


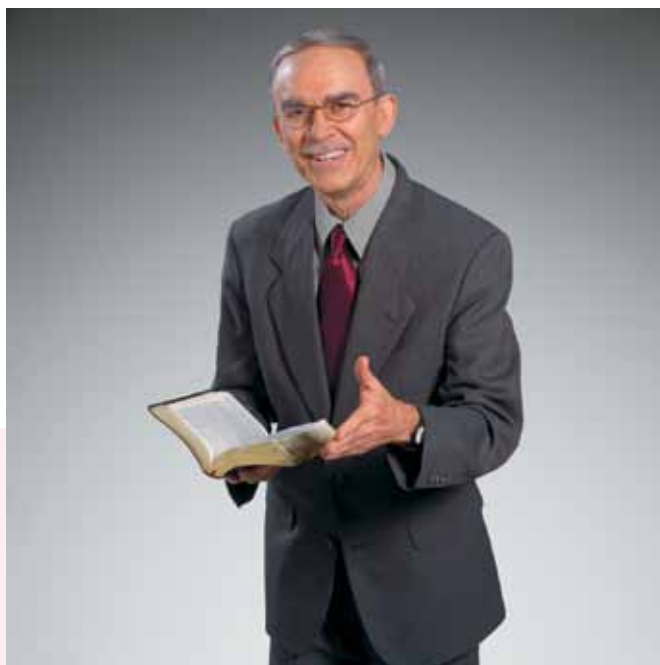
HISTORIC LANDMARKS

OF ADVENTISM



We need to have far less confidence
in what man can do and far more
confidence in what God can do for
every believing soul.

Ellen G. White



Editor's Letter

John J. Grosboll

Gods Many and Lords Many

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. ... Chaff like a cloud will be borne away on the wind. ... Trees without fruit are cut down as cumberers of the ground." *Testimonies*, vol. 5, 80, 81.

We are rapidly approaching the time predicted in these sentences. Notice one of the descriptions of that time is that there will be gods many and lords many. Maybe we are already in such a time. If you desire to profess yourself to be a Christian, then you will arrange to be baptized in the name of the Father and of the Son and of the Holy Spirit. (See Matthew 28:20; Mark 16:15, 16; Acts 2:38.)

The Father and the Son and the Holy Spirit are all called *God* in

the Bible. (See 1 Corinthians 8:6; Hebrews 1:8 and Acts 5:3, 4.)

The Father and the Son and the Holy Spirit are also all called *Lord* in the Bible. (See Psalm 110:1; 1 Corinthians 8:6; 2 Corinthians 3:17.)

Both the Father and the Son are referred to many times in Scripture as being our Savior. (See Titus 3:4–6 and Luke 2:11.)

Inspiration makes it clear that the Father and the Son are two distinct persons.

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character." *The Youth's Instructor*, December 16, 1897.

Jesus "existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven." *The Review and Herald*, April 5, 1906.

It requires, however, not only the Father and the Son for a human being to be saved but also the working of the Holy Spirit on the heart. This is what Jesus taught Nicodemus by night so long ago. (See John 3:5.)

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure." *The Desire of Ages*, 671.

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.

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COUNTERFEITS

By John J. Grosboll

An Adventist is somebody who believes in the imminent return of Christ to this world. We are Adventists because of Bible prophecy, which opens to us things that are going to happen in the future.



In the book of Revelation, we are told that in the last days there will be counterfeits. Generally, counterfeits precede the genuine. Jesus also predicted counterfeits in Matthew 24 and history proves that the devil has continually used counterfeits to further his evil ends.

In Egypt, Aaron was told to cast his rod down and it became a serpent. The devil, attempting to demonstrate his power, enabled the magicians to cast their rods down and they also became serpents. There was just one little difference – the devil is unable to create life, so Aaron's live serpent devoured the counterfeits. Aaron grabbed the tail of the serpent and it became a rod again. However, the rods of the magicians had been eaten.

