

HISTORIC  
**LANDMARKS**

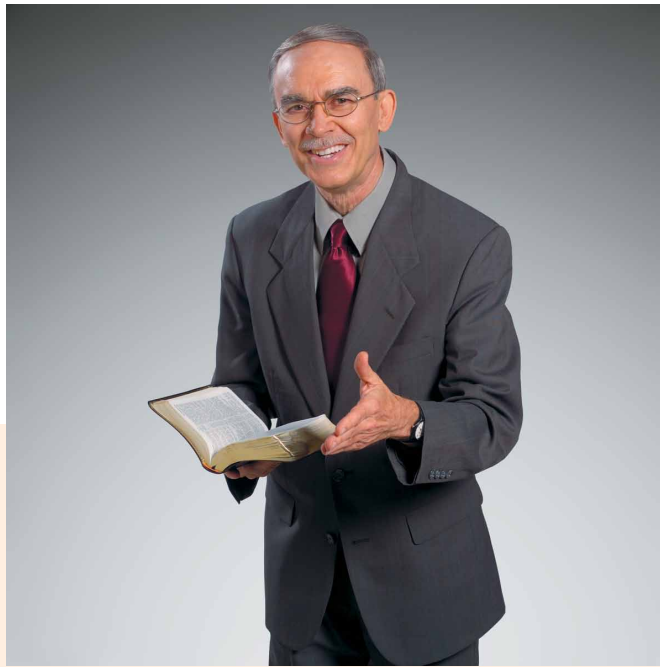
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OF ADVENTISM

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## Editor's Letter

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John J. Grosboll

### The Supreme Object of Life

In Proverbs 11:4, the wise man wrote that righteousness delivers from death. In Proverbs 12:28, he wrote that the way of righteousness is life and in its pathway there is no death. In Proverbs 21:21, he wrote that he who follows righteousness and mercy finds life. Isaiah wrote that the work of righteousness will be peace and the effect of righteousness quietness and assurance forever (Isaiah 32:17).

But righteousness is something that we cannot generate. Righteousness is something that He [the Lord] gives to us. "My soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isaiah 61:10 NKJV).

There is no human being of the descendants of Adam and Eve who is righteous (Romans 3:10). If we become righteous, we must receive it from somebody else and that somebody else must not only be a righteous

person but he must be able to do two things: He must first of all be able to take away our unrighteousness through forgiveness of confessed sin and then, having done that, He must be able to give righteousness to that forgiven person.

The bondage of sin involves being compelled to sin, even against a person's will, because of three things: 1) the power of inherited and acquired evil propensities and habits (called the flesh in Scripture); 2) because of the compelling power and influence of the world around us; and 3) because of the direct influence and power of evil spirits on the human mind.

Jesus came to proclaim liberty to the captives and the opening of the prison to them that are bound (Isaiah 61:1). In Jesus you can find relief from your restlessness. He is the strong tower into whom you can run and be safe (Psalm 18:10). He is that true city of refuge into which a sinner can run

and find relief and healing.

In 1888 E. J. Waggoner summarized this righteousness which every person must have who is saved, teaching that only a transcendent Christ who is completely and intrinsically One of the constituent Persons of the eternal Godhead in the highest and fullest sense could be our all-sufficient Creator, Lawgiver, Atoning Sacrifice, Redeemer, Judge, Advocate, Justifier, Sanctifier, Glorifier, and Coming King. He believed that only such a One could constitute the sole and completely adequate Source of the Righteousness imperative for sinful man to stand fully transformed and panoplied in the presence of God's immaculate holiness. This is all because it is Christ's own Divine Righteousness—the Righteousness He wrought out while in the flesh on earth—the Righteousness of God Himself and that He provides for us. It is found and received only in Him. And it becomes ours by faith.

# LANDMARKS

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**LandMarks** is a magazine of Steps to Life, a ministry established in 1988 by Seventh-day Adventists. It is dedicated to the publication of the historic doctrines held by God's true people in all ages. Its special emphasis is to present truth (II Peter 1:12)—those historic doctrines espoused by Seventh-day Adventist pioneers in the nineteenth century. Its purpose is to help all of God's remnant people to press together in unity, holding high the banner on which is inscribed the commandments of God and the faith of Jesus. Because the powers of darkness have attempted to take control of God's last-day people through infiltration and false signs and teaching which if possible would deceive the very elect, this magazine is intended to help those believers who are contending with professed brethren over the faith once delivered to the saints. Many historic believers have established home churches where they can bring new interests and converts to hear the Three Angels' Messages instead of the New Theology. This magazine is designed to help them to defend the faith and to expose the flood of false doctrine by which the truth is being assailed in these last days.

It is the goal of *LandMarks'* editors to present articles based on truth from the Bible and the Spirit of Prophecy. Viewpoints of writers and/or contributors expressed outside of articles printed in this publication are not necessarily the views of this magazine's editors and are not endorsed by Steps to Life Ministries.

# Features

June 2017

## 4 Government in the Church

The apostolic church, under the guidance of the Holy Spirit over a relatively short period of time, became highly organized. As we near the final crisis, instead of feeling there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans.

By John J. Grosboll

## 11 Sealed By Grace Through Faith

The greatest victories for the church and for the individual Christian are not gained by talent, education, wealth or the favor of man, but in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

By Roy Davies

## 15 Unity Through Faith in Christ

There is no greater peace, in the fullest meaning of the word, that one can have than that which is obtained in recognizing that Christ's victory over the enemy of souls is our victory as well. All who understand fully what "belief" in Christ entails will indeed be unified in the bonds of Christian brotherhood.

By John Pearson

## More in this Issue

20 **Children's Story**  
Saved from a Panther

22 **Current Events**  
Body Arts—Beauty or  
Mutilation?

23 **Keys to the Storehouse**  
Examine Yourself

24 **Pen of Inspiration**  
To the "Little Flock"

26 **Your Letters**  
Letters to the Editor

27 **Question and Answer**  
Was King Herod a Jew?

28 **Health**  
The Back Closet

30 **Life Sketches Series**  
By What Power is This  
Miracle?

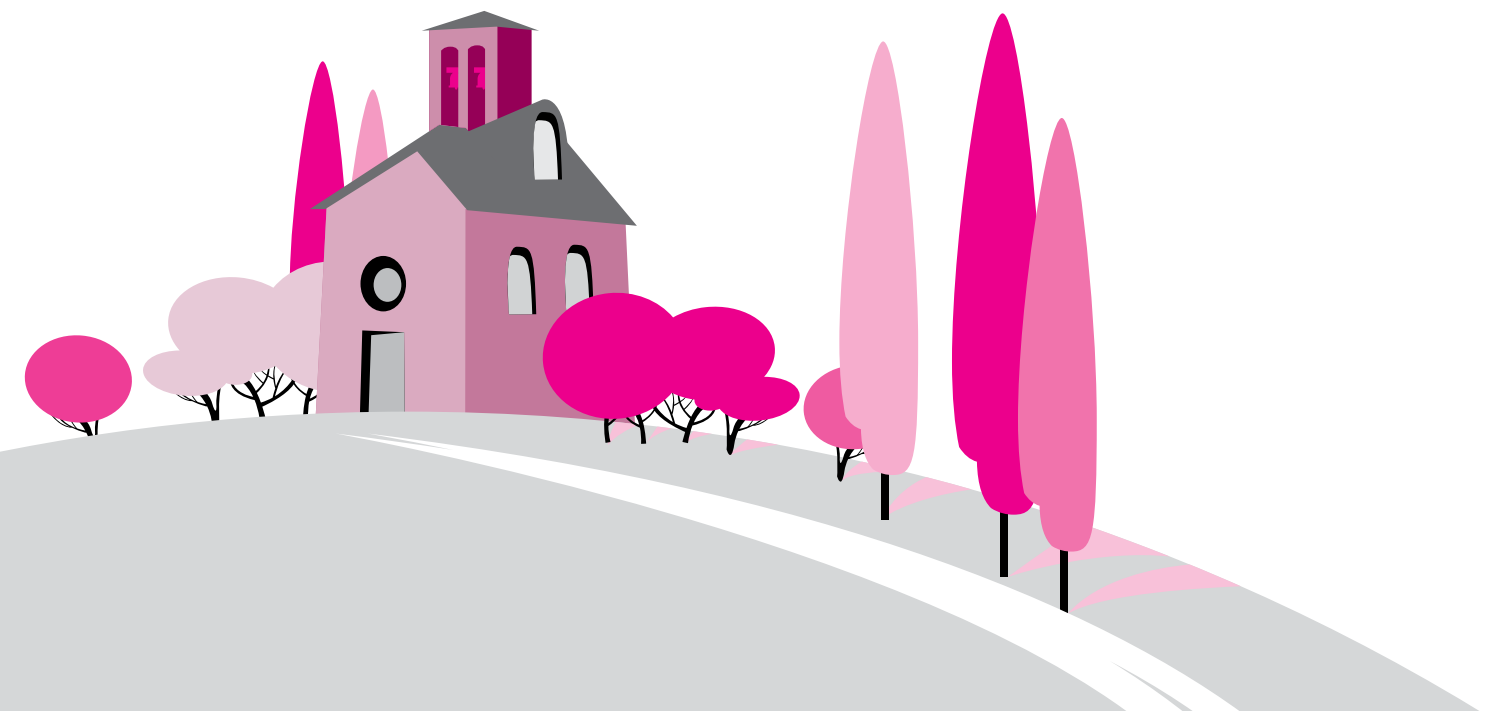
35 **Bible Study Guide**  
The Gospel According to  
John (2)

50 **Food**  
Wheat Germ

## Government in the Church

By John J. Grosboll

**A**mong God's people in the Christian church there must not only be love, but also order. Peter instructed the elders of the early church telling them: "Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock" (1 Peter 5:2, 3).





The apostolic church over a relatively short period became highly organized. This was not possible without the blessing of the Holy Spirit which works through organized means. Within 25 or 30 years after the crucifixion of Christ, the apostle Paul wrote to the church at Colossae that the gospel had gone to every creature under heaven.

When God raised up the second advent movement, He taught them that His work today was also to be organized.

In the book, *Life Sketches of Ellen G. White*, 106, she wrote, "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Many historic Seventh-day Adventists today seem to have forgotten what God has taught us in the past.

We are told: "Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last message of warning to the world." Ibid., 246. God does not change. His ways and principles do not change.

The apostle Paul told Timothy to train faithful men who can teach others. Years after Ellen White's son William was born, she was shown in vision that God had raised up her son, on whom He would put the spirit of wisdom, to help her in her work when her husband could no longer help. William White lived until 1937. During the 1930s, he wrote articles that appeared in *The Review and Herald*, the official organ of the Seventh-day

Adventist church, describing how the Adventist church had become organized as it is today.

If we forget how the Lord led us in the past, we will make the same mistakes that they made almost 150 years ago. In this article, we will review the principal points that William White enumerated as happening during the second advent movement.

After the great disappointment in 1844 when Jesus did not return, the great mass of the people (between 50 to 100 thousand in the United States alone), fell away. During Jesus' ministry on earth He

own expenses and start preaching. Maybe somebody would give him some money to help him with his expenses as he went from place to place to proclaim the fact that Jesus was coming soon, and to be ready for His coming, and that we needed to keep His commandments.

There was no conception of a world-wide, organized effort. However, within a few years, people from different parts of the country were expressing an interest to learn about the Advent truth. There was a lack of preachers or ministers that could be sent to them, for most who preached

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cleansed the temple twice, once at the beginning of His ministry and again at the end.

Ellen White is very clear that just as Jesus purified the temple twice, in the closing work, He will purify His people twice. At the beginning, when He purified the advent movement, the great mass of believers fell away. There was only a handful of people left that held on to their faith, and to them was revealed the Sabbath truth. The two great doctrines that were then preached were the Sabbath and the second coming of Christ.

However, there was no organized way to proclaim these things to the world, and there were very few Sabbath-keepers. If a person was convicted that he should preach, he would just go out at his

present truth had to have a part-time job of some kind to support themselves while they were preaching. Hence there was a dearth of laborers.

In 1858 James White described it this way: "Repeated disappointments are saddening and discouraging our preachers. They have generally moved out expecting to be sustained by their brethren in their arduous work, but their brethren often failed to do their duty. They have looked on apparently unmoved and they have seen one after another of our preachers break down in health through over labor and deprivation for want of means while they have continued to hug their earthly treasures to their hearts. Disappointment has been the sad lot of our preachers and now several of them are sunken down under

poverty, broken-down in health and discouragement.” *The Review and Herald*, April 8, 1858.

In January 1859, a church-meeting was held in Battle Creek. Those present were much burdened because of the lack of preachers. Among those present were J. N. Andrews from Iowa, James White, and J. B. Frisby. The three of them were asked at this meeting to prepare an address for the Adventist people about systematic benevolence, which they did.

In the paper that was subsequently published, they discussed the Scriptural basis of giving for the cause of the gospel and showed that such

3. “Let each brother and sister lay by him or her in store on the first day of each week, from 1 to 5 cents on each and every one hundred dollars of property that they possess.”

It is estimated at that time that the total property owned by the Seventh-day Adventists was between nine and ten thousand dollars. This was mostly in small houses and lots and with this small systematic giving the funds began to come in and ministers could be hired to preach.

Elder Loughborough reported: “It seems to me as far as means are concerned, this plan has been the salva-

their work for the Lord. This proposal was accepted and yearly camp meetings began.

James White wrote, “We lack system. Many of our brethren are in a scattered state. They observe the Sabbath, read with some interest *The Review*, but obviously, they are doing little or nothing for want of some method of united action among them.” *Ibid.*, July 21, 1859.

A push for local church organization began. Many problems needed to be solved because of the different local churches with no unified policy and no unified system of beliefs. W. C. White reported that conduct that might be permitted in some churches, would, in other places, furnish occasion for disfellowship.

He further reported, “We are aware that these suggestions will not meet the minds of all. Brother Overcautious will be frightened and will be ready to warn his brethren to be careful and not venture out too far; while Brother Confusion will cry out, ‘O, this looks just like Babylon, following the fallen church.’ Brother Dolittle will say, ‘the cause is the Lord’s, and we had better leave it in His hands. He will take care of it.’ ‘Amen,’ say Love of this World, Slothful, and Stingy, ‘If God calls men to preach, let them go out and preach. He will take care of them. And those who believe their message, while Korah, Dathan, and Abiram are ready to rebel against those who feel the weight of the cause, and who watch for souls as those that must give an account, and they raise the cry, You take too much upon you.’ ” *Ibid.*

This discussion on becoming organized was approaching a debate. Some Adventists believed that if you become organized you will become just like Babylon. We still have that same problem today.

