p. 195.

- b. What is the best cure for gossipers and news carriers? 1 Thessalonians 4:11.
- 
- 

“If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God’s Word forbids this kind of conversation.”—*The Review and Herald*, February 25, 1904.

- c. What promise is given to those who overcome the habit of gossiping? Isaiah 58:9.
- 
- 

“When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel.”—*Christ’s Object Lessons*, p. 337.

## 4. TALKING TOO MUCH

- a. How does God regard those who talk too much? Ecclesiastes 5:3; Proverbs 10:19.

---

“The talent of speech is a gift of God, and when we hear so much useless, meaningless chit-chat, we may be assured that those who thus use this precious gift are not Christians. They are not abiding in Christ, nor is Christ abiding in them. Every tree is known by its fruits. ‘A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things’ (Matthew 12:35). What a flood of evil and rubbish flows forth because of the talent of speech. And how many are denying Christ by their speech! Instead of making a good confession of Christ by their manner of conversation they say, ‘I know not the Man.’ It is easy enough to have a form of godliness; but to make a whole-sided confession of our faith in Christ, means that our words, and dress, and spirit shall testify to the fact.”—*The Voice in Speech and Song*, pp. 65, 66.

“There is altogether too much jingling of words. They sound upon the ear, but are spoken in so hurried a manner that the hearers cannot get the sense of one word before another is spoken, and another, and the meaning is lost. Every word should be spoken plainly, so that it may have its full significance.”—*The Youth’s Instructor*, September 16, 1897.

- b. How did Peter misuse the talent of speech? Mark 14:66–72. What warning should we heed from his experience?

---

“Many who do not shrink from active warfare for their Lord are driven by ridicule to deny their faith. By associating with those whom they should avoid, they place themselves in the way of temptation. They invite the enemy to tempt them, and are led to say and do that of which under other circumstances they would never have been guilty. The disciple of Christ who in our day disguises his faith through dread of suffering or reproach denies his Lord as really as did Peter in the judgment hall.”—*The Desire of Ages*, p. 712.

## 5. HASTY AND IMPATIENT SPEECH

- a. How does God evaluate a man or woman who is hasty and impatient in speech? Proverbs 29:20; 25:28. In what category is hasty speech placed?

---

“In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime’s repentance cannot undo. Oh, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!”—*Education*, pp. 236, 237.

- b. How can we have victory at the moment we are tempted to become heated with passion? Matthew 11:29; James 4:7. Why should we not worry about vindicating our rights?

---

“We must give others an example of not stopping at every trifling offense in order to vindicate our rights. We may expect that false reports will circulate about us; but if we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation. And thus, like sons and daughters of God, we shall show that we have self-control. We shall show that we are led by the Spirit of God, and that we are slow to anger.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 3, pp. 1160, 1161.

“Jesus did not contend for His rights.”—*The Desire of Ages*, p. 89.

## PERSONAL REVIEW QUESTIONS

1. What ammunition does the Word of God provide to protect us from getting angry?
2. What can we do to protect our church from the poison of gossip?
3. How might the Lord be trying to reveal that some of us belong to the category of those who talk too much?

# Weeding Out Improprieties

“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body” (James 3:2).

“Consider the life of Moses. Meekness in the midst of murmuring, reproach, and provocation constituted the brightest trait in his character.”—*Testimonies*, vol. 4, p. 368.

**Suggested Readings:** *Testimonies*, vol. 2, pp. 314–318.  
*The Voice in Speech and Song*, pp. 126, 128–130.

## Sunday

November 11

### 1. FLATTERY

- a. What is wrong with flattery? Proverbs 26:28 (last part); Job 32:21, 22. What can we do to stop this apparently innocent practice?

“Do not receive flattery, even in your religious life. Flattery is an art by which Satan lieth in wait to deceive and to puff up the human agent with high thoughts of himself. ‘Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ’ (Colossians 2:8). Flattery has been the food upon which many of our youth have been nourished; and those who have praised and flattered have supposed that they were doing right; but they have been doing wrong. Praise, flattery, and indulgence have done more toward leading precious souls into false paths, than any other art that Satan has devised.”—*Fundamentals of Christian Education*, p. 304.

- b. What is the best cure for flattery? Proverbs 28:23.

“Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian’s hope, the Christian’s heaven.”—*Evangelism*, p. 630.

## Monday

November 12

### 2. FRIVOLITY AND JOKING

- a. How does God’s Word view frivolity and joking? Ephesians 4:17; 5:3, 4.

“All frivolity, all cheapness of conversation, all jesting and joking, weakens the soul, and weans the heart from prayer. Like Paul, the true followers of Christ will ever bear about in the body the dying of the Lord Jesus; they cannot keep in mind the sufferings of Christ for them, and yet be light and trifling.”—*The Voice in Speech and Song*, p. 126.

- b. What is the only cure for a frivolous spirit? Hebrews 12:2, 3.

“The very thoughts are to be brought into subjection to the will of Christ. Then the affections will be refined and ennobled; those who carry the burden of the work will not be impure in thought or word or act, neither will they be light and trifling.”—*Gospel Workers* (1892), p. 233.

- c. How are the youth, especially, to guard against the danger of indulging a frivolous spirit? 1 Timothy 4:12–16.

“It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?”—*Testimonies*, vol. 2, pp. 236, 237.

- d. What type of accounting system is kept of frivolous speech? Matthew 12:36.

## 3. EXAGGERATIONS, SARCASM, INNUENDOS

- a. Who can be compared to a crazed archer scattering firebrands in all directions? Proverbs 26:18, 19.

---

“God’s word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world.”—*Education*, p. 236.