The devil knew that at the time of the judgment, God was going to send a special Elijah prophet message. Therefore, he set in motion many counterfeits. Around the 1830s to 1840s there were other people claiming to have the gift of prophecy. Joseph Smith, the founder of Mormonism and Mary Baker Eddy, the founder of Christian Science are just two of them.

To cause confusion is a very successful tool of the devil. There were also counterfeits during the first advent of Jesus. One significant counterfeit was Barabbas. According to at least some of the New Testament manuscripts his first name was Jesus. *Bar* is the Aramaic word that means *son*. *Abba* means *father*. So, Jesus Barabbas would be translated, Jesus, Saviour, the son of the father.

Pilate asked the Jews whom to release according to the custom of the feast, Jesus Barabbas, the Saviour, the son of the father, or Jesus of Nazareth, the Saviour from Nazareth. Barabbas was a counterfeit. Both had a name that claimed to be the son of the

father. The only way to tell the difference was by the actions of each life. Jesus claimed to be the Son of God and had said, "If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him" (John 10:37, 38).

Jesus said if you do not believe Me, look at what I have done. From that you should be able to believe. The sum of a person's works is his character and the way to tell the difference between the true and the counterfeit is by the character.

The sum of a person's works is his character and the way to tell the difference between the true and the counterfeit is by the character.

The Bible records a marked difference between the character of Jesus Christ and Barabbas. Their names were the only similarity. Though Barabbas also claimed to be a savior, the Bible records that he was a thief and a murderer. A person who is a thief and a murderer cannot be the Messiah. Yet it was he who was set free and the true Saviour was crucified.

Before the second coming of Jesus there are going to be many counterfeits. The crowning act will be Satan's impersonation of Christ but let's consider some of the others.

There are some things that people have speculated would be counterfeited, like Armageddon and the seven last plagues. However, there is no solid evidence to substantiate that. We do know that in addition to the sec-

ond coming there is one other counterfeit mentioned often in the Spirit of Prophecy that we need to remember.

Ellen White wrote, "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest

and lead them to think that God is still working for the churches. But the light will shine and all who are honest will leave the fallen churches, and take their stand with the remnant." *Early Writings*, 261.

Today there seems to be more nominal Christians than honest people in both the Adventist as well as in the Sunday keeping churches. These will be the targets of Satan, who will raise a religious excitement among them to cause in them a false sense of security.

In the book, *The Great Controversy*, 464, the same event is described. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. ... At that time many will separate themselves from

those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed, at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there

"By the decree enforcing the institution of the papacy, in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that

mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast."

"Then another beast came up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived" (verses 11-14).

Notice that he is going to deceive the earth by "signs which he was granted to do." The Greek word used here for *signs* or *miracles* is *semeion*. *Signs* is the most literal translation. However, when a supernatural being is going to give a sign, he gives it by doing something supernatural. In other words, by working what people would call a miracle.

There are going to be real miracles. Some people believe that all the devil's miracles are counterfeit. The Bible does call the devil a liar and a deceiver and there is no question that he works miracles that are counterfeit, but a careful examination of this text shows that there are going to be genuine signs and wonders performed by devils that you will not be able to deny or explain away as simply a sleight of hand. There are going to be real miracles. Just how far the Lord will allow the devil to go we do not know, but we do know that he cannot create life.

Many years ago, a Pentecostal lady told me about the wonderful things that were happening in her church.

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches.

will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."

This counterfeit will occur first. Satan knows that this is his last chance and will go to battle to prevent the people from accepting the final invitation to come out from the churches that are described as Babylon. During this time, something is going to happen in the world, and especially in the United States, that is going to make it possible for the counterfeit to be accepted by the majority of the population.

the time has come for the marvelous working of Satan and that the end is near." *Testimonies*, vol. 5, 451.

We are told that at the time of the passing of a national Sunday law, there will already be excitement among the religious bodies, but when the national Sunday law is implemented, we can look for the marvelous working of Satan. This is something that most Adventists cannot imagine right now. Suddenly, this false revival is going to explode and the devil will attempt to take in the entire world. For a little while it will look as if he is going to succeed.