*There are two extremes to be shunned. One is for human wisdom alone to combine its feeble strength to carry on the work of God. The other is to leave with God what He has left for us.*

gifts should be bestowed willingly, equitably, liberally, regularly, and systematically. They wrote that God wants us to give as He has prospered us. The following proposals were published in *The Review and Herald*, February 3, 1859.

1. “Let each brother from 18 to 60 years of age lay by him in store on the first day of the week from 5 to 25 cents.” (See 1 Corinthians 16:2.)
2. “Each sister from 18 to 60 years of age, lay by her in store the first day of the week 2 to 10 cents.” On the average, a woman, even today, with the identical, same education as a man will make approximately 70 to 75% of what a man will make.

tion of the cause of present truth from bankruptcy. In places where before the adoption of this plan the brethren thought they could scarcely take care of themselves, and do comparatively nothing for the support of the cause, we see them now stating that their systematic benevolence amounts to over \$100 a year.” *The Review and Herald* on June 18, 1861.

During this same time, James White began to propose to the brethren assembling in different areas that in each state where there are sufficient Seventh-day Adventists it would be a good thing to hold an annual meeting to come together to study and to pray for God’s work; where they might be more united in

James White later wrote, "It was too late to be afraid of gospel order merely because others have gone into the creed business, too late to run off the bridge on one side simply because the water roars on the other. There are two extremes to be shunned. One is for human wisdom alone to combine its feeble strength to carry on the work of God. The other is to leave with God what He has left for us, and sit down and wait for special providences before moving. If such move at all, it is independent of the views and feelings of others, each individual constituting an independent church." Ibid.

James White was editor of *The Review and Herald*, which was located at Battle Creek, and they needed money. Sometimes they borrowed to carry on their work. One lady offered to loan \$100 which would be like \$5,000 today. Because it was a loan she wanted James White to personally sign a promissory note that they would pay it back. Being unable to be responsible for the debts that would be incurred by *The Review and Herald* office he refused and the loan was not accepted. The Review office buildings were not insured and if they burned down with fire they would be lost.

He wrote, "We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured. I think it's soon that we are going to be able to get our church property insured. ... hold the meeting houses in a proper manner, that those persons making their wills and wishing to do so, can appropriate a portion to the publishing department. Till this can be brought around, we must do the best we can, but we wish it distinctly understood that we bear no individual responsibility in the matter." Ibid., February 23, 1860.



*James White believed that if it is acceptable for an individual to hold their own home property or other real estate legally, it is also acceptable for a church to legally hold property.*

James White proposed that the church come to a place where it could do certain things that they were not able to do then. He said that they needed to be in a position to get church property insured and that they needed to hold the meeting houses in proper manner. If a church building is owned by an individual and that individual becomes fanatical, he or she could control anything that happens in that building because that building is privately owned.

Some of the leading brethren were not prepared to accept such radical change of policy that would be involved in organizing according to the law as James White had promoted. He believed that matters must be arranged that the responsibility of debt not rest upon one individual. There was a lot of opposition.

James White believed that if it is acceptable for an individual to hold

their own home property or other real estate legally, it is also acceptable for a church to legally hold property. Year after year he pressed the issue of the need to be a legal entity, able to hold property and insure its buildings. Then a person who wants to can leave a bequest to a church that is a legal entity.

In another letter, James White wrote to those who were opposed to becoming incorporated, saying, "There is danger of being so overzealous to keep out of Babylon, that we shall commit her most noted blunder, that of sticking a stake and refusing to pull it up and advance. When we cease to unlearn errors, we shall fall like those who have gone before us. We have learned much and no doubt there is much more for us to learn. It is the follow-on and the go-through that will finally land the remnant without fault on the heavenly Mount Zion.

My conclusion is that we should give up no Scripture truth, but that our false applications and interpretations of Scripture and consequent false ideas of order and propriety should be given up as fast as possible." Ibid., May 29, 1860.

As these ideas began to be promoted and affect the minds of the people, a church in Parkville, Michigan, apparently the first Seventh-day Adventist church, was finally legally organized. In a meeting in May 1860, J. N. Loughborough was present when they took legal steps toward organizing as a religious society, that they might hold property in a lawful manner. Trustees were elected and a certificate was made out and filed

standingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state." *Testimonies*, vol. 1, 210, 211.

Around that time in a vision, Ellen White was shown an advance move that many of the Adventists had not yet understood. God already

cut, Ohio, Indiana, Illinois, Minnesota, the Canadas, and the Western Territories are almost destitute. All reflecting persons can conclude that there is a wrong in this somewhere." *The Review and Herald*, April 28, 1863.

"Shall the General Conference correct the wrong by making a judicious distribution of preachers? We plead for system, and while ministers call for systematic benevolence, the people loudly call for systematic labor." Ibid.

The need to look at the whole world field and help achieve a proper distribution of workers in different places was one of the main reasons a general conference was formed.

On April 7, 1863, *The Review and Herald* announced that there would be a general conference of the Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock p.m. All delegates and letters must be sanctioned by some state conference or conference committee, or where there are no state conferences, some church or meeting of scattered brethren.

Twenty-one delegates from all the different state conferences assembled in Battle Creek. J. M. Aldrich was chosen chairman. Uriah Smith was chosen as secretary, and the first evening they had presentation of credentials and reports from delegates. The next morning, May 21, they adopted a constitution having nine articles, which established and defined the authority of Seventh-day Adventists. They also proposed general conference meetings once a year with the various state conferences being represented by delegates.

Officers were selected, a president, a secretary, a treasurer, and an executive committee of three. For several reasons, James White refused the offer to be the president. He had been one who had been most

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*When we cease to unlearn errors, we shall fall like those who have gone before us.*

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preparatory to recording in the county clerk's office. No name had yet been decided for the Adventists and they had to choose a name for their church to legally own property. Tentatively, they called themselves, Parkville Church of Christ's Second Advent.

The leaders then decided to group the churches together and organize. Eventually, the name Seventh-day Adventist was chosen. By May 3, 1861, the Review and Herald Association was incorporated by law.

Three months later after the church had become legally organized, Ellen White said, "I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move under-

had a plan in place thousands of years ago to solve the problem they were working on to have finances for their ministers – God's people should follow the tithing and offering system. Ministers began to talk, not just about systematic benevolence, but about the Bible principle of supporting God's cause with the tithes and offerings of believers.

James White was concerned that there was not a proper distribution of ministers, and wrote, "In our unorganized condition our preachers have not been properly distributed. Vermont and Michigan have more than their proportion, and five still have their headquarters at Battle Creek, while Maine, New Hampshire, Massachusetts, Rhode Island, Connecti-





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vocal in encouraging and promoting church organization and he did not want it to be thought that he was trying to get a position for himself. However, in addition to that, he was working as the editor of *The Review and Herald* as well as doing a lot of preaching at camp meetings and revival meetings. Though he was pressed, he still refused and John Byington was elected to be the first General Conference president.

Ellen White reflected upon what had happened, approximately 40 years later. Looking back at the events from 1858 to 1863, she said, “I was one of the number who had an experience in establishing it from the first . . . . As our members increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and

for many other objects, organization was indispensable.

“Yet, there was strong feeling against it among our people. The First-day Adventists were opposed to organization and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God’s people on earth.

“We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attending this advance movement.” *General Conference Daily Bulletin*, January 29, 1893.

Today, some may say that we had to have it then, but now that we are more organized and have become world-wide, it is not as necessary. However, she said, “Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of.” Ibid.

“... let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause.” Ibid.

A few years after that, she wrote again how the devil was going to try to deceive our people on this subject. In 1907, she said, “O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

“Some have advanced the thought that as we near the close of time, every child of God will act independently of any religions organization. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent. The stars of heaven are all under law, each influencing the other to do the will of

*I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, His people must draw together.*

**Ellen G. White**

*Gospel Workers, 487*

God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, His people must draw together." *Gospel Workers, 487.*

Here we see that as we approach the end of time, proper church organization is more important. And yet, as we near the close of time, the devil has fought more fiercely and bitterly than ever before, so that God's people will not understand the importance of being organized. Many people are operating under their own impulses and their own feelings.

Ellen White wrote in a letter in 1892, "As we near the final crisis, instead of feeling there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans." *Manuscript Releases*, vol. 5, 107. That council was given by the Holy Spirit to the people in God's remnant church.

In light of this history there are several questions that can be answered. For example, Should self-supporting work also be organized? Can God's people become ready for the second coming of Christ without being organized?

Opposition to organization among the historic Adventists is as strong or stronger today than it was in the 1850s.

1 Peter 5 says that the church in the days of the apostles became highly organized. And it was through the blessing of the Holy Spirit and through church organization that they were able to take the gospel to the whole world in 25 to 30 years. There were no airplanes, trains, cars, radios, telephones, or televisions. Without the media available today, they were able to accomplish their task of evangelism to the then known world in a short time.

If God's people, in any part of the world, could become properly organized in New Testament order and come into the spiritual condition necessary to receive the Holy Spirit, it would not

take many years to finish God's work in the world. We must be in a spiritual condition so that we can receive the Holy Spirit. Unless we are organized, the angels of heaven cannot work for us so that the gospel can be taken to all the world. Remember, order is the law of heaven, and we must be in harmony with the law of heaven for God's work to be finished in this world.

God has led us in the past. We are to be organized in our families, in our local churches, and we are to be organized all over the world, wherever we work. We are to be working in an organized way so that God can continue to lead us.

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) **LM**

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## SEALED BY GRACE THROUGH FAITH

BY ROY DAVIES

**B**efore Jesus can come the second time He must have a people on whose foreheads He can place the seal of the living God. What is this seal and how do we receive it? The scriptures teach us that God wants to write His law on our hearts. “I will put My law into their minds and write them in their hearts: and I will be to them a God, and they shall be to Me a people” (Hebrews 8:10).

The prophet Isaiah tells us, “Bind up the testimony, seal the law among My disciples” (Isaiah 8:16). The law Isaiah is referring to is God’s ten commandments, the keeping of which Solomon taught was the whole duty of man (Ecclesiastes 12:13). What we see in Christianity today is a power that changed God’s moral law that was written by the finger of God on tables of stone. This anti-Christ power has boasted for hundreds of years that it had the authority and power to change this moral law. If you compare the teachings of the Catholic catechism with the ten commandments of the Bible you will find a world of difference. The order as well as the wording has been changed. The

is, the extent of His dominion, and His right to rule; for every created intelligent being must at once assent that He is the creator of all and has a right to demand obedience from all His creatures. Thus, with the fourth commandment in its place, this wonderful document among men that God only wrote with His own finger, has a signature, it has that which renders it intelligible and authentic, and it has a seal. But without the fourth commandment, the law is incomplete and unauthoritative.” *Daniel and Revelation*, 457.

This law of man’s devising in the Catholic catechism is not the law that God will write upon the hearts of His obedient children. His command-

defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Ibid., vol. 5, 214. We are warned that “not all who profess to keep the Sabbath will be sealed.” Ibid., 213. Our profession will be tested in the future if we do not have sufficient oil in our lamps (Matthew 25). The following statement gives one of the clearest definitions of the seal of God: “Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so that they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come.” “Ellen G. White comments,” *The Seventh-day Adventist Bible Commentary*, vol. 4, 1161.

It appears from this statement that the shaking and the sealing are events that happen together. The fiery trial of our faith will only purify our characters. The straight testimony must be given in the spirit and power of the Holy Spirit to reveal who is really on the Lord’s side (see *Early Writings*, 270). This will be a terrible ordeal for the church to face, but the Lord will see us through it all (Isaiah 40; Zachariah 10:1). There is only one way of salvation found in Scripture, “The just shall live by faith” (Romans 1:17). “For by grace ye are saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8).

Likewise, we are sealed by faith in the great and precious promise of God’s word (2 Peter 1:4). His word to us today is: “Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds (thunder clouds), and give them showers of rain, to every one grass in the field” (Zechariah 10:1). We will have to enter into this experience of receiving the latter rain alone.

## *If you compare the teachings of the Catholic catechism with the ten commandments of the Bible you will find a world of difference.*

second commandment dealing with idolatry is conveniently missing and the fourth commandment became the third. To make up the ten laws, the tenth commandment has been divided into two.

Daniel prophesied that a power would arise after the apostolic church leaders died that would think to change times and laws (Daniel 7:25). The Protestant world has fallen into this delusion of Sunday worship that the Papal church has boastfully taught for centuries.

Uriah Smith wrote these words about the importance of the Sabbath commandment: “The author of this Sabbath law has declared who He

ment-keeping people will offer the prayer of David: “Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:10).

The agency that writes the seal of God upon the heart is the Holy Spirit. “And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption” (Ephesians 4:30). Ellen White calls it “the pure mark of truth.” *Testimonies*, vol. 3, 267.

On another occasion, she wrote these solemn words: “Not one of us will ever receive the seal of God while our characters have one spot of stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of all



Compare Isaiah 40:8, 1 Peter 1:23–25. The prophet Zechariah also describes how this will be accomplished. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there shall be a great mourning in Jerusalem . . . . And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land . . . and the unclean spirit out of the land” (Zechariah 12:10–14, 13:1, 2).

The greatest victories for the church and for the individual Christian are not those victories gained by talent, education, wealth or the favor of man but those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power (see *Patriarchs and Prophets*, 203).

The destiny of the church is dependent upon heeding the counsel of the True Witness. Those within our church who are not willing to heed the counsel will rise up against it and this is what will cause a shaking among God’s people (see *Early Writings*, 270).

What I understand from these statements as to the cause of the



*The greatest victories to the church of Christ or to the individual Christian are not those that are gained by talent or education, by wealth or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.*

shaking is that the very positive message, calling for a revival, will cause a negative response by those who do not recognize their need of the Holy Spirit.

Ellen White describes the results of the shaking: “I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory and it called forth from them the deepest gratitude and holy, sacred joy.” *Early Writings*, 271.