“You love to visit and talk, and you say many things unbecoming a Christian. Your statements are exaggerated and frequently come far from the truth. Your words and acts will judge you in the last day. By them you will be justified or by them condemned. Your education has not been of an ennobling character, therefore there is the greatest necessity of your now training and educating yourself to purity of thought and action. Train your thoughts so that it will be easy for them to dwell upon pure and holy things. Cultivate a love for spirituality and true godliness.”—*Testimonies*, vol. 2, p. 315.

- b. What advice is given to those who enjoy foolish, cheap talk? 1 Peter 1:13–19.

---

“Few realize that they drive away the Spirit of God with their selfish thoughts and feelings, their foolish, trifling talk. . . . Purity in speech, and true Christian courtesy should be constantly practiced.”—*Sons and Daughters of God*, p. 316.

“The atmosphere of unbelief is heavy and oppressive. The giddy laugh, the jesting, the joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to Him. With a humble heart read carefully 1 Peter 1:13–18. Those who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted.”—*Fundamentals of Christian Education*, p. 457.

## 4. HARSH AND PROVOKING SPEECH

- a. Why are harsh words never to be heard from the mouth of a Christian? James 3:17.

---

“The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting.”—*The Review and Herald*, December 31, 1901.

“The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life everyone has difficulties with which to wrestle. Everyone meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? They will be just as much a blessing to us as to those to whom they are spoken.”—*The Voice in Speech and Song*, p. 64.

- b. What is the best rebuke that can be given to those that are provoking you? Ecclesiastes 3:7 (third part).

---

“If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice.”—*The Review and Herald*, July 6, 1905.

“If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose reign to passion, but we will show that we are yoked up with Christ, and that the restraining power of His Spirit leads us to speak words that He can approve. The yoke of Christ is the restraint of the Holy Spirit, and when we become heated by passion, let us say, No; I have Christ by my side, and I will not make Him ashamed of me by speaking hot, fiery words.”—*Ibid.*, January 25, 1898.

“The sharp word must be left unspoken. The passionate words must be quenched in the love of Jesus Christ; for if this dross is not cleansed from the soul, there is no hope of eternal life. The selfish temper, and tirade of passionate words is placed in the same dark list with swearing.”—*The Voice in Speech and Song*, p. 144.

## GROWING IN CHRIST

- a. What will growth in Christian character do to our speech habits? James 3:2.
- 

- b. What advice was the apostle Peter inspired to supply in this regard? 1 Peter 2:1–3.
- 

“Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ’s flock.”—*The Desire of Ages*, pp. 812–815.

- c. Trace the progress of how Moses, the once impatient and impetuous man, became the earth’s meekest man in speech and life. Exodus 2:11–15; Numbers 12:3.
- 

“Moses was naturally of an impetuous spirit. In Egypt a successful military leader and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God’s representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness.”—*The Ministry of Healing*, p. 474.

## PERSONAL REVIEW QUESTIONS

1. What can we do to stop someone from using flattery?
2. How can we help young people to cease frivolity and joking?
3. How are we in danger of driving away God’s Spirit?

## Life-Giving Words

“A word fitly spoken is like apples of gold in pictures of silver” (Proverbs 25:11).

“The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality.”—*The Desire of Ages*, p. 142.

**Suggested Readings:** *The Voice in Speech and Song*, pp. 140–147. *Ibid.*, pp. 367–377.

## 1. IN THE HOME

- a. What character qualities are parents to exhibit in the family circle if they would raise God-fearing children? Colossians 3:21; 2 Timothy 2:25 (first part); 1 Corinthians 15:58 (first part).
- 

- b. What disposition should parents cultivate in the home? Romans 12:10; Ephesians 4:32.
- 

- c. How can fathers and mothers promote kindness in their children? Proverbs 31:26; Ephesians 6:4.
- 

“Jesus was the pattern for children, and He was also the father’s example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated.”—*The Desire of Ages*, p. 515.

## 2. GOD'S BEST COMMUNICATORS

- a. Which aspects of the life of old-time Reformers assured the success of their ministry? 2 Timothy 1:7, 8.

---

“[Wycliffe] was an able and earnest teacher and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papal leaders were filled with rage when they perceived that this Reformer was gaining an influence greater than their own.”—*The Great Controversy*, p. 81.

“[While before the Diet of Worms] Luther, understanding his danger, [spoke] to all with Christian dignity and calmness. His words had been free from pride, passion, and misrepresentation. He had lost sight of himself, and of the great men surrounding him, and felt only that he was in the presence of One infinitely superior to popes, prelates, kings, and emperors. Christ had spoken through Luther’s testimony with a power and grandeur that for the time inspired both friends and foes with awe and wonder.”—*Ibid.*, pp. 161, 162.

- b. In what sense did John Wesley follow the example of Christ in his work for the Master? Isaiah 42:21; Matthew 7:21.

---

“While preaching the gospel of the grace of God, Wesley, like his Master, sought to ‘magnify the law, and make it honorable’ (Isaiah 42:21). Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold. . . . His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today!”—*The Great Controversy*, p. 264.

## 3. ONE OF THE GREATEST TEACHERS

- a. Outline the step-by-step method used by Paul to reach the Jews. Acts 17:1–4; 28:23.

---

“Paul did not approach the Jews in such a way as to arouse their prejudices. He did not at first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission and His work.”—*Gospel Workers*, p. 118.

- b. How did Paul adapt his approach to suit the mind of the Gentiles? Acts 17:22–28.

---

“Paul’s words contain a treasure of knowledge for the church. He was in a position where he might easily have said that which would have irritated his proud listeners and brought himself into difficulty. Had his oration been a direct attack upon their gods and the great men of the city, he would have been in danger of meeting the fate of Socrates. But with a tact born of divine love, he carefully drew their minds away from heathen deities, by revealing to them the true God, who was to them unknown.”—*The Acts of the Apostles*, p. 241.