To understand how this deception is going to be so persuasive, look at Revelation 13:3, which says, "... I saw one of his heads as if it had been



Today there seems to be more nominal Christians than honest people in both the Adventist as well as in the Sunday keeping churches.

She shared how a person had died somewhere in the South Pacific and when the mourners prayed, the dead person began to wiggle his toes. A short time later he could wiggle his feet, and then his whole body could move. Finally, he sat up and was alive again. She was convinced that the Lord had raised this person back to life. We can be sure that the devil cannot raise people back to life, but he can deceive you into thinking that he can.

What are you going to do when miracles are worked right in front of your eyes? You cannot deny it. Most people immediately assume that it is performed by the power of God. However, we just read in the Bible that in the last days it will be evil spirits that are working these miracles. These same people who are deceived by the miracles will refuse to believe when they are shown truths from God's word. A person like that is preparing himself or herself to be deceived.

The Bible predicts that the whole world is going to be deceived. This will not take very long once the miracles begin. One of the most com-

mon miracles that will be performed is the healing of the sick. Whether it is a counterfeit or real, you will not be able to tell the difference.

For deception to be successful, it must be as close as possible to the real. Evil spirits are going to claim to be Christians with respect and reverence for the ordinances of the church. These spirits will claim to be Christians and to have reverence for the churches and its institutions. You will see miracles of healings and tongues, among other things, that you will be unable to deny.

"It is true that spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. ...

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the

agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power." *The Great Controversy*, 557, 588.

These spirits will say that you need to respect the government. Seventh-day Adventists should always respect and obey the laws of the land in whatever country they live, unless these laws conflict with God's law.

Most Christians keep Sunday instead of the seventh-day Sabbath. When the government enacts a national Sunday law and the explosion of miracles begin, Adventists will be accused of disaffection of the government by not going along with the law and of disrespecting the community of faith. The Catholic church often uses this terminology that you should respect, and that conscience should be in subjection to the community of faith.

We are Protestants. We believe in the community of faith, but we do



When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, she shall reach over the abyss to clasp hands with spiritualism.

not believe that our conscience should be in subjection to a false community of faith. Adventists are going to be accused of being lawbreakers and of disaffection toward the government.

“Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.” *Ibid.*, 591.

Romans 13 and 1 Peter 2 will be quoted. “They will lament the great wickedness in the world, and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony. ...

“Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evil-doers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people, and even to themselves as the vilest of criminals. So, it will be now. While Satan seeks to destroy those who honor God’s law, he will cause them to be accused as law-breakers, as men who are dishonoring God, and bringing judgments upon the world. ...

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.” *Ibid.*, 591, 592.

During this time, God’s judgments will be in the land. When the United States passes a national Sunday law “... the limit of God’s forbearance is reached, that the measure of our na-

tion’s iniquity is full, and that the angel of mercy is about to take her flight, never to return.” *Testimonies*, vol. 5, 451.

Those who continue to regard God’s commandments will be accused of disaffection against the government of being lawbreakers, the cause of anarchy, and bringing on the judgments of God on the land. For this reason, it is so important now to live in an honest way so that nobody should ever be able to accuse us of breaking the law. We must dare to be a Daniel, that as it was with him, there will be nothing in our lives that could be used to accuse us of breaking the law. Jesus also was accused with false accusations.

Among Christians during this time, every wind of doctrine will be blowing and there will be fanaticism. Satan, clothed in angel robes, will try to deceive the very elect. He will use human beings as teachers to try and take control of the church by bringing in false teachings. Unless you know what the Bible says, you will be deceived without realizing it.

“None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.” *The Great Controversy* (1888), 593. “God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one, nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.” *Ibid.*, 595.

Without this we will be deceived. If we are alive during this period,



As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare.

we will probably have a number of meetings with the devil and evil spirits in human form, even as believers. “He (the devil) and the angels who fell with him, will appear on the earth as men” *Manuscript Releases*, vol. 8, 399.

“Evil angels in the form of believers will work in our ranks These powers of evil will assemble in our meetings” *Mind, Character, and Personality*, vol. 2, 504.