She concludes this page with these words: “I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’” Ibid.

It is the power of the Holy Spirit that seals and prepares us for translation as we cooperate by putting away our besetting sins of pride, selfishness, love of the world and every wrong word and action. We are sealing our destiny for translation. All glory belongs to the Lamb of God that takes away the sins of the world (John 1:29).

Enoch, the seventh generation from Adam, lived in such communion with God that God took him to Himself, denying Satan’s power over the human family that had been created in God’s image.

The apostle Paul commenting on the heroes of faith in the Old Testament briefly describes how Enoch was prepared for heaven in these words: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Hebrews 11:5). How he pleased God we are told in the next verse. He pleased God because he exercised faith in the great and precious promises in God’s word (2 Peter 1:4). He also believed that “God was a rewarder of



### *Come, Thou Fount of Every Blessing*

Come, Thou fount of every blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
Teach me ever to adore Thee,  
May I still Thy goodness prove,  
While the hope of endless glory  
Fills my heart with joy and love.

O, to grace how great a debtor,  
Daily I'm constrained to be!  
Let Thy goodness like a fetter,  
Bind me closer still to Thee.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart – O, take and seal it;  
Seal it for Thy courts above.

*Robert Robinson, 1758 (1725–1790)*

those that diligently seek Him” (Hebrews 11:6) by prayer and Bible study.

Another powerful type of the last generation who will be sealed is demonstrated by Jacob’s experience in wrestling with the angel at the brook Jabbok. Separated and alone at the brook, he saw this person approach him and thinking he was the enemy caused him to wrestle all night for victory.

When the Angel of the Lord touched Jacob’s thigh and crippled him he recognized his assailant was Christ. Then Jacob would not release his hold on his Savior until he received the blessing of the forgiveness of sin, especially his sin against his brother Esau.

Commenting on this experience of Jacob, Ellen White writes: “Jacob prevailed because he was persevering and

determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian are not those that are gained by talent or education, by wealth or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.” *Patriarchs and Prophets*, 203.

We, like Jacob, must wrestle alone with God until we receive the power of the Holy Spirit in the latter rain. As Jacob received a name change because of his persistent faith so also the faith of the 144,000 will be rewarded as the Israel of God, the saints of the Most High God. They have followed the

Lamb of God on earth and will have special privileges in the kingdom of God in heaven (see *Early Writings*, 19).

Isaiah’s prophecy will then be fulfilled by the 144,000. “He shall see of the travail of His soul and shall be satisfied” (Isaiah 53:11).

We must plead and agonize for His wonderful blessing in proportion to the value of this wonderful gift that God has promised His church (see *The Desire of Ages*, 668). Also, we must learn to walk and wrestle with God today as did Enoch and Jacob and cling to our Saviour and never let go until the morning breaks into eternal day.

We serve a God who loves us individually (John 3:16). May we each individually receive a goodly seal on this anti-typical day of atonement is my prayer for all Israel. **LM**

## UNITY THROUGH FAITH IN CHRIST

BY JOHN PEARSON

**O**n the night of His betrayal, Christ made a very interesting statement, recorded in Luke 22:37: “For I say to you that this which is written must still be accomplished in Me: ‘AND HE WAS NUMBERED WITH THE TRANSGRESSORS.’ For the things concerning Me have an end.” [Emphasis supplied.]





*The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, with demonstrations of great rejoicing. In the time of Christ this celebration had become a most impressive ceremony.*

Christ was quoting from Isaiah 53, a chapter that so faithfully and clearly describes Himself as the Messiah that Jewish parents refuse to discuss the chapter with their children. Thankfully, we are not so blind to the mercies of God that we refuse to recognize His prophetic voice speaking in the message He gave Isaiah centuries ago.

What are the things concerning Christ that “have an end” that He was referring to in Luke 22:37? A careful reading of Isaiah 53 will answer that question. Much of what Isaiah described about Christ ended at the cross—being “numbered with the transgressors”—but the entirety of the assertion He made in Luke has yet to come fully to pass. Christ continues to experience the sinfulness of sin as He pleads His blood before the mercy seat in the Most Holy Place in the heavenly sanctuary. And that ordeal will

not end until the sanctuary is cleansed and He returns to this earth with the host of heaven to gather His saints.

Thus, we ponder if Christ’s statement that “the things concerning Me have an end” has a broader application. Indeed, many things concerning Him did have an end when He was crucified. But there is, in my opinion, another end yet to come, and that will occur when Christ returns to gather His saints and ends the misery that sin has brought upon this earth.

What must we do to cope with the trials of life until that glorious event occurs? Remember that Paul wrote in 1 Corinthians 15:19 KJV, “If in this life only we have hope in Christ, we are of all men most miserable.”

Our hope lies not in this life, but in the life to come. Christ referred to that eternal life time and time again when He was on earth, though at

the time few comprehended what He meant. The most famous reference, perhaps, is in John 3:16, a text that most professors of Christ learned at their parent’s knee.

The promise of eternal life, though, occurs over and over again in the record of Christ’s life as recorded in the gospels, and that promise is always based on the same condition—obedience—sometimes clearly stated and sometimes implied by the context of the statement.

In Matthew 19, we have this record: “Now behold, one came and said to Him, ‘Good Teacher, what good thing shall I do that I may have eternal life?’ So He said to him, ‘Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments’ ” (Matthew 19:16, 17).

This is a rather amazing statement for a reason that might be easily overlooked. Clearly Christ is mindful here of His *human* nature and recognizes the inherent capacity for sin in the *natural* heart, which He assumed when He came to this earth to rescue man from the wages of sin. Mindful of this, of the potential sinfulness of humanity, He refused to accept the accolade offered by this rich young ruler: “Why do you call Me good? No one is good but One, that is, God.” After that assertion, Christ clearly states the one and only condition for eternal life: “keep the commandments.”

The gospel writer who wrote most frequently of the reward of eternal life was the apostle John, usually in his record of Christ’s interactions with non-believers or in response to questions from His erstwhile followers.

John records an interesting exchange in the sixth chapter of his gospel narrative, where there is a comprehensive record of the feeding





*The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, is an emblem of the divine grace which Christ alone can bestow, and which is as the living water, purifying, refreshing, and invigorating the soul.*

of the five thousand and the events that followed.

Perceiving the intent of the masses to “take Him by force to make Him king” (John 6:15), Jesus absented Himself from the scene and sought solitude. After reuniting with His disciples in a rather startling manner (verses 19, 20), He engaged in an extended conversation with the people about Himself as the bread of life.

“And Jesus said to them, ‘I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst’ ” (verse 35). A bit later, Christ made a less symbolic, more direct statement regarding eternal realities: “Most assuredly, I say to you, he who believes in Me has everlasting life” (verse 47). Unfortunately, there were not many who were willing to carry their belief in Him to complete fulfillment, as we see as this crisis in Galilee was building.

Christ’s statements that followed were unacceptable to the masses, for they failed to understand the symbolism in his assertion that “... unless you eat the flesh of the Son of Man and

drink His blood, you have no life in you” (verse 53).

Christ clearly stated in no vague language, “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (verse 63), “many of His disciples went back and walked with Him no more” (verse 66).

In the following chapter, John records a conversation that again was so full of symbolism that few truly understood His meaning.

“On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water’ ” (John 7:37, 38).

The meaning of this statement that so puzzled His hearers is made clear in the Spirit of Prophecy:

“The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, with demonstrations of great rejoicing. In the time of Christ this celebration had become a most impressive ceremony. It took place on

the occasion of the Feast of Tabernacles, when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as could get near the stream drinking of it, while the jubilant strains arose, ‘With joy shall ye draw water out of the wells of salvation’ (Isaiah 12:3). Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, ‘Our feet shall stand within thy gates, O Jerusalem’ (Psalm 122:2). The water was poured out upon the altar of burnt offering, while songs of praise rang out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets.

“The Saviour made use of this symbolic service to direct the minds of the people to the blessings that He had come to bring them. ‘In the last day, that great day of the feast,’ His voice was heard in tones that rang through the temple courts, ‘If

any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.' 'This,' said John, 'spake He of the Spirit, which they that believe on Him should receive' (John 7:37-39). The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, is an emblem of the divine grace which Christ alone can bestow, and which is as the living water, purifying, refreshing, and invigorating the soul. He in whom Christ is abiding has within him a never-failing fountain of grace and strength. Jesus

to her, 'Your brother will rise again.' Martha said to Him, 'I know that he will rise again in the resurrection at the last day' (John 11:23, 24).

In response, "Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?' " (verses 25, 26).

Though Martha responded positively, her response indicated that she failed to fully comprehend what belief in Christ fully means.

"To the Saviour's words, 'Believest thou?' Martha responded, 'Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into

can have than is obtained in recognizing that Christ's victory over the enemy of souls is our victory as well. Truly, "in the world" we "will have tribulation." We have an enemy who is determined to drag humanity down into the same miserable pit of sin and degradation that he currently occupies. Nevertheless, by fully believing in Christ, by nurturing that measure of faith that each of us has been given, we can "be of good cheer" and "overcome the world."

The final passage in the gospel of John that expresses the eternal life available to all who have faith in Christ is given in Christ's prayer in John 17.

John 17:20-23: "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me."

All who understand fully what "belief" in Christ entails will indeed be unified in the bonds of Christian brotherhood that John summarized succinctly but powerfully in his first missive: "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7).

We cannot "walk in the light" unless we have complete faith in Christ as the Redeemer of mankind and fully believe that His blood cleanses us from all sin. Then that unity that Christ prayed so fervently for in John 17 will be a reality and we will indeed

*Jesus cheers the life and brightens the path of all who truly seek Him. His love, received into the heart, will spring up in good works unto eternal life.*

cheers the life and brightens the path of all who truly seek Him. His love, received into the heart, will spring up in good works unto eternal life. And not only does it bless the soul in which it springs, but the living stream will flow out in words and deeds of righteousness, to refresh the thirsting around him." *Patriarchs and Prophets*, 412.

In the eleventh chapter of John we have the record of the death and resurrection of Lazarus. After Christ and His disciples come to Bethany on the fourth day following Lazarus' death, there is an interesting exchange between Martha and Jesus in which Martha's understanding of the state of the dead is clearly revealed. "Jesus said

the world.' She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do." *The Desire of Ages*, 530.

There are two other passages in John's gospel that should bring great joy to the believer. In John 16:33, Christ provides a reason for the continuing hope that His followers should have: "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

There is no greater peace, in the fullest meaning of the word, that one

have true Christian fellowship with one another.

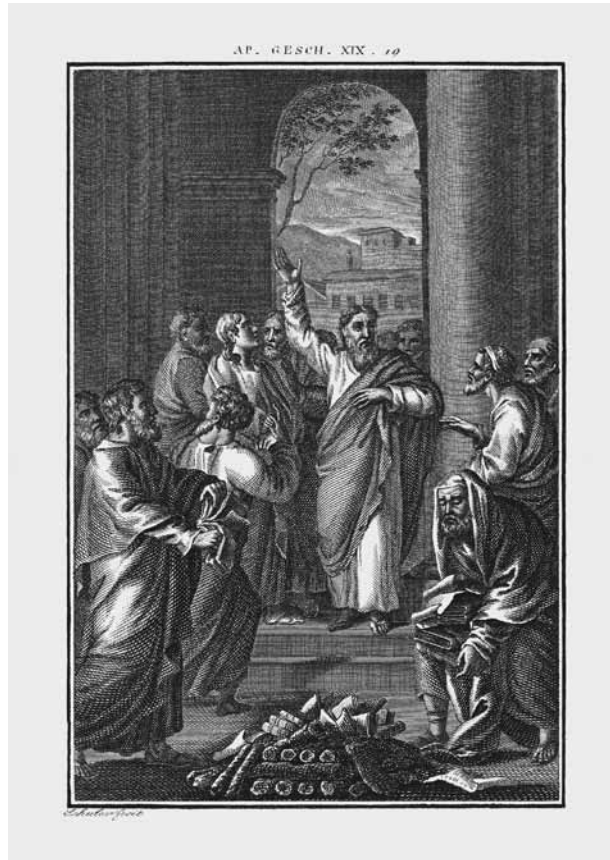
The gospel writers were not alone in their affirmation that obedience through faith in Christ imparts righteousness to the believer—that righteousness by faith that alone provides the spotless wedding garment to the saved. Paul alluded time and time again to the inseparable union of faith, righteousness, and eternal life.

One of his strongest statements occurs in Philippians 3:8, 9: “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.”

As Paul’s long, final imprisonment began and his itinerant ministry was drawing to a close, he continued to bear faithfully the message that God had laid upon his heart. When arraigned before Felix, he took the opportunity to preach one of his most meaningful and memorable sermons.

For two years, “a ray of light from heaven had been permitted to shine upon Felix, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his heaven-sent opportunity to see and to forsake his sins. But he said to the messenger of God, ‘Go thy way for this time; when I have a convenient season, I will call for thee.’ He had slighted his last offer of mercy. Never was he to receive another call from God.” *The Acts of the Apostles*, 427.

Let us not be like Felix, who had at his disposal for two years one of the greatest expositors of the gospel, who apparently conversed with him at will, but who rejected this once-in-



*Let us not be like Felix, who had at his disposal for two years one of the greatest expositors of the gospel, who apparently conversed with him at will, but who rejected this once-in-a-lifetime opportunity to know more fully the way of salvation.*

a-lifetime opportunity to know more fully the way of salvation.

“And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ” (Acts 24:24).

“The faith in Christ” ... Felix rejected his opportunity to understand what that meant. Thankfully, by the grace and love of God, we have on record Paul’s explanation of what it means to be in Christ and to have faith in Christ, so that we are “without excuse” if we fail to grasp the full import of what that means.

“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and

fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus” (Romans 3:21–26).

“... through faith in Jesus Christ, to all and on all who believe ...”

Unity through faith in Christ! **LM**

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## SAVED FROM A PANTHER

**D**id you know that some wild beasts will not attack a person who is singing? That is really a fact, as you will find by reading this true story. The story tells how God heard the prayer of two little girls, and protected them from a panther when they were walking home through the woods one evening in Pennsylvania.