- c. Explain why and how Paul improved the thrust of his approach before all men and women. 1 Corinthians 2:1-5, 13.

---

“[Paul] avoided elaborate arguments and discussion of theories, and in simplicity pointed men and women to Christ as the Saviour of sinners.”—*The Ministry of Healing*, p. 214.

- d. What lesson can we learn from him about working with higher classes? 1 Timothy 6:17–19.

---

“The way of worldly policy is not God’s way of reaching the higher classes. That which will reach them effectually is a consistent, unselfish presentation of the gospel of Christ.”—*The Ministry of Healing*, p. 214.

## 4. SPEECH AND HEALTH

- a. What direct health benefits are promised to those who habitually speak kind, sympathizing words to their fellowmen? Proverbs 12:18; 16:24; 17:22.

---

“When human sympathy is blended with love and benevolence, and sanctified by the Spirit of Jesus, it is an element which can be productive of great good. Those who cultivate benevolence are not only doing a good work for others, and blessing those who receive the good action, but they are benefiting themselves by opening their hearts to the benign influence of true benevolence. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God’s glory, will result in blessings to the giver. Those who are thus working are obeying a law of heaven and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.”—*Testimonies*, vol. 4, p. 56.

- b. How can we exercise good stewardship over our vocal organs, both in a spiritual and a physical sense? 1 Peter 4:10, 11.

---

“Careful attention and training should be given to the vocal organs. They are strengthened by right use, but become enfeebled if used improperly. Their excessive use, as in preaching long sermons, will, if often repeated, not only injure the organs of speech, but will bring an undue strain upon the whole nervous system. The delicate harp of a thousand strings becomes worn, gets out of repair, and produces discord instead of melody.

“It is important for every speaker so to train the vocal organs as to keep them in a healthful condition, that he may speak forth the words of life to the people. Every one should become intelligent as to the most effective manner of using his God-given ability, and should practice what he learns.”—*Evangelism*, p. 667.

## 5. GIVING COUNSEL AND REPROOF

- a. Identify and discuss the right and wrong way of bringing reproof, as presented in God’s word. Proverbs 25:11, 12; Galatians 6:1.

---

“In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate.”—*Christ’s Object Lessons*, p. 337.

- b. What will be the result if we are blunt and aggressive in giving reproof? Show by an example what is meant by a rough rebuke. Psalm 52:4; James 3:6; Jeremiah 18:18 (last part).

---

“Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticize, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying.”—*The Voice in Speech and Song*, p. 141.

## PERSONAL REVIEW QUESTIONS

1. In what way should we correct the shortcomings of our children?
2. Name some exemplary speaking qualities of the old-time reformers.
3. What can we learn from Paul’s adaptable teaching methods?
4. What will kind, sympathetic words do for our own health?
5. Explain how words of reproof can reform instead of exasperate.

## First Sabbath Offering for Bolivia



Bolivia is a landlocked country in central South America bordered by Perú, Brazil, Paraguay, Argentina, and Chile.

The Reform Movement came to Bolivia early in the 20th century when the message was quickly accepted by many persons. Initially organized as a mission of the South American Southern Union, the work grew so rapidly that by the 1990's it was reorganized as a self-supporting Union of the General Conference. Bolivia currently has the fourth largest membership of any country in the South American region.

Along with the growth in church membership there has been an active development of mission project works. There is an active colporteur work. There are also a number of educational institutions which have been a great blessing to the progress of the work.

Bolivia is one of the poorest countries. Its gross domestic product per capita was only US\$2,817 in 2005, ranking it as 125th out of 181 countries considered. Nonetheless, this nation is rich in natural resources, being home to second-largest natural gas field on the continent, 70% of the world's iron and magnesium mining, and fertile soil for growing food crops.

Economic hardship has made it difficult to provide the necessary infrastructure for the development of the Lord's work in Bolivia. The believers in Bolivia have given much from the little they have to build small churches and schools throughout the country. Now we are asking for your help in continuing this work so that the message of reformation may spread to even more remote parts of the mostly mountainous land.

*Your brethren and sisters from the Bolivian Union*

## Victory by the Word of Our Testimony

“And [the brethren] overcame [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Revelation 12:11).

“We become overcomers by helping others to overcome, by the blood of the Lamb and the word of our testimony.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 974.

**Suggested Reading:** *Steps to Christ*, pp. 115–123.

### Sunday

November 25

#### 1. THANKSGIVING AND PRAISE

- a. **How can we continually show that Christ is living in us?** Psalms 105:1–5; 107:1, 2, 15.

“Brethren and sisters, the Lord is our God. If Christ is formed within, the hope of glory, we have a hope in God that it is impossible for us to keep to ourselves. We will praise Him. We do not praise Him as much as we should. Whoso offers praise glorifies God. Now instead of speaking doleful words, and telling of our trials and afflictions, let us thank God that we can speak at all, and resolve that we will endeavor to glorify His name.”—*The Voice in Speech and Song*, p. 148.

- b. **How can difficulties be turned into positive experiences?** Ecclesiastes 7:14; 2 Corinthians 4:8, 9; Romans 8:28.

“When someone asks how you are feeling, do not try to think of something mournful to tell in order to gain sympathy. Do not talk of your lack of faith and your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. . . . Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?”—*The Ministry of Healing*, pp. 253, 254.

## 2. A CURE FOR SADNESS

- a. What is the best cure for sadness and grief? Psalm 42:11; Ephesians 5:20; James 5:13 (first part).
- 
- 

“The Lord Jesus wants us to bear a pleasant countenance, and to speak kind, sympathetic words. Even if we are sick, or if we feel out of sorts, we need not tell others. If we will talk of the goodness of the Lord, this will act as a cure for sadness and grief.”—*The Voice in Speech and Song*, pp. 132, 133.