The devil knows how to preach better than most. He can quote Scripture and knows how to persuade. He attempted to deceive Jesus in the wilderness with his perverted Scripture. The Spirit of Prophecy teaches that the time is coming when the path of truth and the path of error will be so close together that without the Holy Spirit, you will not be able to tell the difference. We need to study our Bibles and know what is in it and pray for the Holy Spirit to protect us from all deceptions.

“All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world” (Revelation 13:8).

For further study ...

Five Crucial Bible Truths to Know

1. The Ten Commandment Law – This is a single law written on two stones. It was written by the finger of God and cannot be changed. What happened to the commandments at the cross and what did the apostles say about the law decades later?
2. The Difference Between the Two Laws – Which law was nailed to the cross and abolished?
3. The State of the Dead – What does the Bible teach about what happens when you die?
4. Obedience to Civil Authority – When is it appropriate and in fact required that Christians disobey

civil authorities? Although we should be impeccable law keepers, is there a time when it is right to disobey authority of both the church and the state?

5. Second Coming – What instruction does the Bible contain regarding exactly how and what is going to happen when Jesus comes again in the clouds of heaven? Cannot the devil counterfeit the Second Coming?

Study and pray for the Holy Spirit to avoid being taken in by the worldwide deceptions that are coming.

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

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ANOTHER ARK TO BUILD

BY W. D. FRAZEE

Jesus says that “as the days of Noah were, so shall also the coming of the Son of Man be” (Matthew 24:37). Has He given a message to the world today like the message of Noah? The world is going to be destroyed and God has sent some people into the world to preach as Noah preached. In fact, all Christians are called to give a message similar to Noah’s message, in no uncertain tones.



However, Noah's preaching is not the subject of this article, but rather Noah's ark-building.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Hebrew 11:7).

Noah not only preached, He worked. He worked with his hands. Mighty trees had to be brought down to the ground, made into timbers, and then put together to build that great boat, which was quite a piece of engineering.

God's purpose in telling Noah to build the ark was to provide a way of escape, a refuge from the storm that was coming. The only people who survived the flood, survived as a result of Noah's ark-building.

The time in which we live is as the days of Noah and the world is not preparing for what is coming. As in the days of Noah, they ate and drank, they planted and they built, they married and were given in marriage (Luke 17:26, 27). So today this country is in the greatest spending spree of history. The feeling is, "People never had it so good." That is the way it was in the days of Noah.

Today the labor unions are coming into the picture larger and larger. In 1955, the two great branches of the labor movement, the American Federation of Labor (AFL) and the Committee for Industrial Organization (CIO), combined to form one great union. When that happened, we read over the prophecies and said, "This will mean something in the history of America and the world. Here is an enormous new factor—a political power—13 million working men and women welded into one great movement. Things can happen now that couldn't have happened here before."

We didn't have to be profound thinkers to predict that something

might happen. You and I have been given special light from heaven that it is largely through the labor unions that the persecutions, Sunday laws and boycotts of Revelation 13 are going to be fulfilled. (See *Selected Messages*, Book 2, 141–144.) We saw this great new power—the AFL—CIO—come onto the scene, and we began to look for results. Some of those results are here already—politically, legislatively, industrially, financially.

One hundred and fifty years ago the Lord's messenger pointed forward to the time when in all our great cities there would be a binding up in bundles by the confederacies and unions formed. The lives of those who refused to unite with these unions would be imperiled. And then she said that the

the mountains. How are we going to get along then? We are told that the angels are going to feed us. (See *Early Writings*, 56). How we are going to live through that awful time of trouble and get out of the world I think we all understand. But there is a time before that called the "little time of trouble" that occurs before probation closes, a time of peril and persecution that follows swiftly after the national Sunday law is passed. How will we get through that?

Revelation 13:16 speaks of the actions of the two-horned beast, the symbol of the United States: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

The time in which we live is as the days of Noah and the world is not preparing for what is coming. The feeling is, "People never had it so good." That is the way it was in the days of Noah.

same binding up in confederacies that exists today, existed in Noah's day.

Although Noah faced these same problems, by following God's directions, he was led to safety through every one.