Near the summit of a mountain in Pennsylvania was a small place called Honeyville. It consisted of two log houses, two shanties, a rickety old barn, and a small shed, surrounded by a few acres of cleared land. In one of these houses lived a family of seven—father, mother, three boys, and two girls. The mother and her two little girls, Nina and Dot, were Christians, and their voices were

often lifted in praise to God as they sang from an old hymn book which they dearly loved.

One morning in the late autumn, the mother sent Nina and Dot on an errand to their sister's home three and one-half miles away. The first two miles took them through dense woods, while the rest of the way led past houses and through small clearings. She told them to start on their return home in time to arrive before dark, as many wild beasts—bears, catamounts [mountain lions/cougars], and sometimes even panthers—were prowling around. These animals were hungry at this time of the year, for they were getting ready to “hole up,” or lie down in some cozy cave or hole for their long winter's nap.

The girls started off, merrily chasing each other along the way. They arrived at their sister's in good time, and had a jolly romp with the baby. After dinner, the sister was so busy and the children were so happy in their play that the time passed unheeded until the clock struck four. Then the girls hurriedly started for home, in the hope that they might arrive there before it became very dark. The older sister watched until they disappeared up the road, anxiously wishing someone were there to go with them.

The girls made good time until they entered the long stretch of woods.

“Oh, I know where there is such a large patch of wintergreen berries, right by the road!” said Nina. “Let's pick some for mamma.” So they



climbed over a few stones and logs, and, sure enough, the berries were plentiful. They picked and talked, sometimes playing hide and seek among the bushes.

When they started on again, the sun was sinking low in the west, and the trees were casting long, heavy shadows over the road. When about half the distance was covered, Dot began to feel tired and afraid. Nina tried to cheer her.

"Over one more long hill, and we shall be home," she said.

But now they could see the sun shining only on the tops of the trees on the hill, and in the woods it was already twilight. ...

Suddenly a large panther stepped out of the bushes. He turned his head first one way and then another. Then, as if seeing the girls for the first time, he crouched down, and, crawling, sneaking along, like a cat after a bird, he moved toward them. The girls stopped and looked at each other. Then Dot began to cry.

"O Nina! Let's run!" she said, in a half-smothered whisper.

But Nina thought of the long, dark, lonely road behind, and knew that running was useless. Then she thought of what she had heard her father say about showing fear.

"No, let's pass it," she said as she seized her little sister's hand, "God will help us." And she started up the road toward the panther.

When the children moved, the panther stopped, straightened himself up, then crouching again, he moved slowly, uneasily, toward them. When they had nearly reached him, and Nina, who was nearer, saw his body almost rising for the spring, there flashed through her mind the memory of hearing it said that a wild beast would not attack anyone who was singing. What should she sing? In vain she tried to recall

some song. Her mind seemed a blank. In despair, she looked up and breathed a little prayer for help. Then she caught a glimpse of the last rays of the setting sun touching the tops of the trees on the hill, and she began to sing:

"There is sunlight on the hilltop,  
There is sunlight on the sea."

Her sister joined in. At last their voices were faint and trembling, but by the time the children were opposite the panther, the words of the song rang out sweet and clear on the evening air.

The panther stopped, and straightened himself to his full height. His tail, which had been lashing and switching, became quiet, as he seemed

The mother had looked often and anxiously down the road, and each time was disappointed in not seeing the children coming. Finally she could wait no longer, and started to meet them. When about halfway there, she heard the music:

"Oh, the sunlight! beautiful sunlight!  
Oh, the sunlight in the heart!  
Jesus' smile can banish sadness;  
It is sunlight in the heart."

At first, a happy smile of relief passed over her face; but it faded as she listened. There was such an unearthly sweetness in the song, so strong and clear, that it seemed like the music of angels instead of her own little girls. The song stopped, and the

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*Then, as if seeing the girls for the first time, he crouched down, and, crawling, sneaking along, like a cat after a bird, he moved toward them.*

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to listen. The girls passed on, hand in hand, never looking behind them.

"Oh, the sunlight! beautiful sunlight!  
Oh, the sunlight in the heart!"

How sweet the words sounded as they echoed and reechoed through the woods. As the children neared the top of the hill, the rumbling of a wagon fell upon their ears, so they knew that help was near. But still they sang. When they had reached the top, there was the wagon. Then for the first time they turned and looked back just in time to catch a last glimpse of the panther as he disappeared into the woods.

children appeared over the hill. She saw their white faces, and hurried toward them. When they saw her, how their little feet flew! But it was some time before they could tell her what had happened.

What a joyful season of worship they had that night! and what a meaning that dear old hymn has had to them ever since!

The memory of that thrilling experience will never fade from the memory of the writer, who was one of the children.

*True Education Reader*, Fourth Grade, Nina Case Baierle (adapted), 281-286. **LM**

## Body Arts

### Beauty or Mutilation?



**M**odification of the body, whether permanent or semi-permanent, has been happening for many generations and is done for various reasons, such as ritual, supposed beautification or aesthetics, rites of passage, religious beliefs or to display group membership or affiliation. It is even done to create shock value or simply as self-expression. In general, voluntary changes are modifications, while involuntary changes are considered mutilations.

Young men and women in many African communities have their bodies modified to fulfill custom. Such rites have often required some form of change to the head, limbs or torso. These rites involve practices that range from a mere head and eyebrow shaving to cutting patterns on the face or body using a razor blade, and the chipping, or filing, or removal of incisor teeth. Other forms of modification have included the wearing of wooden plugs designed to stretch the earlobes. This has been a common practice among the Maasai and Tur-

kana people of Kenya, who begin to wear wooden earplugs at 10 years of age, a practice that is considered by many to be a form of child abuse.

#### Mutilation Used as Punishment

In the early days of America, horse thieves were secured in stocks while they

were whipped and their cheeks branded with H T to identify their crime. Slaves, considered property by their masters, were branded for identification from ancient times. Today, in some countries, amputation of the right hand is the punishment for those convicted of theft.

For centuries, the Chinese thought it attractive to bind the feet of the little girls so their feet would not grow bigger than around five inches. This inhumane practice, which has been outlawed since the early 1900s, crippled the women for life.

For many, the skin is a canvas in need of decoration. Some display marks for all to see while some are hidden and only known to the wearer. Modifications such as body piercing and tattooing have become very popular in recent times from simple markings to altering bone structure. Devotees of extreme body modification say that tattoos, piercings, and skin implants are beautiful and that the sometimes-painful procedures

used to create them can be emotionally and even spiritually uplifting.

Looking over His creation, God saw that “indeed it was very good” (Genesis 1:31). Through Moses He gave explicit instructions to the Israelites that they were not to make any cuttings in their flesh for the dead or place any tattoo marks on themselves (Leviticus 19:28).

Paul wrote, “Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own” (1 Corinthians 6:19). And again, “I beseech you therefore, brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Romans 12:1, 2).

The only cutting to be done is the circumcision of the heart, the cutting away of sin from the life. It is a deception of the devil to believe that we can improve on what God has created by painting and mutilating our bodies which we have on loan in this life.

“It is right to love beauty and to desire it; but God desires us to love and to seek first the highest beauty—that which is imperishable. The choicest productions of human skill possess no beauty that can bear comparison with the that beauty of character which in His sight is of “great price.” *Education*, 249. **LM**

## EXAMINE YOURSELF

BY JUDY HALLINGSTAD

All of us have, at one time or another, picked flaws in the motives and principles of others, thinking that we had good wisdom. Many have overlooked the Bible description of wisdom which says: “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17). The very next verse states: “And the fruit of righteousness is sown in peace of them that make peace.”

Are you sowing peace or are you trespassing against your neighbor or your Heavenly Father? Another word for *trespass* is *misbehavior* or *misconduct*. It is conduct which does not represent your profession as children of the heavenly kingdom. Daniel felt bad and prayed because of the trespasses of God’s people (Daniel 9:7). In the Old Testament, the Israelites offered trespass offerings, but we rarely hear about these anymore. Is it because we do not think we are misbehaving or often consider whether our conduct meets with heavenly standards? We should examine ourselves to see if we

have lost that connection with Jesus that so-called *little* sins or *little* misbehaviors seem OK and do not need to be repented of.

“We profess a great and holy faith; and our character must be in accordance with that faith, with God’s great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if any one is guilty of wrong in this respect, let him confess his sin, and make restitution to the one whom he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life.” *Gospel Workers*, (1892), 432.

We want our names retained in the book of life! Identify all the sins in your life, repent and bring a trespass offering.

“It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked

words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto Him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more. ...

“The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil-speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness.” *The Review and Herald*, March 12, 1895. **LM**

*Heavenly Father: I have trespassed against you so many times without even considering it sin. I am so sorry to have become so slothful in my thoughts and actions. Please forgive me. Alert me to my danger. “Hold up my goings in Thy paths, that my footsteps slip not” (Psalm 17:5). Cleanse my eyes, my ears and my tongue through Your word. I yield myself to Thy Holy Spirit’s control. Amen.*





## *To the “Little Flock”*

BY ELLEN G. WHITE

*D*ear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the “dirt brush” has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, “Destruction is coming like a mighty whirlwind.” I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to

speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, “What for?” Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God!

Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls by sending them the truth while Jesus stands before the Father plead-

ing His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth to do even so little as to hand the messengers God's own money that He has lent them to be stewards over.

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above." I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, "Are all messengers?" Another answered, "No, no; God's messengers have a message."

I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God's called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property.

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, "Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field." I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount

they should partake of its fruit and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed the flaming sword and have partaken of the tree of life?" I heard another angel answer, "Not one of Adam's family has passed that flaming sword and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death—a death that will last forever, from which there will be no hope of a resurrection; and then the wrath of God will be appeased."

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*All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them.*

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Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

I was pointed to Adam and Eve in Eden. They partook of the forbidden tree and were driven from the garden, and then the flaming sword was placed around the tree of life, lest

"The saints will rest in the Holy City and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the end of the one thousand years, when the wicked dead are raised, and gather up around the city. The feet of the wicked will never desecrate the earth made new. Fire will come down from God out of heaven and devour them—burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked will purify the earth."

*Early Writings*, 48–52. **LM**

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From the Desk of Pastor John J. Grosboll

June 2017

“Thank you all for helping spread the Lord’s word. We so much appreciate your ministry. We love *LandMarks* magazine and the ability to follow the weekly Sabbath school lesson on-line. May the Lord continue to bless you.”  
—E&S S, New York

“Thank you again for your magazines, CDs, and newsletters. It is comforting to see the work of your church in the U.S., but also in the mission field. May God richly bless your ministries.”  
—SK, Nebraska

Dear Friend,

The other day a person said to me in a telephone conversation, “I thought the world would end before it became this bad.”

Well how long is this world going to go on? How long is it going to be before the end? Like the children of Israel in the wilderness many are asking, Is it far to Canaan’s land? Actually “Heaven is just next door.” *This Day With God*, 11.

So why is it taking so long? We have overstayed our time here, as one minister said to me. The reason we have overstayed our time is that because so many think that others will finish the Lord’s work, they just let them do it. If that is our attitude, we will end up losing our own souls because “no one will be registered in the books of heaven as a Christian who has not a missionary spirit.” *The Review and Herald*, August 23, 1892.

Mary was commended because “she has done what she could” (Mark 14:8). God does not expect anybody to do what they cannot do but only what they can do. Often times people say, “I cannot preach.”

Brother Cady felt that he could not preach either; so this is what he did: “I here met Bro. Cady from Southern California. He feels that he cannot preach, but he can give Bible-readings. In a visit to his relatives and friends, he presented from the Scriptures the reasons of our faith in their families, by the fireside. He was thoroughly in earnest, armed and equipped with the word of God; and as a consequence, he exerted a strong influence, and had the pleasure of seeing about a dozen decide to obey the commandments of God. Our brother felt that this precious fruit of his labor was of more value to him than treasures of gold and silver. Oh that many more would follow his example of personal effort!” *The Review and Herald*, December 18, 1883.

Almost everybody can give away books and booklets and small tracts explaining the truth. And many more can give Bible studies. What would happen if every family in your church was either giving a Bible study to someone every week or looking for someone with whom to study the Bible?

Your brother in witnessing,



John J. Grosboll

*Inspired:* “If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.” *Testimonies*, vol. 9, 221.





## Philippines

**T**he outreach efforts of the independent church of Seventh-day Adventist believers in Tamaro, Bayambang, Philippines, are paying off. The dedicated souls are taking the Spirit of Prophecy counsel to heart. Understanding that the health message is the right arm of the gospel, they are conducting health seminars that are attracting interests from the surrounding area and instructions are being given on the eight laws of health. As the importance of trust in divine power is stressed, the way is

opened for exploring Biblical principles regarding health, which then leads to Bible studies. Various methods are being used to offer Bible studies, resulting in several signing up for regular studies.

If you would like to assist the Bayambang Free Seventh-day in their efforts to build a strong base for faithful worship and study of Bible truth, please mark your Thirteenth Sabbath offering *Philippines*.

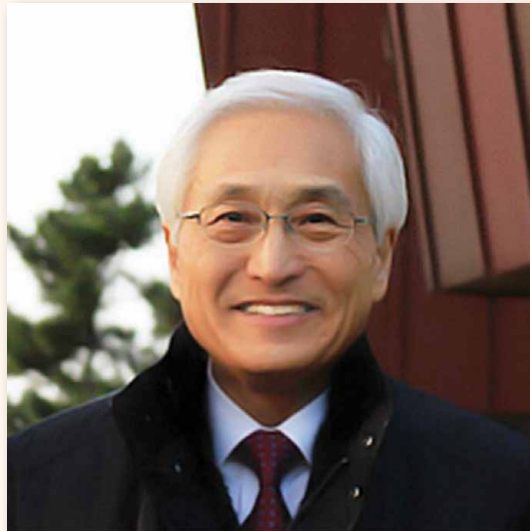
## June Sermon of the Month

### Your Cross—What Does It Mean?

By John J. Grosboll

In a world full of narcissism, few see the need to consider others before self. Jesus said to take up His cross and follow Him. This command cuts directly across all natural inclinations towards selfishness and sin. To work for Jesus may cost but in losing even all, there is great heavenly reward.

All who have donated in the past month will automatically receive this Sermon of the Month free of charge.