- b. What happens to our faith when using proper speech and conversation? Romans 10:17.
- 
- 

“Even under temptation, our language may be that of faith and hope and courage.”—*The Review and Herald*, May 13, 1884.

- c. What topic should we avoid, as much as possible, in our conversation? Luke 24:17, 25; 1 Peter 4:12.
- 
- 

“All have trials; griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer.”—*Steps to Christ*, pp. 119, 120.

“The more you dwell upon discouragement, talking to others about your trials, and enlarging upon them, to enlist the sympathy which you crave, the more discouragements and trials you will have. Why mourn over that which we cannot avoid? God is inviting us to close the windows of the soul earthward and open them heavenward that He may flood our hearts with the glory which is shining across the threshold of heaven.”—*Mind, Character, and Personality*, vol. 2, p. 579.

## 3. CAREFUL CHOICE OF TOPICS

- a. Though darkness, failure, and sin exist in this world, why should we not talk about these things? How can we help others in this regard? Isaiah 35:3, 4.
- 
- 

“It is Satan’s work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, of his working through the children of men. Through indulgence in such conversation the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which flow words that bring no sunshine to any heart. But let us decide that this shall not be. Let us decide not to be channels through which Satan shall communicate gloomy, disagreeable thoughts. Let our words be not a savor of death unto death, but of life unto life.”—*Testimonies*, vol. 6, pp. 62, 63.

“It is not praiseworthy to talk of our weakness and discouragement. Let each one say, ‘I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak.’”—*In Heavenly Places*, p. 122.

“Every time we talk darkness, it pleases the enemy, for he does not want the joy of Christ to dwell in our hearts by faith. Christ is to us a never-failing fountain of refreshing joy. God does not regard it any virtue in us to keep looking at and talking of our mistakes and sins.”—*The Voice in Speech and Song*, p. 161.

- b. Describe Paul’s attitude in the face of trial and privation. Romans 8:18, 31, 38, 39; 2 Corinthians 12:9, 10; 2 Timothy 4:6–8.
- 
- 

“Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages.”—*My Life Today*, p. 326.

## 4. PERSONAL EXPERIENCE

- a. Why do we need to speak of the precious chapters of our experience? Romans 5:3, 4; Revelation 12:11.

---

“Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.”—*Christ’s Object Lessons*, pp. 299, 300.

- b. What records are kept in heaven of those who share their experiences with others? Malachi 3:16, 17.

---

“You cannot reach hearts with a mere form of words, a parrot-like repetition of set phrases. What you say must be the expression of a personal experience: If you cheer hearts with words of courage and hope, it will be because the grace and love of God are to you a living reality.”—*The Review and Herald*, April 12, 1892.

- c. What made the presentations of the apostle Paul so convincing? Philippians 3:7–10.

---

“Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.

“The apostle’s heart burned with love for sinners, and he put all his energies into the work of soul winning. There never lived a more self-denying, persevering worker. . . . He lost no opportunity of speaking of the Saviour or of helping those in trouble.”—*Gospel Workers*, p. 59.

## 5. A LAW OF NATURE

- a. Which law of nature can be used to positive advantage in our daily communication? Romans 10:8–10.

---

“It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy.”—*The Ministry of Healing*, pp. 251–253.

- b. What illustration can we use to bring hope and encouragement to others? Genesis 28:12.

---

“He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. . . .

“Tell the people in clear, hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ’s sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. Keep all these overstrained ideas to yourself.”—*Selected Messages*, bk. 1, pp. 181, 182.

## PERSONAL REVIEW QUESTIONS

1. Why should we be praising and thanking God always, even when surrounded by trials and difficulties?
2. Why is it better to keep our discouragements and trials to ourselves, rather than expecting others to commiserate with us?
3. How can we, like Paul, take pleasure in infirmities, reproaches, and persecutions?
4. Why is it important to share with others the precious chapters in our experience?
5. What are the rewards of testifying for Christ?

# Public Speaking to the Glory of God

“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd” (Ecclesiastes 12:11).

“It is not eloquent speakers that are needed, but humble, earnest workers, men who have childlike trust in a higher strength. It is the men of prayer, who seek the Lord with humble, contrite hearts, that are men of power.”—*The Voice in Speech and Song*, pp. 285, 286.

**Suggested Readings:** *Testimonies to Ministers*, pp. 336–340.  
*Testimonies*, vol. 3, pp. 419–424.

## Sunday

December 2

### 1. PRESENTING THE TRUTH IN LOVE

- a. How can we disarm prejudice and opposition when presenting the message of truth? 1 Peter 3:8, 9.

“The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ.”—*Evangelism*, p. 636.

- b. How should unpopular truths be presented from the pulpit? Ephesians 4:15 (first part).
- c. What precautions must be taken not to exasperate those that we are trying to reform? Jude 21–23.

“My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 3, p. 1164.

## Monday

December 3

### 2. DEVELOPING AN OUTLINE

- a. What type of outline, with a logical sequence of ideas, is necessary in any presentation of the truth? Isaiah 28:10.

- b. Why should the number of ideas in a presentation be limited? Ecclesiastes 12:11, 12.

“The truth must be given point after point. It must be spoken distinctly and with clear utterance making a few essential points; then it will be as a nail fastened in a sure place by the Master of assemblies.”—*The Voice in Speech and Song*, p. 216.

“[Ministers] injure the work, injure the effect of the truth that they would advocate, by crowding into one discourse so much and making so many points that minds cannot always appreciate or follow them. More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision.”—*Ibid.*, pp. 218, 219.

“When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.”—*Evangelism*, p. 649.