Is there need for an ark today? At the coming of Jesus we know that we will be taken away from every danger and go up to heaven. We are going to leave the world. We won't need any ark to get through that experience.

There is a great time of trouble just before that when the plagues will be falling, when many of God's people will be in the caves and the rocks of

Verse 17 tells what will happen to those who refuse this mark: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

God says in the 14th chapter of Revelation that you must not take this mark or you will drink the wine of the wrath of God. In Revelation 15:2 John sees in heaven the company of saints who have gotten the victory over the beast, and his image, and his mark, and the number of his name.

If there is coming a time before the close of probation when you cannot buy anything to eat, of what

help is it going to be to you to have a promise that angels will feed you at some later time in a cave, if you starve to death before that? Is that a practical question?

There was a rainbow on the other side of the flood, but the great thing when the rain began to fall was how to get through that flood! There is a storm coming, just ahead, and many people have little idea how they are going to get through it. The attitude of some is, "Well, the Lord will take us through somehow." In other words, they just expect to get through that great time of trouble when the plagues are falling, without any preparation of their own.

also said, "Build an ark." Noah was to practice what he preached. He was to preach what he was practicing. It was all tied up together.

Hear this wonderful statement from *The Story of Redemption*, page 63: "He was not only to preach, but his example in building the ark was to convince all that he believed what he preached. ...

"Every blow struck upon the ark was preaching to the people. Noah directed, he preached, he worked, while the people looked on in amazement and regarded him as a fanatic." You see, Noah preached with his hammer as well as his vocal cords!

Now, I wonder if God has given

can raise their own provisions; for in the future the problem of buying and selling will be a very serious one."

I am glad that is put in such simple language that anybody can understand it. Let's start with the last thing it says. "The problem of buying and selling will be a very serious one." We won't be able to do it, the Bible tells us, unless we take the mark of the beast. And page 142 of this book tells us that the labor unions are going to have much to do with it.

In view of that fact, Inspiration says we ought to get out of the cities and move into the country and raise our own provisions—our own food.

On pages 310, 311 of *Medical Ministry* it says, "To parents who are living in the cities the Lord is sending the warning cry, Gather your children into your own houses; ... Get out of the cities as fast as possible.

"Parents can secure small homes in the country, with land for cultivation where they can have orchards and where they can raise vegetables and small fruits. ... God will help His people find such homes outside of the cities.

"As far as possible, our institutions should be located away from the cities. ... It is not God's will that His people shall settle in the cities. ...

"The Lord desires His people to move into the country, where they can settle on the land and raise their own fruit and vegetables."

Friends, you see, this is how the Lord plans for us to get through this preliminary time of trouble. This is the way He plans for us to have something to eat when we cannot buy or sell, a place of refuge in that time when our lives would be in danger in the cities.

God has three ways of caring for us in three different stages of the final events. At the very end, He will take

We have been given special light from heaven that it is largely through the labor unions that the persecutions, Sunday laws and boycotts of Revelation 13 are going to be fulfilled.

Now suppose Noah had gone about preaching and saying, "There's a flood coming! Get ready for it!" And suppose the people had said, "If a flood is coming, what are we going to do?" Just suppose that Noah had answered, "Oh, the Lord will take care of us somehow."

And picture him saying to his sons, "We just haven't any time to build a boat, because it is so important to get out and preach and tell the people that the flood is coming." That would not have been logical, nor would it have been obedient.

It was God who told Noah that the flood was coming. He told him to preach and warn the people and He

you and me any hammering to do while we are preaching and warning people about that storm of persecution that is coming. Is there some practical work involved in preparing for that awful boycott when thousands will be confronted on the one side with the seal of God and on the other with the mark of the beast? I believe there is an answer to that. I find part of it in *Selected Messages*, Book 2. On page 141 the servant of the Lord says, "The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again, the Lord has instructed that our people are to take their families away from the cities, into the country, where they

us clear away from the world. Before, that, in the great time of trouble, angels will feed us. But in this first time of trouble we are to get our food by growing it ourselves on the land.