## Life Sketch of Pastor David Kang

December 12, 1948 - November 20, 2016

Pastor David Kang, son of the late Yoongoo Kang and Chaebong Lee, was born on December 12, 1948, in Yangjoo, South Korea. He attended Seventh-day Adventist (SDA) elementary, middle, and high schools and studied theology at Sahmyook University in South Korea. On September 8, 1974, he married Sungsil Lee, and in 1975 immigrated to the United States of America where he founded the Tampa Korean SDA Church in Florida. While in Florida, God blessed him with two daughters, Susan and Sharon. He served at the Tampa Church for 4 years.

In 1984 as an ordained minister, he moved to the Westmont Church in Chicago, Illinois, where he pastored while simultaneously receiving his Pastoral Evangelism master's degree at Andrews University. One day, he saw his hypocritical image as he was reading the book *Thoughts from the Mount of Blessing*. With a repentant heart, he began to study all of the Spirit of Prophecy books. A change took place in his heart and he decided to live according to all the light that he had and dedicated himself to proclaim the present truth message to the world.

An opportunity soon arose in 1988, when he was invited by the King's Messengers to be the main speaker for a television program called *Faith for Today*. The King's Messengers were a well-known Korean Adventist music group that had recently taken over the almost bankrupt TV program. They revamped the entire program, providing the music for the program and featuring Pastor Kang as the main speaker. Their

program was an instant success with an overwhelming response from the Korean community. After each program was televised, there would be between 350 to 450 phone calls. Pastor Kang was invited to preach at many SDA churches all over the country and to hold special weekend meetings. Pastor Kang's message was a strong message, however, and one that was not avidly preached from the pulpit. He preached repentance and the need to be ready for the soon return of our Savior. He emphasized the importance of living in the countryside, according to the Spirit of Prophecy, in order to prepare our families and our characters for Jesus' soon return. Drove of people were convicted and sold their businesses, properties, and homes to move to the countryside for country living. This, however, did not resonate so well with the Adventist pastors who were unhappy at seeing their church members leaving their churches to move to the country. They held a pastors' meeting and discouraged the churches from inviting Pastor Kang to speak in their churches. They began to cancel his preaching schedules.

This, however, didn't discourage Pastor Kang. In 1989, after a year with *Faith for Today*, he moved to the countryside in Georgia with his family and founded *Our Firm Foundation for Koreans*, a ministry designed to keep spreading the truth of the Adventist message. For 5 to 6 years he focused his ministry for SDA members, spreading the message of truth far and wide through magazines and broadcasts. After 6 years, his deep burden and desire to reach Sunday church members and non-Adventists

caused him to redirect his efforts towards them. He changed the name of the ministry to *Light for Life* and began televising 30-minute broadcasted messages of the Three Angels' Messages and Adventist truth every Sunday in many of the major cities. There was again, a great response from the non-Adventist viewers. Whenever he would announce that there would be a special seminar that would be held in their cities, 50 to 100 plus non-Adventists would attend, eager to learn more about the truth. Washington D.C., Chicago, Los Angeles, Virginia and New York were just a few of the places where these special seminars were held.

In 2001, a Korean professor of a University in Dalian, China, came to New Jersey to visit her sister. One day she accidentally stumbled upon *Light for Life's* TV program, and she was shocked. Never had she heard this kind of message before. She watched every program faithfully for 3 months after which she contacted the *Light for Life* office in Georgia, wanting to speak to Pastor Kang. She said she was going back to China and wanted to take his message to the Chinese people. She was the first person to bring the message to China and was instrumental in arranging many different meetings in Beijing, Dalian, Shenyang, and Jang Choon and translating for Pastor Kang whenever he would preach, as she was fluent in both Chinese and Korean. The China ministry was born and the message began to spread like wild fire. Home churches sprang up everywhere and dedicated souls arose from every corner of the country. Despite fierce persecution, many pledged themselves to spreading

the message through any means necessary. Pastor Kang would visit China at least 3 to 4 times every year, training these faithful workers for the cause of God. His love for the Chinese people was deep and strong.

His ministry also continued in America and Korea, and extended to New Zealand, and Japan, with *Light for Life* extension ministry offices opening up in those countries as well. Especially in Korea, many special revival seminars were conducted throughout the years with special guest speakers such as Marshall Grosboll, Colin and Russell Standish, Bob Jorgenson, and Ron Spear being invited to preach and share. Internet ministry and programs, magazines, books, and pamphlets are still being faithfully utilized to spread the Adventist messages of truth to as many non-believers as possible.

In 2012, Pastor Kang underwent a major cardiac surgery. In the period that followed, he spent many memorable moments with his family. Then in September of 2016, his condition suddenly deteriorated due to Coronary Heart Failure and Pneumonia. Despite his family's faithful care and numerous medical treatments, he peacefully fell asleep in the Lord on the evening of November 20, 2016.

Although this temporary parting with someone who had dedicated nearly thirty years of his life to the work of spreading the present truth leaves us with deep sorrow, the gospel messages he delivered will continue to live on and to echo in the hearts of many of his listeners. His family is awaiting the morning of the resurrection, finding comfort in the blessed hope of reunion.



## The Echidna

By Judy Hallingstad



Australia's echidna is one of the rarest animals in the world. The echidna and the platypus are the only two known mammals that lay eggs.

The echidna has spines like a porcupine, a beak like a bird, a pouch like a kangaroo, and lays eggs like a reptile. Also known as spiny anteaters, they're small, solitary mammals native to Australia, Tasmania, and New Guinea. They're usually between 12 and 17 inches long and weigh between 4 and 10 pounds. ...

Echidnas' bodies (with the exception of their undersides, faces, and legs) are covered with 2-inch long spines. Fur between the spines provides insulation.

Echidnas have the lowest body temperature of any mammal, 32°C (89°F). Their body temperatures are not controlled in the same way as that of other mammals, and can fluctuate by up 6–8°C over the course of the day.

Their long life spans—up to 50 years in captivity, with anecdotal reports of wild animals reaching 45 years—are due to their low body temperature and slow metabolism. ...

At the end of their slender snouts, echidnas have tiny mouths and toothless jaws. They use their long, sticky tongues to feed on ants, termites, worms, and insect larvae. (The short-beaked echidna earned its scientific name, *Tachyglossus*, meaning “fast tongue,” from its way of rapidly darting its 6-inch tongue in and out of its mouth to slurp up insects). Since they have no teeth, echidnas break their food down with hard pads located on the roof of the mouth and back of the tongue.

It was long thought that echidnas didn't enter rapid eye movement (REM) sleep at all, the type of sleep associated with dreaming in humans.

But recently researchers found echidnas will experience REM sleep if they're at the right temperature. They enter REM sleep at around 25°C (77°F), but not at higher or lower temperatures.

Excerpts from: [www.wired.com/2014/07/the-creature-feature-10-fun-facts-about-the-echidna/](http://www.wired.com/2014/07/the-creature-feature-10-fun-facts-about-the-echidna/)

To protect itself from danger, the echidna digs into the ground with its four feet and sinks down into the hole hiding until it feels safe to come out.

Just as the echidna seeks shelter, David the Psalmist once said, “One thing have I desired of the LORD, that I will seek after; that I may dwell in the house of the LORD all the days of my life ... For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me ...” (Psalm 27:4, 5).

## Question

## Was King Herod a Jew?

## Answer

**H**erod professed to be a proselyte of the Jewish faith.

“Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword” (Acts 12:1, 2).

“Herod was professedly a proselyte to the Jewish faith, and apparently very zealous in perpetuating the ceremonies of the law. The government of Judea was in his hands, subject to Claudius, the Roman emperor; he also held the position of tetrarch of Galilee. Herod was anxious to obtain the favor of the Jews, hoping thus to make secure his offices and honors. He therefore proceeded to carry out the desires of the Jews in persecuting the church of Christ. He began his work by spoiling the houses and goods of the believers; he then began to imprison the leading ones. He seized upon James and cast him into prison, and there sent an executioner to kill him with a sword, as another Herod had caused the prophet John to be beheaded. He then became bolder, seeing that the Jews were well pleased with his acts, and imprisoned Peter. These cruelties were performed during the sacred occasion of the Passover.” *The Story of Redemption*, 292.

“It was during the Passover that these cruelties were practiced. While the Jews were celebrating

their deliverance from Egypt and pretending great zeal for the law of God, they were at the same time transgressing every principle of that law by persecuting and murdering the believers in Christ.” *The Acts of the Apostles*, 144.

“The people applauded the act of Herod in causing the death of James, though some of them complained of the private manner in which it was accomplished, maintaining that a public execution would have had the effect to more thoroughly intimidate all believers and sympathizers. Herod therefore held Peter in custody for the purpose of gratifying the Jews by the public spectacle of his death. But it was suggested to the ruler that it would not be safe to bring the veteran apostle out for execution before all the people who were assembled in Jerusalem for the Passover. It was feared that his venerable appearance might excite their pity and respect; they also dreaded lest he should make one of those powerful appeals which had frequently roused the people to investigate the life and character of Jesus Christ, and which they, with all their artifice, were totally unable to controvert. In such case, the Jews apprehended that his release would be demanded at the hands of the king.” *The Story of Redemption*, 292. **LM**



## THE BACK CLOSET

BY JUDY HALLINGSTAD

Many times we hear or read something and as time goes on we tend to put it in the back closet of our minds. And of course, anything stored in the back closet usually stays there, well hidden, from our daily thoughts. This is what has happened to a considerable amount of the health message given by the Spirit of Prophecy. Much instruction has been heard by many. However, it has not been implemented but placed there for later use.





*“Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.” [Emphasis supplied.]*

*The Ministry of Healing, 301, 302.*



I can just now hear, as many are reading this article, the sighing and the words being spoken: “Here we go again.” Before you get too carried away on the *sighing*, you must read the following interesting information on oxidized cholesterol and where it is found from Neil Nedley, M.D.

### The Problem with Oxidized Cholesterol

“Cholesterol exposed to the atmosphere for a period of time tends to combine with oxygen in the air, producing what is called “oxidized cholesterol.” ... In fact, this compound may turn out to be the most important dietary factor that influences heart disease risk.

“As early as the 1940s it was discovered that not all cholesterol was the same in its likelihood of causing atherosclerosis. Dr. Chaikoff and associates found that chickens that were fed large amounts of cholesterol developed high blood cholesterol levels and a considerable amount of atherosclerosis. On the other hand, chickens that were given hormones to raise their cholesterol to similar levels had virtually no fatty buildup in their arteries. Drs. Peng and Taylor in

Albany, New York, carried on further experiments looking for something in dietary cholesterol that was particularly damaging to blood vessels. ...

“Some of the chemicals called ‘oxidation products,’ were so toxic that they destroyed cells that line the arteries in less than 24 hours. Furthermore, it took only a *small amount* of these toxic chemicals to cause *irreversible* damage. In Peng and Taylor’s work, the deadly effects on blood vessels occurred when as little as one half of one percent of the blood cholesterol was oxidized. Their research is particularly important because destruction of artery-lining cells is one of the main factors that begins or accelerates the buildup of cholesterol in atherosclerosis. ...

“Foods containing harmful cholesterol by-products ...:

- Custard mixes
- Pancakes mixes
- Parmesan cheese
- Lard

“The most harmful combination of cholesterol oxidation products was found in custard mix where sugar,



milk, and eggs were combined. The dried mix was apparently exposed to air for a considerable period of time due to its long shelf life.

“Over 100 years ago the danger of custards and puddings were recognized by Ellen White in *Ministry of Healing*, 301, 302.” [Emphasis author’s.] *Proof Positive*, by Neil Nedley, M.D., pages 73, 74. Copyright 1998, 1999 by Neil Nedley, M.D.

Wonderful warnings have been given to us through the Spirit of Prophecy. Pull them out of the *back closet* and return them to active service. We truly are fearfully and wonderfully made and our enemy, the devil, is trying to destroy these wonderful bodies that God has given to us. The seeds are sown—let’s pull the weeds out and live to God’s glory. **LM**

## BY WHAT POWER IS THIS MIRACLE?

BY JOHN GROSBOLL

**T**he use of force is the last resort of every false religion, but Jesus works on a different principle. The only power that He uses is the compelling, drawing power of His love. Jesus invites all who desire to choose His way to follow Him.

Shortly after Jesus had been crucified and raised from the dead, a crippled man was seen begging in the porch of the temple in Jerusalem. Unable to work and support himself, he begged for money to get food and other necessities. Seeing Peter and

John entering the temple, he asked alms from them. Peter said to him, “‘Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, arise and walk.’ ... and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God” (Acts 3:6–8).

“As the lame man who was healed held on to Peter and John, all the people ran together to them in the

porch which is called Solomon’s, greatly amazed. So when Peter saw it, he responded to the people: ‘Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the Holy One and the Just, and asked for a murderer

to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses' ” (verses 11–15).

Peter went on to say, “ ‘Repent therefore and be converted, that your sins may be blotted out ...’ That heaven must receive the Christ, Jesus, until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began” (verses 19–21, literal translation).

Then, he said, “ ‘All the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, “And in your seed all the families of the earth shall be blessed. To you first, God, having raised up His Servant, Jesus, sent Him to bless you, in turning away every one of you from your iniquities” ’ ” (verses 24–26).

A great number of people who witnessed this event believed the words of Peter. They were stricken in their conscience, realizing that they were responsible for the death of the Messiah, for the death of Christ. A great number of them believed and the religious leaders became alarmed.

“Now as they spoke to the people, the priests, the captain of the temple, and Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. And they laid hands on them, and put them in custody until the next day, for it was already evening. However, many of those who heard the word believed; and the number of men came to be about five thousand” (Acts 4:1–4).

The religious leaders in Jerusalem were more disturbed, more terrified, and angrier than ever before because they reasoned with themselves that

if one or two discourses from the apostles could produce results as marvelous as 5,000 being converted, what would be the result of further preaching by the apostles. We don't know how many were in the church at this time. There were 5,000 men, in addition to that, of course, there were the women and children. The temple leaders thought that the world would soon believe on Christ, and their influence would be lost. So, they seized the apostles, thrust them into prison, wanting to intimidate them and cause them to be silent.

However, the disciple who had denied his Lord was not going to deny his Lord anymore. And when the apostles had opportunity to speak the next day, the Bible says that the rulers,

raised from the dead, by Him this man stands here before you whole. This is the “stone which was rejected by you builders, which has become the chief cornerstone.” Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved’ ” (verses 8–12).