- c. Why do our sermons, lessons, and prayers need to be short and to the point? Ecclesiastes 5:2 (last part); Matthew 6:7.

“Many make a mistake in their preaching in not stopping while the interest is up. They go on speechifying until the interest that had risen in the minds of the hearers dies out and the people are really wearied with words of no special weight or interest. Stop before you get there. Stop when you have nothing of special importance to say. Do not go on with dry words that only excite prejudice and do not soften the heart. You want to be so united to Christ that your words will melt and burn their way to the soul. Mere prosy talk is insufficient for this time. Arguments are good, but there may be too much of the argumentative and too little of the spirit and life of God.”—*Testimonies*, vol. 3, p. 419.

## 3. SIMPLICITY AND DISTINCTNESS

- a. Why is it useless to present intellectual discourses instead of making plain the plan of salvation? 1 Corinthians 1:21–25.

---

“The lessons of Christ were illustrated so clearly that the most ignorant could readily comprehend them. Jesus did not use long and difficult words in His discourses; He used plain language, adapted to the minds of the common people. He went no farther into the subject He was expounding than they were able to follow Him.

“Ministers should present the truth in a clear, simple manner. There are among their hearers many who need a plain explanation of the steps requisite in conversion. The great masses of the people are more ignorant on this point than is supposed. Among graduates from college, eloquent orators, able statesmen, men in high positions of trust, there are many who have given their powers to other matters, and have neglected the things of greatest importance. When such men form part of a congregation, the speaker often strains every power to preach an intellectual discourse, and fails to reveal Christ. He does not show that sin is the transgression of the law. He does not make plain the plan of salvation. That which would have touched the hearts of his hearers, would have been to point them to Christ dying to bring redemption within their reach.”—*Gospel Workers*, pp. 169, 170.

- b. How can we make our subject more well-defined, earnest, and clear? 1 Corinthians 1:5.

---

“If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men.”—*The Review and Herald*, April 6, 1886.

## 4. AROUSE TO MENTAL ACTIVITY

- a. What lesson can we learn from Christ to make listeners alert and interested during our discourses? Luke 2:46.

---

“If instead of preaching to [parents and children], the speaker would try to teach them, asking them questions, and speaking in a conversational tone, their minds would be aroused to activity, and they would be able more clearly to comprehend the truths opened before them. Their understanding would take hold of the living reality of the truths necessary for the quickening of the perception and for growth in knowledge.”—*The Voice in Speech and Song*, p. 236.

- b. What topics should be presented to stimulate thought and bring souls to a decision for Christ? Acts 16:30, 31; Colossians 1:25–28.

---

“Let every discourse that does not enlighten the soul, that does not answer the question, What must I do to be saved? be cut off from your program. Preach the testing message of the third angel. It is essential that our ministers preach the truth that has a direct bearing on the message for this time, and that they present the subjects in the most simple language. What must I do to be saved, and the righteousness of Christ, are themes that are of vital importance to the people.”—*The Voice in Speech and Song*, p. 329.

“It is known in heaven how we represent Christ to the world. It is known what impressions we make upon those around us. Our words and actions are all written in the books of heaven. Then how important it is that we reveal the fact that we have been with Jesus, and have learned of Him. Do any of you who profess to know Him indulge in light, trifling conversation? Oh, do not permit your lips to utter that which will be a stumbling-block to those who are watching to see what benefit you have received from your faith in Christ. Rather lift their minds to dwell upon eternal realities. When you mingle with the people in the market place, as you walk the street, or wherever you may be, be sure that you have a living connection with God, and that you represent the character of Christ to the world.”—*The Bible Echo and Signs of the Times*, February 15, 1892.

## 5. PERSONAL READINESS

- a. What is the most important factor in preparing a sermon or a Sabbath school presentation? Ephesians 6:18, 19.

---

“There is too little time spent in secret prayer and in sacred meditation. The cry of God’s servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts.”—*The Voice in Speech and Song*, p. 219.

- b. What prerequisite must be met by anyone before he or she is ready to teach or preach? 1 Timothy 4:16.

---

“It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 2, p. 998.

“To preach what we do not practice, is but to confirm sinners in their impenitence. The most earnest exhortations to walk in the light will be unheeded, if the speaker himself neglects to follow the light which Christ has given.”—*The Voice in Speech and Song*, p. 301.

## PERSONAL REVIEW QUESTIONS

1. What methods can we use to disarm prejudice among our listeners?
2. How can we make our presentations logical and sequential?
3. In what practical ways can we be more effective teachers of the truth?
4. Why does a conversational manner, with questions and answers, produce good results in teaching?
5. What is necessary for an effective presentation of the truth?

## Further Considerations on Public Speaking

“Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great” (2 Samuel 22:36).

“The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic.”—*Testimonies*, vol. 6, p. 400.

**Suggested Readings:** *The Voice in Speech and Song*, pp. 225–237, 258–275, 283–293.  
*Gospel Workers*, pp. 147–164.

## 1. WHOLEHEARTEDNESS

- a. Why does a speaker’s earnestness affect the listeners, and how should their interest be directed? Acts 23:1; 4:13.

---

“Excitement in the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation.”—*Selected Messages*, bk. 2, p. 59.

- b. What effort should be put into a sermon to make it effective? Titus 2:15. What effect does a lifeless presentation have on the listener’s perception of the truth?

---

“An unconsecrated minister, presenting the truth in an unimpassioned manner, his own soul unmoved by the truths he speaks to others, will do only harm. Every effort he makes only lowers the standard.”—*Testimonies*, vol. 2, p. 344.

“The Lord requires His servants to be energetic. It is not pleasing to Him to see them listless and indolent. . . . Some preach these truths, of such weighty importance, in so listless a manner that they cannot affect the people. ‘Whatsoever thy hand findeth to do, do it with thy might’ (Ecclesiastes 9:10).”—*Ibid.*, p. 504.