There is a little tract entitled “The Nashville Agricultural and Normal Institute”—that’s the Madison school—published by the Pacific Press in 1908. It was gotten out by Elder W. C. White. On page 11 Professor Magan says: “At first we felt that the school farm was too large. We had planned, in our own minds, an ideal school farm which should be small, but kept so clean and orderly that it would be a model. ... When we told Sister White our objections to the size of the farm, she said that the time would come when many that are now living in the cities would be forced to leave, in order to live the truth, and that we should make the farm a place of refuge, where some of these could stop for a while and be taught how to make a living from the soil. Then they would have courage to go out into the country where they could find land, make a home, and educate their children in harmony with God’s law.”

That is the “ark,” friends. There it is! When the storm breaks, when the national Sunday law is passed; when the labor unions are carrying on their oppressive, coercive work; when the Loud Cry is being given and the saints are being hurried out of Sodom, they will need “a place of refuge.” O, let’s build an ark for these dear people!

Let me ask you, do you think this preliminary time of trouble is going to last for more than a few days or weeks? Why, you cannot even grow carrots and harvest them in just a few days and it takes several months to grow sweet potatoes. It takes longer than that to grow strawberries and other small fruits.



Noah not only preached. He worked with his hands. Mighty trees had to be brought down to the ground, made into timbers, and then put together to build that great boat, which was quite a piece of engineering.

Noah’s message was practical. God help us to see that, and if we have a Bible in one hand, to have a hammer or a hoe in the other hand. And we had better know how to use them all—the Bible and the hoe and the hammer! That is the only way we can “make the farm a place of refuge, where some of these could stop for a while, and be taught how to make a living from the soil.”

“A place of refuge.” The Lord wouldn’t tell us to make a place of refuge if there were no refugees going to come to it. Friends, it seems to me that we need to do all our work with that view in our minds—the coming of the refugees. They’re coming. God knows, they’re coming whether we get ready for them or not.

It must have been a wonderful feeling for Shem and Ham and Japheth, as they saw those two elephants come walking up the gangplank. Can’t you hear Noah saying, “Boys, here come the elephants!” And they could answer, “Right this way. We’ll put them right down here!”

And what was there, waiting for them? Why, of course there was hay. The ark was stored with provisions, for they were expecting their guests.

When the refugees come, will you have a place for them? And will there be something in the garden and in the granary for them to eat? Or will you say, “Oh, I’m so sorry! I just don’t have any place to take anybody and we don’t have anything ready to feed them.” Oh, we had better be ready, because the One who knows says they are coming.

Now notice, it takes more than merely living in the country to meet this problem. These refugees are coming out of the cities, and they are coming out to these farms in the country because of a serious problem. They cannot buy anything. They cannot sell.

The time of trouble isn’t here yet. ... It is not only making room to house the refugees; it is planting gardens and berry patches and corn and sweet potatoes, not only that we may have some food, but that we may



Furniture, carpets, houses and land—all that Noah had, he invested in the ark.

have the “know how” to teach the folks who come.

Wouldn’t it be a wonderful thing if some morning the manager would say to you, “Brother, last night some refugees came in from Chicago, and we would like you to take Brother Smith out—he has been working in a factory—he doesn’t know anything about the land—we would like you to show him how to get a living from the soil.”

What would you say? “I don’t know anything about growing food. I just eat the stuff, that’s all!”

Oh, let’s build the ark, what do you say? Let’s remember that the refugees are coming. If we plant a garden or an orchard, remember the refugees, because the Lord has told us they are coming.

Friends, if you and I ever act upon this instruction ... we will act upon it by faith, in advance of the storm. There were millions, remember, who were convinced of Noah’s wisdom

when it was too late. I thank God that the Holy Spirit is moving upon us to build this ark before it is too late.

But, what kind of an ark is this that we are building? Where do we get the blueprint and the orders? What is it going to look like when we get it done? You can look in the book *Medical Ministry* and see the whole picture, pages, 308 and 309. The “ark” is a complete little program that God gave our people to establish outside every city. A farm, a school on that farm, a little sanitarium connected with it, an evangelistic center. It is all there.