There have been, and there are still, many religions in the world, but it is only the Christian religion that has demonstrated in its leader and founder the ability to raise the dead. This is not referring to spirits or apparitions, but about a bodily resurrection. Only by the power of the leader of the Christian religion has anyone been given the ability to raise people from the dead.

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*There have been many religions in the world, but it is only the Christian religion that has demonstrated in its leader and founder the ability to raise the dead.*

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as well as Annas, the father-in-law of the high priest, who was responsible for the decision to crucify Jesus, said, “By what power or by what name have you done this” (verse 7)?

The miracle in the sight of a multitude of people could not be denied. They demanded an answer. “Then Peter, filled with the Holy Spirit, said to them, ‘Rulers of the people and elders of Israel: If we this day are judged for a good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God

Every person in the world who is saved and has eternal life will receive the gift of eternal life through Jesus Christ. Peter said that there is no salvation in anybody else, and “no other name under heaven given among men by which we must be saved.” This was a very bold assertion, considering that the speech was given to the very people who were responsible for the crucifixion of Christ. The Bible states that the Pharisees did not know what to do because the man that had been healed was right there, and there were many witnesses.

“But when they had commanded them to go aside out of the council,

they conferred among themselves, saying, 'What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.' So they called them and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:15-18).

The people were forbidden to testify concerning their religious beliefs. If they did they would pay the price with their life.

Remember, force is the last resort of every false religion. If any religious system uses force to preserve itself, propagate its beliefs, or gain adher-

Jesus invites all who will to come to Him and be saved. He will give you a different way of living.

There are no prisons in heaven. There are no armies and no wars. The government of heaven does not operate by force and there is no army of angels on the ready with weapons of destruction. Force is contrary to the principles of God's government. When Lucifer, the covering cherub became Satan and chose to rebel against the government of God, he asserted that he would use force if he was not given what he wanted.

Revelation 12:7-9 says, "War broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the

whole world. This has been the devil's strategy from the beginning. First, deceive the majority, then kill the few people that you cannot deceive. Thus, the apostles were threatened, just as Christians have been threatened in every generation, right down to the present. New Testament Christians, people whose desire is to live by every word that proceeds out of the mouth of God, like Jesus did, have been threatened in every generation by the devil's agents who profess to be the Lord's servants.

The apostles were threatened by the people who claimed to be God's true people. They claimed to know from Bible prophecy and the Old Testament that they were God's people, yet attempted to stop Jesus' mission at every turn. Eventually, realizing there was no other way to stop Him, He was crucified. They were mistaken in their thought that Christ's work would stop, but after He was resurrected, their hatred turned to the apostles who continued the work that He commenced. The apostles were working miracles in Christ's name. How could Christ be dead if these people with various forms of sickness were now made well, and they were made well in the name of Jesus.

The apostles said that the miracles they performed were evidence that Jesus was not dead, but raised and gone to heaven. With unleashed anger, they were threatened that if they continued to speak in the name of Jesus or teach in His name, they would pay with their lives. These people were not now as willing to take the blame for the crucifixion of Christ as they were when, just before Jesus was crucified, they said to Pilate, "His blood be on us and on our children" (Matthew 27:25).

Peter and John answered and said to the temple leaders after they had

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*If any religious system uses force to preserve itself, propagate its beliefs, or gain adherents, you can know that it is a false religion.*

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ents, you can know that it is a false religion. Jesus never used force to win converts. He said, "Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest to your souls. For My yoke is easy, and My burden is light" (Matthew 11:28, literal translation).

The invitation given by the One who inspired the Bible, in Revelation 22:17 is, "The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely."

great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him."

This scripture says the devil deceives the whole world. The book of Revelation reveals the devil's plan to deceive as many as he can and only those who study and understand Bible prophecy will be able to avoid being deceived. When the devil has completed his devious work, he will attempt to kill the faithful few that stand firm to principle. Only by getting rid of these so-called rebels can he have complete control of the



threatened them, “Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard.’ So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed” (Acts 4:19–22).

After the rulers had let them go, they went back and prayed asking for power to preach with boldness whether they were put in prison, threatened with death, or no matter what happened to them.

It was not long before the disciples were in trouble again with the high priests and officers, the religious leaders of the Jews, and once more they were put in prison. This time, the same thing happened. First there was an attempt to stop them from witnessing, to stop the Christian church founded by Jesus from developing. At that time, there were only a few thousand people in the whole world who believed in Christ and it was believed that if they could be stopped in the beginning, this new faith would never become established.

A study of the history of the Christian religion reveals that it is a miracle that there are any Christians left alive in the world today because of the continual attempts by the devil and his agents, who, claiming to be the servants of God and His true people, have since the beginning attempted to destroy the true Christians throughout the world.

What resulted from the persecution served to augment the fears of the religious leaders, increasing their hatred? The Bible records in Acts 4:32, *first part*, “The multitude of those who



*The use of force is the last resort of every false religion, Jesus works on a different principle.*

believed were of one heart and one soul.” The tremendous harmony and unity between the believers had never before been witnessed in the early, primitive Christian church. Continuing, it says, “Neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostle’s feet; and they distributed to each as anyone had need. And Josus, who was also named Barnabus by the apostles (which is translated “son of encouragement”), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostle’s feet” (verses 32, *last part*–37).

Priests and leaders witnessed this harmony and unity and they also saw that the Holy Spirit was in charge

of events in this church. So, when a couple, Ananias and Sapphira, tried to lie to the leaders of this new sect about what they were doing, Peter said, “‘Ananias, why has Satan filled your heart to lie to the Holy Spirit? ... While it remained [before you sold the land] was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God’” (Acts 5:3, 4). And when Peter said these things, Ananias fell down dead. Three hours later his wife came in and told the same lie (verses 5–8). “Then Peter said to her, ... ‘The feet of those who have buried your husband are at the door, and they will carry you out.’ Then immediately she fell down at his feet and breathed her last. ... So great fear came upon all the church ...” (verses 9–11).

All realized that this was not just a human organization. This movement was being directed by the Holy Spirit of God. The lesson to be learned from the story of Ananias and Sapphira

is that it is a serious business to save people. Therefore, do not play games of pretend with God and think that you are going to be religious.

Because the temple leaders saw that something more had to be done to crush this powerful “heresy,” once more the disciples were arrested and imprisoned. The Sanhedrin was called to try their case and a number of learned men, in addition to those on the Sanhedrin council, were summoned to discuss together the wisest way to deal with these disturbers of the peace. The Bible record states, “They (the Jewish rulers) laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison

bolted and the soldiers were all there, but the apostles were gone. Soon they were found standing in the temple and teaching the people (see verse 25)!

“When they had brought them, they set them before the council” (verse 27), then they said in verse 28: “... Did we not strictly command you not to teach in this name?” Now notice, an angel from heaven told them to keep preaching, the religious leaders told them not to. “... look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!”

“But Peter and the other apostles answered and said: ‘We ought to obey God rather than men. The God of our fathers raised up Jesus whom you

others without taking them to Roman authorities, but the authorities had been bribed to turn a blind eye to it. However, while they were getting ready to do this, a rabbi among them by the name of Gamaliel gave them a warning. “He said to them: ‘Men of Israel, take heed to yourselves what you intend to do regarding these men. For some time ago ...,’ ” and then he mentions a number of different cases where different heresies had arisen and they came to naught. “Now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it—lest you even be found to fight against God” (verses 35–39).

O, friend, that is a question that leaders of all religions need to ask themselves today. Remember, force is the last resort of every false religion. If you use force to get your way, you are using Satan’s methods. No stronger evidence can be given that you are inspired by the spirit of Satan and doing his will and are part of his kingdom. The religion of Jesus Christ is a religion where people are invited—not forced. The Lord says, “I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you” (Jeremiah 31:3).

How is it with you, friend? Are you willing to be drawn by the love of Jesus so your life can be changed and you can receive eternal life?

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) **LM**

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*Force is contrary to the principles of God's government.  
There are no prisons nor armies in heaven.*

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doors and brought them out, and said, ‘Go, stand in the temple and speak to the people all the words of this life’ ” (verses 18–20).

Notice what happened. The religious leaders threatened them, admonishing them not to speak any more in the name of Jesus. But an angel from heaven said, “Go, stand in the temple and speak to the people all the words of this life” (Acts 5:20).

The Bible says, “And when they heard that, they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought” (verse 21). But they were not there. The doors were still

murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Saviour, to give repentance to Israel and forgiveness of sins. And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him’ ” (verses 29–32).

The Christian should obey every human, civil law. The apostle Paul wrote in Romans 13 that the Christian is to obey the laws of men until the laws of men command him to disobey the laws of God, the laws of heaven. When that happens, Peter said, “We should obey God rather than men.” When Peter said these things to them, they became so furious that they decided they would kill them right on the spot. The Jews had killed

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June 25 – July 1

# Feeding the Multitude

## Key Text

“Jesus said unto them, They need not depart; give ye them to eat” (Matthew 14:16).

**Study Help:** *The Desire of Ages*, 364–371.

## Introduction

“Often we hesitate, unwilling to give all that we have, fearing to spend and to be spent for others. But Jesus has bidden us, ‘Give ye them to eat’ (Matthew 14:16). His command is a promise; and behind it is the same power that fed the multitude beside the sea.” *The Desire of Ages*, 369. [Emphasis author’s.]

## Sunday

### 1 THE HUNGERING MULTITUDE

- a. Besides the disciples, who else accompanied Jesus? John 6:1, 2.

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**Note:** “Christ had retired to a secluded place with His disciples, but this rare season of peaceful quietude was soon broken. The disciples thought they had retired where they would not be disturbed; but as soon as the multitude missed the divine Teacher, they inquired, ‘Where is He?’ Some among them had noticed the direction in which Christ and His disciples had gone. Many went by land to meet them, while others followed in their boats across the water. The Passover was at hand, and, from far and near, bands of pilgrims on their way to Jerusalem gathered to see Jesus. Additions were made to their number, until there were assembled five thousand men besides women and children. Before Christ reached the shore, a multitude were waiting for Him.” *The Desire of Ages*, 364.

- b. What was the spiritual condition of the people? Mark 6:34.

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**Note:** “He [Christ] ‘was moved with compassion toward them, because they were as sheep not having a shepherd’ (Mark 6:34). Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation.” *The Desire of Ages*, 364, 365.

## Monday

### 2 TEMPORAL NUTRITION

- a. Besides satisfying the spiritual needs of the people, with what else did Jesus concern Himself? John 6:3–5.

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**Note:** “He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ’s words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.” *The Desire of Ages*, 365, 366.

- b. What did Jesus say to Philip and with what intention? John 6:5, 6.

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- c. What did Philip answer Jesus? John 6:7.

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**Note:** “The day seemed to them [the people] like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything.

“At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him.

“The disciples finally came to Him, urging that for their own sake the people should be sent away. Many had come from far, and had eaten nothing since morning. In the surrounding towns and villages they might be able to buy food. But Jesus said, ‘Give ye them to eat’ (Luke 9:13), and then, turning to Philip, questioned, ‘Whence shall we buy bread, that these may eat?’ (John 6:5). This He said to test the faith of the disciple. Philip looked over the sea of heads, and thought how impossible it would be to provide food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide among them, so that each might have a little.” *The Desire of Ages*, 365.

## Tuesday

### 3 AVAILABLE PROVISION

- a. What information did Andrew give to Jesus? John 6:8, 9.

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**Note:** “Jesus inquired how much food could be found among the company. ‘There is a lad here,’ said Andrew, ‘which hath five barley loaves, and two small fishes: but what are they among so many?’ (John 6:9).” *The Desire of Ages*, 365.

- b. What plan did Jesus suggest to keep order among the hungry multitude? John 6:10.

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**Note:** “Jesus directed that these [the five barley loaves and two fishes] be brought to Him. Then He bade the disciples seat the people on the grass in parties of fifty or a hundred, to preserve order, and that all might witness what He was about to do.” *The Desire of Ages*, 365.

- c. Explain the sequence of actions Christ took in multiplying the food. John 6:11; Matthew 14:19.

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**Note:** “When this [order] was accomplished, Jesus took the food, ‘and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude’ (Matthew 14:19). ‘And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes’ (Mark 6:42, 43). ...

“Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisher folk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations. ...

“Selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other.” *The Desire of Ages*, 365–367.

## Wednesday

### 4 SPIRITUAL LESSONS (I)

- a. What lesson did Jesus teach the disciples after feeding the multitude? John 6:12, 13.

**Note:** “After the multitude had been fed, there was an abundance of food left. But He who had all the resources of infinite power at His command said, ‘Gather up the fragments that remain, that nothing be lost’ (John 6:12). These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth’s hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region



round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground.” *The Desire of Ages*, 368.

- b. What lessons of cooperation can we learn from this experience? Mark 6:37–40; Luke 6:38; Galatians 6:6, 10.



*He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need.*

**Note:** “In Christ’s act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others. ...

“Christ is the great center, the source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting.” *The Desire of Ages*, 369, 370.

*Thursday*

## 5 SPIRITUAL LESSONS (II)

- a. What additional spiritual lessons can we learn from the multiplication of the food? Mark 4:26–28.

**Note:** “In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth’s harvests God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. It is God’s rain and air and sunshine that cause it to put forth, ‘first the blade, then the ear, after that the full corn in the ear’ (Mark 4:28). It is God who is every day feeding millions

from earth’s harvest fields. Men are called upon to co-operate with God in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. They do not give God the glory due unto His holy name. The working of His power is ascribed to natural causes or to human instrumentality. ...

“The miracle of the loaves teaches a lesson of dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. Here He was, with five thousand men, besides women and children, in the wilderness. He had not invited the large multitude to follow Him; they came without invitation or command; but He knew that after they had listened so long to His instruction, they would feel hungry and faint; for He was one with them in their need of food. They were far from home, and the night was close at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness would not suffer them to return fasting to their homes. The providence of God had placed Jesus where He was; and He depended on His heavenly Father for the means to relieve the necessity.” *The Desire of Ages*, 367, 368.