## 2. OTHER FACTORS OF SUCCESS

- a. What must always be borne in mind when a sermon is presented? Isaiah 55:2.

---

“Brethren, I entreat of you to keep your own souls in the love of God, and never let the wellsprings dry. A cold, joyless discourse will kill the church. Bring animation into your words and prayers. There must be no cheap, faithless sermons given.”—*The Voice in Speech and Song*, p. 225.

“A dry, lifeless presentation of the truth belittles the most sacred message that God has given to men.”—*Testimonies*, vol. 6, p. 48.

- b. What rule will a competent preacher follow? Colossians 3:23. How do fervor, intonation, and moderation of speed in a sermon affect the heart and mind of the people?

---

“The very tones of the voice, the look, the words, should possess an irresistible power to move hearts and control minds. Jesus should be found in the heart of the minister. If Jesus is in the words and in the tones of the voice, if they are mellow with His tender love, it will prove a blessing of more value than all the riches, pleasures, and glories of the earth; for such blessings will not come and go without accomplishing a work.”—*Testimonies*, vol. 3, p. 32.

“By talking in a high key, the speaker detracts considerably from his usefulness. There are others who talk so low that their words can scarcely be heard. Another laborer will speak hurriedly, rushing his words one upon another. Half that he says is lost, for the hearer cannot take in the precious words coming from his lips. These are defects which should be overcome.

“The habit should be acquired of speaking slowly, yet earnestly and solemnly, with all the assurance which the Word of God can give. Then the hearer gets the benefit of every sentence.”—*The Voice in Speech and Song*, p. 259.

## 3. ORATORY, DEBATE, AND OUTWARD DISPLAY

- a. How does God view philosophical, argumentative, oratorical, and theatrical display in the pulpit? Colossians 2:8; 2 Timothy 2:24, 25; Titus 3:9.

---

“The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are.”—*Evangelism*, p. 249.

“He who presents eloquent words, simply causes the people to forget the truth that is mingled with his oratory. When the excitement passes away, it is found that the word of God has not been fastened upon the mind; nor have the simple gained in understanding. The people may go away from the church and may speak in admiration of the oratorical powers of the man who has preached to them, but they may not be convicted by the truth or brought any nearer to the point of decision.”—*The Voice in Speech and Song*, pp. 283, 284.

“Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God’s kindling.”—*Gospel Workers*, p. 383.

- b. Why are anecdotes inappropriate for our pulpits? 1 Timothy 6:20; 2 Timothy 2:16. What is the only safeguard against the faulty practices discussed in this section?

---

“Ministers should not make a practice of relating irrelevant anecdotes in connection with their sermons; for this detracts from the force of the truth presented. The relation of anecdotes or incidents that create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character.”—*Gospel Workers*, p. 166.

“It is living earnestness that God requires. Ministers may have little learning from books; but if they do the best they can with their talents, if they work as they have opportunity, if they clothe their utterances in the plainest and most simple language . . . they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.”—*Selected Messages*, bk. 2, p. 152.

## 4. SUCCESSFUL CAMP MEETINGS

- a. Describe Christ's manner of teaching. Mark 10:1. Why is this method especially important as we approach the end of time?

---

“As we approach nearer the end I have seen our camp meetings with less preaching and more Bible study; little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures.”—*The Voice in Speech and Song*, p. 235.

“In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.”—*Education*, p. 231.

- b. How can we use Christ's method of teaching to increase the success and interest of our camp meetings? John 13:15; 1 Corinthians 11:1.

---

“We have lost two-thirds of all that the camp meetings were designed to accomplish. The idea seems to be woven into the minds of some that all they have to do is to sermonize, sermonize. While sermons are good in their place, there is sermon after sermon given to the people that they cannot retain in their minds—it is an impossibility for them to do it—and they are just wearied out with sermons.”—*The Voice in Speech and Song*, p. 209.

“When the great throngs would gather about Christ, He gave His lessons of instruction. Then the disciples in different places and different positions after the discourse would repeat what Christ had said.”—*Ibid.*, p. 235.

## 5. TEACHING CHILDREN AND YOUTH

- a. How can teachers of children and youth reach their heart by the presentation of the truth? Isaiah 40:11.

---

“Those who instruct children should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have it all at once. Long speeches burden the small minds of children. Too much talk will lead them to loathe even spiritual instruction, just as overeating burdens the stomach and lessens the appetite, leading even to a loathing of food.”—*Testimonies*, vol. 2, p. 420.

- b. What is the most effective factor in guiding children and youth? Colossians 1:9–11.

- c. What will be the ripple effect of such teaching? Psalm 101:2; 1 Timothy 4:12.

---

“Every teacher should be under the full control of the Holy Spirit. Then Christ can speak to the heart, and His voice is the voice of love.”—*Counsels to Parents, Teachers, and Students*, p. 67.

## PERSONAL REVIEW QUESTIONS

1. What factors should we bear in mind when speaking in public?
2. In public speaking, how is energetic vibrance contrasted with theatrical display?
3. What do humor and theatrics do in the presentation of the truth?
4. How can Christ's methods be implemented at our camp meetings?
5. What qualities are needed to teach children and youth efficiently?

# Training the “Vocal Cords”

“I can do all things through Christ which strengtheneth me” (Philippians 4:13).

“The Lord calls upon all who are connected with His service to give attention to the cultivation of the voice, that they may utter in an acceptable manner the great and solemn truths He has entrusted to them.”—*Testimonies*, vol. 6, p. 382.