And God is calling, not only for little institutions but He wants every home to be a place of refuge. Read *The Ministry of Healing*, pages 192 to 194. You farmers, there is a work for you. You who are builders, mechanics. You who know how to cook, how to sew, how to nurse. Read it. Let God fill your souls with the determination to make your homes places of refuge in the coming crisis.

Do you remember how the allied armies got off the beach at Dunkirk when the enemy seemed to have every way of escape cut off? The big ships were under fire and it looked like doom for those thousands of men, but God had an ark of safety for those men—the little yachts and fishing craft of England. Some could take ten men; some could pack in fifty or more. Every size and speed and capacity was there, little boats plying back and forth in the fog. They moved an army, friends! Those little boats, hundreds of them, saved the lives of an army. That is the picture of how God works.

But those boats had to be there when the crisis came. They had to be seaworthy and loaded with fuel for the voyage and ready for the rescue. That preparation cost something, didn’t it?

It cost Noah to build the ark. In *Patriarchs and Prophets*, 95, it says, “He gave the world an example of believing just what God says. All that he possessed, he invested in the ark.” How much? “All that he possessed.” Did there come a time when he had to call the family together and say, “Listen, folks, we are going to have to draw out that last money we have in the bank to get another keg of nails”? All that he had he invested.

Furniture, carpets, houses and land—all that he had he invested in the ark. The people of that time were sure that he was a crazy man, that “religion had gone to his head.” But when the rain began to fall, and the waters began to rise, and men were throwing their money everywhere in wild desperation as the flood rose around them, Noah did not have the sorrow of seeing any green-backs that belonged to him floating on those billows. Not one. There was not anything that belonged to Noah that perished in the flood. None of his property; nothing.

We can confidently believe that because it says, “All that he possessed, he invested in the ark.” Noah was right there with everything he possessed, right there in the ark!

O let us concentrate on getting the ark built, if it takes everything we have. Getting all the parts together according to the plan. If you want to help, God needs you, with your own particular talents. Just tell Him, “I want to help build the ark, and the thing that I am most concerned about is not what happens to me—what I get out of it—but what happens to the ark and the people who are going to find refuge in it in a little while.”

And if you say that, and if you will do that, you may find, as Noah did, that the ark you build to save others will be the ark that God will use to carry you and your family safely through the storm!

“This article originally appeared in *Another Ark to Build*, A Chapel Talk, Sunset Series—I. Although some of the references in the article refer to the specific situation at the time it was written, the principle Elder Frazee expresses is certainly appropriate for today.” **LM**

Elder W.D. Frazee studied the Medical Missionary Course at the College of Medical Evangelists in Loma Linda, California. He was called to Utah as a gospel medical evangelist. During the Great Depression, when the church could not afford to hire any assistants, Elder Frazee began inviting professionals to join him as volunteers. This began a faith ministry that would become the foundation for the establishment of the Wildwood Medical Missionary Institute in 1942. He believed that each person is unique, specially designed by the Lord, of infinite value, and has a special place and mission in this world which only he can fill. His life followed this principle and he encouraged others to do the same.

ZAMBIA MALAWI Camp Meeting

August 20-27, 2017

Starting 04:30 - 20:00 hrs daily

Location: Lusaka West on the outskirts of the city Lusaka

Lodging/Meals: To be provided
Guests to bring their own plate, cup and spoon as well as bedding

Expense/Registration: Free



Contact persons:

Zambia – Brother Jimmy Sakala +260-976-215-069

Malawi – Elder Edwin Kunkomo +265-999-425-558



Where is Your Heart?

A Question of Allegiance

BY BRENDA DOUAY

*L*ove to God is shown through sorrow
that His law has been transgressed.

*"He that loveth father or mother more than me
is not worthy of Me: and he that loveth son or
daughter more than Me is not worthy of Me."*

Matthew 10:37



“Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.” *Education*, 263.

It seems that our focus, our thoughts, and our “realities,” have become so perverted and blinded that it has seriously affected our judgment. We profess to be Christians, to love God and the principles of His kingdom supremely. But do we really? Consider this illustration from Inspiration, and deal honestly with our own souls about our real feelings in relation, not only to this story, but when similar circumstances take place in our own lives.