*Friday*

## PERSONAL REVIEW QUESTIONS

- 1 What was Christ’s main interest in the people?
- 2 Why did Jesus supply the physical necessities of the people?
- 3 Explain Christ’s method to maintain the hungry multitude in order.
- 4 How did Jesus include the disciples in the work of feeding the people?
- 5 After feeding the people, what other important lesson did Jesus teach?

July 2 – 8

# The Bread of Life

## Key Text

“And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst” (John 6:35).

**Study Help:** *The Desire of Ages*, 383–394.

## Introduction

“As from that [miraculous] bread they [the great multitude] had received physical strength and refreshment, so from Christ they [His hearers in the synagogue] might receive spiritual strength unto eternal life.” *The Desire of Ages*, 386.

## Sunday

### 1 JESUS, THE BREAD OF LIFE

- a. What sign did the Jews want to see and what historical fact did they mention in connection with their question? John 6:30, 31.

- b. What did Jesus say concerning the bread from heaven? John 6:32, 33.

- c. Having their minds fixed merely upon the natural, physical bread, what request did they make to Christ? John 6:34. What explanation did Jesus give them? John 6:35, 36.

- d. What two intimately related promises are given to those who identify themselves with Christ? John 6:37–40.

**Note:** “Again Christ appealed to those stubborn hearts. ‘Him that cometh to Me I will in no wise cast out’ (John 6:37). All who received Him in faith, He said, should have eternal life. Not one could be lost. No need for Pharisees and Sadducees to dispute concerning the future life. No longer need men mourn in hopeless grief over their dead.” *The Desire of Ages*, 386, 387.

## Monday

### 2 THE CRISIS IN GALILEE

- a. What effect did the words of Christ have on the Jews, and what explanation did Jesus give them concerning His flesh and blood? John 6:52–55.

- b. What does it mean to eat the flesh and drink the blood of the Son of God? John 6:56, 57; 1 John 3:24; 5:12.

**Note:** “To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature.” *The Desire of Ages*, 389.

- c. What did Christ’s words provoke among His own disciples? John 6:60, 61, 65, 66.

- d. After many disciples had left Him, what did Christ ask the twelve, and what did Peter answer Him? John 6:67–69.

- e. What position did the renegades then take? 1 John 2:19.

**Note:** “As those disaffected disciples turned away from Christ, a different spirit took control of them. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him; and such indignation was stirred up by these false reports that His life was in danger.” *The Desire of Ages*, 392, 393.

**Tuesday**

### 3 AT THE FEAST OF TABERNACLES

- a. After members of Jesus’ family tried to influence Him towards the rabbis (John 7:3–8), what question did He put to those rabbis? John 7:19.

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**Note:** “His [Christ’s] brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions must be heeded, as if they were the requirements of God.” *The Desire of Ages*, 86.

“Jesus gave the rabbis an evidence of His divinity by showing that He read their hearts. Ever since the healing at Bethesda they had been plotting His death. Thus they were themselves breaking the law which they professed to be defending. ‘Did not Moses give you the law,’ He said, ‘and yet none of you keepeth the law? Why go ye about to kill Me?’ (John 7:19).” *Ibid.*, 456.

- b. What did the rabbis answer Christ and of what did they accuse Him? John 7:20.

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- c. How did Jesus respond to the mean insinuations of His enemies? John 7:21–23.

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**Note:** “To this insinuation [that His wonderful works were instigated by an evil spirit] Christ gave no heed. He went on to show that His work of healing at Bethesda was in harmony with the Sabbath law, and that it was justified by the interpretation which the Jews themselves put upon the law. He said,



*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.*

‘Moses therefore gave unto you circumcision; ... and ye on the Sabbath day circumcise a man’ (John 7:22). According to the law, every child must be circumcised on the eighth day. Should the appointed time fall upon the Sabbath, the rite must then be performed. How much more must it be in harmony with the spirit of the law to make a man ‘every whit whole on the Sabbath day’ (verse 23).” *The Desire of Ages*, 456, 457.

- d. What warning did Christ give them? John 7:24.

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**Wednesday**

### 4 NO ONE SPOKE AS THIS MAN

- a. Upon hearing and seeing Jesus preach openly, what did some of the people ask? John 7:25, 26.

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**Note:** “Many among Christ’s hearers ... were dwellers at Jerusalem, and ... conviction pressed upon them that He was the Son of God.” *The Desire of Ages*, 457.

- b. With what words did many express their faith in Jesus? John 7:31, 40; Deuteronomy 18:15.

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- c. What did Jesus declare on the last day of the feast, and what did these words mean? John 7:37-39.

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- d. When told to arrest Christ (John 7:45), why did the officers not comply? John 7:46.

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**Note:** “On the last day of the feast, the officers sent out by the priests and rulers to arrest Jesus, returned without Him. They were angrily questioned, ‘Why have ye not brought Him?’ With solemn countenance they answered, ‘Never man spake like this Man’ (John 7:45, 46).

“Hardened as were their hearts, they were melted by His words. While He was speaking in the temple court, they had lingered near, to catch something that might be turned against Him. But as they listened, the purpose for which they had been sent was forgotten. They stood as men entranced. Christ revealed Himself to their souls. They saw that which priests and rulers would not see—humanity flooded with the glory of divinity. They returned, so filled with this thought, so impressed by His words, that to the inquiry, ‘Why have ye not brought Him?’ they could only reply, ‘Never man spake like this Man.’” *The Desire of Ages*, 459.

“The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.” *The Great Controversy*, 596.

**Thursday**

## 5 “NEITHER DO I CONDEMN THEE”

- a. After trying to set a legal trap for Christ (John 8:1-5), how did Jesus react before the falsehood of the Pharisees? John 8:6.

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- b. What did Jesus do while the Pharisees were waiting for His verdict? John 8:8, 9.

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- c. How did Jesus deal with the woman after her accusers had left? John 8:10, 11.

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**Note:** “The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour.” *The Desire of Ages*, 461.

- d. How will true believers act when a Christian falls into sin? Galatians 6:1, 2. What will false-hearted believers often do?

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**Note:** “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*, 462.

**Friday**

## PERSONAL REVIEW QUESTIONS

- 1 How was the prejudice of the Jews against Christ manifested?
- 2 What does it mean to look to Jesus?
- 3 What spirit did the rabbis manifest towards Jesus?
- 4 Why did Jesus attract the attention and respect of the people?
- 5 How does Jesus deal with erring souls?



July 9 – 15

# The Light of the World

## Key Text

“The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?” (Psalm 27:1).

**Study Help:** *The Desire of Ages*, 463–470.

## Introduction

“As through Christ every human being has life, so also through Him every soul receives some ray of divine light.” *Education*, 29.

## Sunday

### I THE LIGHT PROPHESED

- a. What reveals Christ’s work in the creation of the world? Genesis 1:1, 2; John 1:1–3.

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- b. How did the Holy Spirit refer to Jesus through the prophet Isaiah? Isaiah 49:6.

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- c. How did Simeon identify Jesus when He was brought to the Temple for dedication? Luke 2:25–33.

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**Note:** “[Luke 2:32 quoted.] In these words he [Simeon] was applying to Him [Christ] a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared ‘It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth’ (Isaiah 49:6, R.V).” *The Desire of Ages*, 465.

## Monday

### 2 THE LIGHT IN THE OLD TESTAMENT

- a. How were the children of Israel guided in the desert? Exodus 13:21, 22.

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**Note:** “In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel.” *The Desire of Ages*, 464.

- b. How did God show that He protects His own? Psalm 105:39; Isaiah 4:5, 6.

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**Note:** “In one of the most beautiful and comforting passages of Isaiah’s prophecy, reference is made to the pillar of cloud and of fire to represent God’s care for His people in the great final struggle with the powers of evil.” *Patriarchs and Prophets*, 283.

- c. How did Moses and the people react to the divine light of Christ upon Mt. Sinai? Exodus 19:16–18; 20:18, 19; Hebrews 12:21.

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**Note:** “So terrible were the tokens of Jehovah’s presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, ‘I exceedingly fear and quake’ (Hebrews 12:21).” *Patriarchs and Prophets*, 304.

- d. How did Christ manifest His presence in the tabernacle? Exodus 40:3, 4, 34, 35.

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- e. What happened at the dedication of the Temple constructed by Solomon? 2 Chronicles 7:1.

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*Tuesday*

### 3 THE LIGHT REJECTED

- a. When the Light of the world did come, what was the reaction of the Jews? John 1:11; 8:12, 13.

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**Note:** “To the Pharisees and rulers this claim [‘I am the light of the world’] seemed an arrogant assumption. That a man like themselves should make such pretensions they could not tolerate.” *The Desire of Ages*, 465.

- b. What comprehensive declaration did Jesus make to the unbelieving Pharisees? John 8:14–18.

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- c. What marked contrast existed between Christ and the unbelieving Pharisees? John 8:19–23.

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- d. What was to be the fatal consequence of the Jewish rulers’ rejection of Christ? John 8:24; Matthew 23:38.

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- e. What other question did the Pharisees ask Jesus? John 8:25, *first part*. With what intention did they ask the question?

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**Note:** “Seeming to ignore His words, they demanded, ‘Who art Thou’ (John 8:25, *first part*)? They were bent upon forcing Him to declare Himself the Christ. His appearance and His work were so at variance with the expectations of the people, that, as His wily enemies believed, a direct announcement of Himself as the Messiah would cause Him to be rejected as an impostor.” *The Desire of Ages*, 465.

- f. How did the Saviour answer them, and what was the effect of His answer upon the sincere listeners? John 8:25, *last part*, 26–30.

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*Wednesday*

### 4 BONDAGE vs. LIBERTY

- a. What did Christ say to the Jews who accepted Him? John 8:31, 32. How did the unbelievers react to His words? John 8:33.

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**Note:** “Among His hearers many were drawn to Him in faith, and to them He said, ‘If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free’ (John 8:31, 32).

“These words offended the Pharisees. The nation’s long subjection to a foreign yoke, they disregarded, and angrily exclaimed, ‘We be Abraham’s seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?’ Jesus looked upon these men, the slaves of malice, whose thoughts were bent upon revenge, and sadly answered, ‘Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin’ (verses 33, 34). They were in the worst kind of bondage—ruled by the spirit of evil.

“Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control

*"The LORD is my light and my salvation;  
whom shall I fear? The LORD is the strength  
of my life; of whom shall I be afraid?"*

*Psalm 27:1*

of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness." *The Desire of Ages*, 466.

- b. Describe the only process by which we can be made free from sin? John 8:36.

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**Note:** "Christ came to break the shackles of sin-slavery from the soul. 'If the Son therefore shall make you free, ye shall be free indeed' (John 8:36). 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death' (Romans 8:2). ...

"The only condition upon which the freedom of man is possible is that of becoming one with Christ. 'The truth shall make you free' (John 8:32); and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is 'the law of liberty' (James 2:12)." *The Desire of Ages*, 466.

*Thursday*

## 5 THE LIGHT OF THE GOSPEL OF CHRIST

- a. What do the words of Christ in John 8:12 mean?

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**Note:** "God is light; and in the words, 'I am the light of the world' (John 8:12, *first part*), Christ declared His oneness with

God, and His relation to the whole human family. It was He who at the beginning had caused 'the light to shine out of darkness' (2 Corinthians 4:6). He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given." *The Desire of Ages*, 464.

- b. What did Paul write about the light? 2 Corinthians 4:6.

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**Note:** "As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul.

"That was the true light, which lighteth every man that cometh into the world' (John 1:9). The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they. 'As many as received Him, to them gave He power to become the sons of God' (verse 12)." *The Desire of Ages*, 464.

*Friday*

## PERSONAL REVIEW QUESTIONS

- 1 How did Jesus manifest Himself to His people in the desert?
- 2 Who proclaimed the law at Sinai?
- 3 How did Jesus manifest Himself at the dedication of the Temple built by Solomon?
- 4 What did Simeon say about Jesus?
- 5 How do the sincere react to Christ's message?

July 16 – 22

# The Blind Man

## Key Text

“I am come into this world, that they which see not might see; and that they which see might be made blind” (John 9:39).

**Study Help:** *The Desire of Ages*, 470–475.

## Introduction

“It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened.” *The Desire of Ages*, 322.

## Sunday

### I FOR THE GLORY OF GOD

- a. What question did the disciples ask Jesus when they saw the man who was born blind? John 9:1, 2.

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- b. How did Satan profit from the erroneous idea that the Jews maintained concerning affliction? Job 9:34.

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**Note:** “It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God’s law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.” *The Desire of Ages*, 471.

- c. What answer of Jesus shed light on this erroneous idea? John 9:3–5.

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- d. What did Christ do to illustrate His point, and how did the blind man cooperate with Him? John 9:6, 7.

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## Monday

### 2 REACTIONS

- a. What were the varied reactions of the blind man’s neighbors? John 9:8–12.

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- b. To whom did the men take the blind man, and why? Upon which day was he cured? John 9:13, 14.

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- c. Describe the reaction of the Pharisees. John 9:15, 16.

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**Note:** “Therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day’ (John 9:16). The Pharisees hoped to make Jesus out to be a sinner, and therefore not the Messiah. They knew not that it was He who had made the Sabbath and knew all its obligation, who had healed the blind man. They appeared wonderfully zealous for the observance of the Sabbath, yet were planning murder on that very day.” *The Desire of Ages*, 472.

- d. When the blind man’s parents were called before the council, how did they answer the question put to them? John 9:18–23.

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**Note:** “The Pharisees had one hope left, and that was to intimidate the man’s parents. With apparent sincerity they asked, ‘How then doth he now see’ (John 9:19)? The parents feared to compromise themselves; for it had been declared that whoever should acknowledge Jesus as the Christ should



be 'put out of the synagogue;' that is, should be excluded from the synagogue for thirty days. During this time no child could be circumcised nor dead be lamented in the offender's home. The sentence was regarded as a great calamity; and if it failed to produce repentance, a far heavier penalty followed. The great work wrought for their son had brought conviction to the parents, yet they answered, 'We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself' (verses 20, 21). Thus they shifted all responsibility from themselves to their son; for they dared not confess Christ." *The Desire of Ages*, 472, 473.

**Tuesday**

### 3 RENEWED INTERROGATION

- a. Upon summoning the young man for the second time, what did the Pharisees try to force him to do? John 9:24.