**Suggested Readings:** *The Voice in Speech and Song*, pp. 181–190; 294–297.  
*Testimonies*, vol. 6, pp. 380–383.

## Sunday

December 16

### 1. VOICE TRAINING FOR EVERYONE

- a. How does the example of Christ inspire us to master breathing, speaking, and reading skills? Luke 4:16, 22.

“The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity.”—*Christ’s Object Lessons*, p. 335.

“Let none mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister, for they have yet to obtain the power to communicate.”—*Testimonies*, vol. 6, pp. 382, 383.

- b. Why have some been unwilling to improve their faulty speaking and reading habits? 1 Timothy 6:3, 4 (first part).
- c. What character quality must we possess in order to learn? James 4:6 (last part).

“If those who have defects in their manner of utterance will submit to criticism and correction, they may overcome these defects.”—*Counsels to Parents, Teachers, and Students*, p. 239.

## Monday

December 17

### 2. VOICE CULTURE AND HEALTH

- a. How should we use even our vocal organs to the glory of God? James 3:9, 10.

“When a speaker talks in the proper way, taking deep, full inspirations, and throwing out the voice in clear, distinct tones, the whole being is benefited. The exercise of my lungs in deep breathing, as I have engaged in public speaking, has been a life-preserver to me.

“Care is always to be taken not to strain the vocal organs. They are to be kept as smooth as possible.”—*The Voice in Speech and Song*, p. 200.

“The human agent must take himself in hand. God has given him physical and spiritual powers, and these need to be constantly cultivated and improved. In a great measure, physical weariness may be avoided by speaking slowly, calmly, unexcitedly.”—*Ibid.*, p. 201.

“Many have died who might have lived had they been taught how to use the voice correctly. The right use of the abdominal muscles in reading and speaking will prove a remedy for many voice and chest difficulties, and the means of prolonging life.”—*Counsels to Parents, Teachers, and Students*, p. 297.

- b. In whose hands is the breath of every living being? Job 12:9, 10. Why is correct breathing so important?

“The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat. Great weariness and serious disease of the throat and lungs may thus be prevented. Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery. This will not only promote health, but will add greatly to the agreeableness and efficiency of the student’s work.”—*Education*, p. 199.

## 3. CORRECTING FAULTY VOCAL HABITS

- a. Why is reading called a science, and what can we do to master this rare but valuable skill? Nehemiah 8:8.

---

“Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood and often so that their force and impressiveness are destroyed.”—*Christ's Object Lessons*, p. 335.

“The science of reading correctly and with the proper emphasis is of highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech so that you can speak and read distinctly and intelligently, all your learning will be of but little profit; for without voice culture you cannot communicate readily and clearly that which you have learned.”—*Evangelism*, p. 666.

“The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers.”—*Testimonies*, vol. 6, p. 380.

“Those who consider it a little thing to speak with an imperfect utterance dishonor God.”—*Evangelism*, p. 665.

“It is Satan that would keep men in ignorance and inefficiency, that they may be developed in a one-sided way which they may never be able to correct.”—*Fundamentals of Christian Education*, p. 256.

- b. How careful should we be with our voice when presenting the truth? Galatians 4:20.

---

“[Ministers] should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch and hallooing and screaming out the truth. When presented in this manner, truth loses much of its sweetness, its force and solemnity. But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression. This was the tone in which Christ taught His disciples. He impressed them with solemnity.”—*Testimonies*, vol. 2, p. 615.

## 4. CORRECT SPEECH

- a. What importance does grammatically correct speech have in our teaching and preaching? How can poor pronunciation be corrected? Isaiah 32:4 (last part).

---

“It becomes every minister of Christ to use sound speech, which cannot be condemned.”—*Testimonies*, vol. 2, p. 709.

“We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous.”—*Christ's Object Lessons*, p. 336.

- b. Why is distinctness important in speech? 1 Corinthians 14:7–9.

---

“In reading or in recitation the pronunciation should be clear. A nasal tone or an ungainly attitude should be at once corrected. Any lack of distinctness should be marked as defective. Many have allowed themselves to form the habit of speaking in a thick, indistinct way, as if their tongue were too large for their mouth. This habit has greatly hindered their usefulness.”—*Counsels to Parents, Teachers, and Students*, p. 239.

“When you speak, let every word be full and well rounded, every sentence clear and distinct to the very last word. Many as they approach the end of a sentence lower the tone of the voice, speaking so indistinctly that the force of the thought is destroyed. Words that are worth speaking at all are worth speaking in a clear, distinct voice, with emphasis and expression.”—*Testimonies*, vol. 6, p. 383.

“Every minister and every teacher should bear in mind that he is giving to the people a message that involves eternal interests. The truth spoken will judge them in the great day of final reckoning. And with some souls the manner of the one delivering the message will determine its reception or rejection.”—*Christ's Object Lessons*, p. 336.

“Those who gain correct ideas on the subject of voice culture will see the necessity of educating and training themselves so that they may honor God and bless others. They will put themselves under patient, efficient teachers and learn to read in a way that will preserve the melody of the voice.”—*Counsels to Parents, Teachers, and Students*, p. 247.

## 5. MELODY AND CLARITY

- a. What key feature was evident in Christ's voice, and how can it be evident also in our voice? Psalm 45:2.

---

"Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken."—*Evangelism*, p. 670.

- b. What example, set by Timothy's mother and grandmother, should be imitated by Christian mothers today? 2 Timothy 1:5; 3:14. How can parents assist their children in the practical aspects of voice culture?

---

"Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. Even the busy mothers, if they will, can cultivate the talent of speech and can teach their children to read and speak correctly. They can do this while they go about their work. It is never too late for us to improve."—*Testimonies*, vol. 6, pp. 381, 382.

## PERSONAL REVIEW QUESTIONS

1. What may be causing us to cherish incorrect speech habits?
2. How can we improve our breathing techniques?
3. Is your voice too loud, too soft, too thick, too thin, too slow, too rapid, too low or too high-pitched?
4. How can we develop clear, correct pronunciation and speech?
5. How can we more closely imitate Christ's voice?

## Singing to the Glory of God

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

"Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy."—*Education*, p. 168.

**Suggested Reading:** *Testimonies*, vol. 1, pp. 506, 509, 510.

## 1. MUSIC IN BIBLE HISTORY

- a. What power is inherent in Christian song, and how was it used in Bible history to the believer's advantage? Exodus 15:1, 2, 11; 2 Chronicles 20:21, 22.

---

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life."—*Education*, p. 167.

- b. Why were important Bible passages arranged to music and sung by the Israelites? Deuteronomy 31:19.

- c. What effect did this type of music have on their characters? Proverbs 22:6.

---

"Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood."—*Evangelism*, pp. 499, 500.

## 2. MUSIC IN REPENTANCE AND WHEN TEMPTED

- a. How did “Israel’s sweet singer” express genuine repentance for his sin? Psalm 51:1–8. What effect did this song have on his people?

---

“The fifty-first psalm is an expression of David’s repentance, when the message of reproof came to him from God: ‘Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. . .’ .

“Thus in a sacred song to be sung in the public assemblies of his people, in the presence of the court—priests and judges, princes and men of war—and which would preserve to the latest generation the knowledge of his fall, the king of Israel recounted his sin, his repentance, and his hope of pardon through the mercy of God.”—*Patriarchs and Prophets*, pp. 724, 725.

- b. How effective was song in softening the heart of king Saul? 1 Samuel 16:15, 16, 23.

- c. How did Christ use song as a source of strength in an hour of temptation? Mark 14:26.

---

“With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer.”—*Education*, p. 166.

“[Jesus] held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance.”—*The Desire of Ages*, p. 73.

“I saw we must be daily rising, and keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove [off] the enemy, and praising God would beat him back and give us the victory.”—*The Voice in Speech and Song*, pp. 409, 410.

## 3. ELEMENTS OF GOOD MUSIC

- a. What elements are needed to make our singing a blessing to human and heavenly ears? Ephesians 5:19. Why? 2 Corinthians 4:15.

---

“It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God’s praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.”—*Testimonies*, vol. 9, p. 144.

“There are few means more effective for fixing [God’s] words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

“It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God’s—the long-forgotten burden of a childhood song—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!”—*Education*, pp. 167, 168.

- b. Why should not musical items and other aesthetics take pre-eminence in our worship service? Ezekiel 33:32. How are golden moments sometimes wasted during camp meetings?

---

“In some instances much time was devoted to singing [at camp meetings]. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed.”—*Evangelism*, p. 511.

4. MUSIC AS A CURSE

- a. What type of music was used by the Israelites when they decided to go back to Egypt? Exodus 32:17–19. What music will be performed in many churches just before the close of probation, and what type of adverse effect will it have upon the people?

“The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.”—*Selected Messages*, bk. 2, p. 36.

“The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.”—*Ibid.*, p. 37.

- b. How does God warn us all, and the youth especially, against endangering our Christian experience by listening to and/or singing songs which heaven does not approve? Ezekiel 26:13; Amos 8:10–13.

“I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer.”—*Testimonies*, vol. 1, p. 497.

5. MUSIC IN HEAVEN

- a. How is the angelic choir intimately connected with us on earth? Hebrews 1:14; 12:22.

- b. Describe the music and the musicians in heaven, and the way they can inspire our anthems of praise. Luke 2:13, 14; 1 Corinthians 14:40; Revelation 5:11–13.

“I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, everyone having a harp of gold. . . . It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.”—*Testimonies*, vol. 1, p. 146.

- c. Describe the experience of the redeemed who will be singing the song of Moses and the Lamb. Revelation 7:14, 15; 15:2, 3. How can we daily prepare to sing that song that has never been sung in heaven before?

“Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving.”—*Testimonies*, vol. 7, p. 244.

PERSONAL REVIEW QUESTIONS

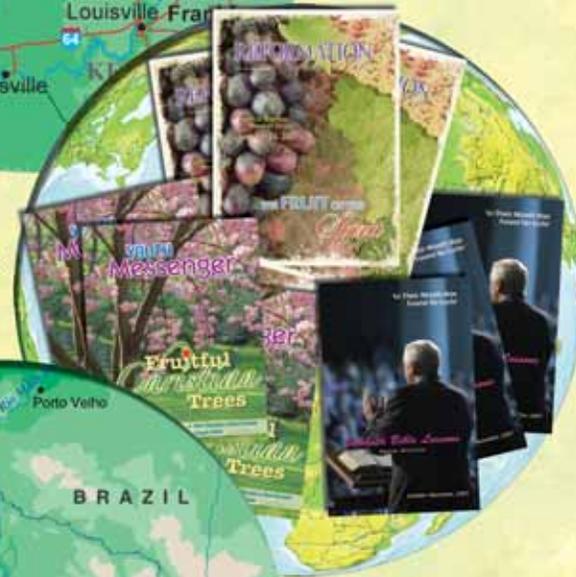
1. What are the potent benefits of Christian song?
2. When is it especially helpful for us to sing praises to God?
3. What factors are important in planning music for worship services?
4. How can we keep prayer and the study of God’s Word above music?
5. How does our daily speech affect our preparation to sing the song of Moses and the Lamb?

# FIRST SABBATH OFFERINGS



**October 6**  
**for Indianapolis,**  
**USA**  
(See p. 4.)

**November 3**  
**Literature for**  
**needy countries**  
(See p. 25.)



**December 1**  
**for Bolivia**  
(See p. 46.)