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**Note:** "The Pharisees saw that they were giving publicity to the work done by Jesus. They could not deny the miracle. The blind man was filled with joy and gratitude; he beheld the wondrous things of nature, and was filled with delight at the beauty of earth and sky." *The Desire of Ages*, 473.

- b. What irrefutable argument did the young man present? John 9:25.

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- c. What did the Pharisees again ask the young man? John 9:26. What did they really intend to do with the young man?

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**Note:** "Then they questioned again, 'What did He to thee? how opened He thine eyes' (John 9:26)? With many words they tried to confuse him, so that he might think himself deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasoning in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds." *The Desire of Ages*, 473.



*It is by the rejection of God's light that the eyes are blinded and the heart hardened.*

- d. How did the young man answer them, and who stood by his side to thus inspire him? John 9:27.

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**Note:** "Angels of God were also on the ground to strengthen the man who had had his sight restored.

"The Pharisees did not realize that they had to deal with any other than the uneducated man who had been born blind; they knew not Him with whom they were in controversy. Divine light shone into the chambers of the blind man's soul. As these hypocrites tried to make him disbelieve, God helped him to show, by the vigor and pointedness of his replies, that he was not to be ensnared." *The Desire of Ages*, 473, 474.

**Wednesday**

### 4 CONSCIOUS BLINDNESS

- a. As they were unable to deceive the young man, how did the Pharisees treat him? John 9:28.

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- b. What ignorance did they manifest? John 9:29.

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c. What else did the formerly blind man say? John 9:30–33.

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d. Since they were unwilling to accept the evidences, what did the angry Pharisees do with the young man? John 9:34.

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**Note:** “The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace—spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him—‘Thou wast altogether born in sins, and dost thou teach us’ (John 9:34)? And they excommunicated him.” *The Desire of Ages*, 474. [Emphasis author’s.]

e. What words did the young man and Christ exchange following his excommunication? John 9:35–38.

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**Note:** “To the Saviour’s question, ‘Dost thou believe on the Son of God?’ the blind man replied by asking, ‘Who is He, Lord, that I might believe on Him?’ And Jesus said, ‘Thou hast both seen Him, and it is He that talketh with thee’ (John 9:35–37). The man cast himself at the Saviour’s feet in worship. Not only had his natural sight been restored, but the eyes of his understanding had been opened. Christ had been revealed to his soul, and he received Him as the Sent of God.” *The Desire of Ages*, 475.

*Thursday*

## 5 JUDGED BY THE LIGHT

a. What did Jesus say concerning the results of His work? John 9:39.

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**Note:** “A group of Pharisees had gathered near, and the sight of them brought to the mind of Jesus the contrast ever manifest in the effect of His words and works. ... Christ had come to open the blind eyes, to give light to them that sit in darkness. He had declared Himself to be the light of the world, and the miracle just performed was in attestation of His mission. The people who beheld the Saviour at His advent were favored with a fuller manifestation of the divine presence than the world had ever enjoyed before. The knowledge of God was revealed more perfectly. But in this very revelation, judgment was passing upon men. Their character was tested, their destiny determined.” *The Desire of Ages*, 475.

b. How did the Pharisees react to that declaration of Jesus? John 9:40. Why were they guilty of their own blindness? John 9:41.

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**Note:** “The manifestation of divine power that had given to the blind man both natural and spiritual sight had left the Pharisees in yet deeper darkness. Some of His hearers, feeling that Christ’s words applied to them, inquired, ‘Are we blind also?’ Jesus answered, ‘If ye were blind, ye should have no sin.’ If God had made it impossible for you to see the truth, your ignorance would involve no guilt. ‘But now ye say, We see.’ You believe yourselves able to see, and reject the means through which alone you could receive sight. To all who realized their need, Christ came with infinite help. But the Pharisees would confess no need; they refused to come to Christ, and hence they were left in blindness—a blindness for which they were themselves guilty. Jesus said, ‘Your sin remaineth’ (John 9:40, 41).” *The Desire of Ages*, 475.

*Friday*

## PERSONAL REVIEW QUESTIONS

- 1 Of what did the Pharisees try to convince the formerly blind man?
- 2 Who was using the unbelieving Pharisees?
- 3 Who helped the young man give explicit and convincing answers?
- 4 What is the worst form of blindness?

July 23 – 29

# The Good Shepherd

## Key Text

“I am the good shepherd: the good shepherd giveth His life for the sheep” (John 10:11).

**Study Help:** *The Desire of Ages*, 476–484; *Steps to Christ*, 17–22.

## Introduction

“Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep.” *The Desire of Ages*, 478.

## Sunday

### 1 THE THIEF AND THE SHEPHERD

- a. How did Jesus distinguish between the thief and the shepherd, and what spiritual lesson was He illustrating? John 10:1, 2.

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**Note:** “Christ applied these prophecies [referring to the Messiah’s pastoral mission, as found in Isaiah 40:9–11, Psalm 23:1, and Ezekiel 34:23, 16, 25, 28] to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the True Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the Good Shepherd, and He pointed to Himself as the real keeper of the Lord’s flock.” *The Desire of Ages*, 477.

- b. What relationship exists between the sheep and their shepherd? John 10:3, 4.

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- c. What will the sheep do before a stranger? John 10:5.

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## Monday

### 2 THE GATE TO THE FOLD

- a. How did Jesus further identify Himself and how did He classify the impenitent Pharisees? John 10:7–10.

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**Note:** “Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld ‘the Lamb of God, which taketh away the sin of the world’ (John 1:29), and through Him they are brought within the fold of His grace. Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers.

“The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life. Faithfully do the words of inspiration describe those false shepherds: ‘The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; ... but with force and with cruelty have ye ruled them’ (Ezekiel 34:4).” *The Desire of Ages*, 477, 478.

- b. What contrast did Jesus draw between the true shepherd and the hireling? John 10:11–13.

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**Note:** “He [Christ] ... presented the parable of the true and the false shepherds, telling them that He was the good shepherd who laid down His life for His sheep; while the hireling, whose own the sheep are not, would flee and betray the flock in time of peril. The Pharisees were of that number who were holy in their own estimation. They took no notice of the lost sheep.” *The Youth’s Instructor*, April 28, 1886.

## Tuesday

### 3 THE GOOD SHEPHERD

- a. What other characteristic of the good shepherd did Jesus manifest? John 10:14, 15.

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**Note:** “As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. ‘Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.’ Jesus says, ‘I have called thee by thy name; thou art Mine.’ ‘I have graven thee upon the palms of My hands’ (Ezekiel 34:31; Isaiah 43:1; 49:16).

“Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

“Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, ‘Follow Me,’ and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, ‘My sheep hear My voice, and I know them, and they follow Me’ (John 10:27). He cares for each one as if there were not another on the face of the earth.” *The Desire of Ages*, 479, 480.

- b. For what other sheep did Jesus also show concern? John 10:16.

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**Note:** “Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, ‘Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd’ (John 10:16, R.V.).” *The Desire of Ages*, 483.

## Wednesday

### 4 DIVINE POWER

- a. What divine power did Jesus declare He possessed? John 10:17, 18.

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**Note:** “ ‘Therefore doth My Father love Me, because I lay down My life, that I might take it again’ (John 10:17). That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

“ ‘I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again’ (verses 17, 18). While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. ‘Surely He hath borne our griefs, and carried our sorrows. ... He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all’ (Isaiah 53:4–6).” *The Desire of Ages*, 483, 484.

- b. What is it that leads men to follow Christ? John 10:27; 1 John 4:10, 19; Matthew 11:28–30.

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**Note:** “It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him.





They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him." *The Desire of Ages*, 480.

"If Christ is dwelling in our hearts ... We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ' (Ephesians 4:15)." *Steps to Christ*, 75.

#### Thursday

### 5 ASSURANCE OF SALVATION

a. What assurance did Jesus give His sheep? John 10:28, 29.

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**Note:** "Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to bless more abundantly His people that are in the world. 'And they shall never perish, neither shall any man pluck them out of My hand' (John 10:28). The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast." *The Desire of Ages*, 480–483.

b. Upon what does our spiritual security and assurance of salvation rest? Romans 8:31–39.

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**Note:** "In the courts above, Christ is pleading for His church—pleading for those for whom He has paid the redemption price of His blood. Centuries, ages, can never lessen the efficacy of His atoning sacrifice. Neither life nor death, height nor depth, can separate us from the love of God which is in Christ Jesus; not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on our own efforts, we could not be saved; but it depends on the One who is behind all the promises. Our grasp on Him may seem feeble, but His love is that of an elder brother; so long as we maintain our union with Him, no one can pluck us out of His hand." *The Acts of the Apostles*, 552, 553.

#### Friday

### PERSONAL REVIEW QUESTIONS

- 1 Explain the difference in conduct between a shepherd and a thief.
- 2 Through what other symbol did Jesus identify Himself?
- 3 How do true shepherds behave with their sheep?
- 4 Why do the sheep follow the shepherd and not a stranger?
- 5 What assures our salvation?

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## The Forgotten Wheat Germ

By Judy Hallingstad

**I**do not hear much talk about wheat germ—it could be a lost nutritional additive that may give our health a needed boost.

“Wheat germ is part of a wheat kernel and is responsible for helping the plant reproduce and spawn new wheat. While it’s removed from most processed wheat products, it is a major nutritional component of whole grain wheat.

“Wheat germ, along with the husk, is removed from refined wheat products ...

“Wheat germ is added to some granolas, cereals, and cornbread, and is also available raw.

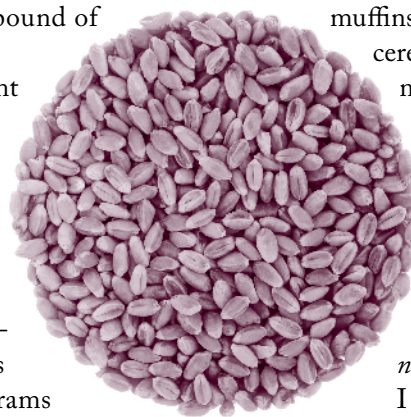
“Wheat germ ... is an excellent source of vegetable proteins, along with fiber and healthy fats. It is also a good source of magnesium, zinc, thiamin, folate, potassium, and phosphorus. Wheat germ is also high in vitamin E, an essential nutrient with antioxidant properties—natural sources of antioxidants are best in preventing disease.”

Excerpts from: [www.healthline.com/health/wheat-germ-benefits#2](http://www.healthline.com/health/wheat-germ-benefits#2)

“Unfortunately, this kernel, which includes the wheat germ, is tragically removed during the refining of whole wheat grains to white flour. In the manufacturing process, it is removed because its healthy oils

can go rancid quickly, so removing it makes it easier for food production companies to keep wheat in storage much longer. The germ itself makes up only about 3% of the kernel, and you need over 50 pounds of wheat to get one pound of wheat germ.

“Because it is meant to feed the new plant, wheat germ is packed with good nutrients. Two tablespoons of raw wheat germ have about 1.5 grams of unsaturated fat, 9 grams of carbohydrates, 4 grams of protein, 2 grams dietary fiber, 2 grams of sugars, no cholesterol and about 60 calories. This is plenty of protein and fiber.



“Plus, it has a number of other healthy nutrients. ...

“Wheat germ is fantastic food that usually is in the form of a coarse powder. You can easily incorporate it into protein shakes, oatmeal, casseroles, muffins, and sprinkled over cereal. ... You can even

make a tea out of it by brewing one tablespoon per two cups of water; steep for 20 minutes, then filter and drink.”

[www.doctoroz.com/article/why-you-need-wheat-germ](http://www.doctoroz.com/article/why-you-need-wheat-germ)

I think it would be a good idea to return this nice little healthy germ into our recipes to increase the health benefits of our families! **LM**

### Recipe

#### Almond Butter Balls

*½ cup almond butter*

*½ cup honey*

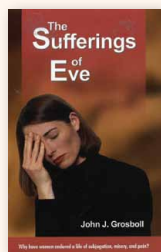
*1 cup wheat germ*

*¼ cup unsweetened coconut*

Mix almond butter, wheat germ and honey and roll into little balls. Then roll in the coconut. Eat fresh, refrigerate so they will firm up, or freeze. Yummy!

Over the course of his many years in the Lord's service, Pastor Grosboll has recognized specific needs among God's people in several areas. As a result, he has made available counsel on these particular areas for those seeking to walk the narrow way. He has either written or compiled from Inspired writings books dealing with spiritual growth, understanding prophecy, and financial management.

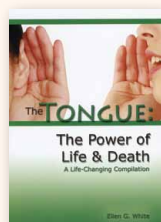
To aid God's people in their spiritual growth, four books are available:



### ***The Sufferings of Eve***

120 pp., soft-cover. Current retail: \$3.99

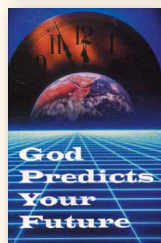
Divided into 50 short chapters, this book explains the consequences of Eve's transgression and the ultimate return of Eve and her "daughters" to paradise, when the whole universe will be cleansed from the curse and misery of sin. Noting that a woman in the Bible is a symbol for a church, Pastor Grosboll traces the effects of Eve's fall and its effect on the church through the ages.



### ***The Tongue: The Power of Life & Death***

124 pp., soft-cover. Current retail: \$9.95

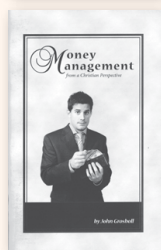
In this compilation from the writings of Sister White, Pastor Grosboll shows the evils of backbiting, gossip, evil surmising, and other spoken transgressions. There is also an enlightening chapter on confession.



### ***God Predicts Your Future***

289 pp., soft-cover. Current retail: \$5.95

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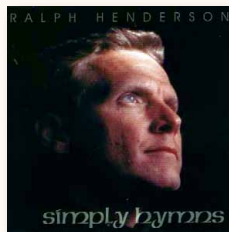
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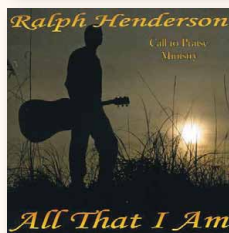
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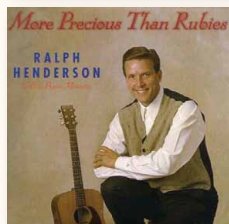
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