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This [is it] that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of

Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD [is] upon you. And they did according to the word of Moses” (Leviticus 10:1–7).

In this situation, two of Aaron’s sons sinned against the Lord. They used “common fire” in their censers rather than the “sacred fire” kindled by the Lord. This was a grievous sin. Immediately, God sent fire down from heaven and consumed them.

These two men were the sons of Aaron. Not only were they his sons, but they were also co-workers with him in the Lord’s service. Under-

brothers. This may seem to be a little harsh a requirement enforced by the Sovereign of the universe, or is this a reasonable and fair constraint?

Given the state of our minds, compromised and degraded by 6,000 years of sin, we will turn to Inspiration to assist us in sorting out this question. Leviticus 10:3 informs us that God said to Aaron through Moses “This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.” This means that for those that wish to be made holy, God will sanctify, or make holy. Every opportunity, every provision has been made for any individual to be made

“He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.” Matthew 10:37

standably, Aaron loved these sons. Yet after fire came down from God and consumed them, we find God, through Moses, giving Aaron, and his remaining two sons, this command:

“And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses” (Leviticus 10:6, 7).

Aaron and his other two sons were forbidden from showing any grief for the terrible death of the sons and

holy that desires to have holiness. This provision was made at infinite cost and suffering. Eleazar and Ithamar had no excuse for their sin. The question then for Aaron and his other two sons was this, did they have more loyalty to and more love for God, His law, and the principles of His government, or for his two sons who had grievously sinned against God, brought Him pain and suffering, and brought dishonor and disgrace to His holy sanctuary and the sacred services connected with it?

Inspiration explains, “He [Aaron] knew that God was just; and he murmured not. His heart was grieved at the dreadful death of his sons while in their disobedience; yet, according to God’s command, he made no expres-



Does a human being, however close they may be to us, hold a more loved place in our heart than our God? This is truly a very difficult question, but a very serious one.

sion of his sorrow, lest he should share the same fate of his sons, and the congregation also be infected with the spirit of unreconciliation, and God's wrath come upon them." *The Spirit of Prophecy*, vol. 1, 277.

We need to ask ourself, where is my heart? Where are my loyalties? Where are my supreme affections? Where, truly, is my allegiance?

"When the Israelites committed sin, and God punished them for their transgression, and the people mourned for the fate of the one punished, instead of sorrowing because God had been dishonored, the sympathizers were accounted equally guilty with the transgressor." *Ibid.*, 278.

With whom was the heart, the affections, the loyalties of the people? When they mourned for the transgressor, though that individual/those individuals, were knowingly violating the principles of God and His government, did they really have supreme love for God, the Power that had worked so mightily in their

behalf, delivered them from such cruel bondage in Egypt, worked miracle after miracle in their behalf, showing such tender mercy and infinite patience with so rebellious a people? Or did they have greater love, loyalty and affection for the transgressors? Even more significant, did they give supreme love and worship to the One, the Immortal, loved Commander of heaven, who had left all the bliss of heaven to descend to this earth, its degradation, its pain, its sorrow, its mortality, and the risk of failure and eternal loss, all for love of them, to provide them the immeasurable gift of eternal life? Or were they giving their supreme love, affection and loyalty to a human being?

Yet, when one or more of their number was struck down by God for the boldest defiance of His perfect, protecting law, they mourned not for the dishonor given to God; they mourned for the loss of the rebellious.

Do we love God so much that we are grieved when He is dishonored?

Or does a human being, however close they may be to us, hold a more loved place in our heart than our God? This is truly a very difficult question, but a very serious one.

God tells us, "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me" (Matthew 10:37). Are our allegiances truly with our God and Saviour, the One who created us, and then redeemed us at such an infinite cost? Do we love the principles of that Kingdom of Glory to which we claim to be going?

Furthermore, "The Lord teaches us, in the directions given to Aaron, reconciliation to His just punishments, even if His wrath comes very nigh. He would have His people acknowledge the justness of His corrections, that others may fear. In these last days, many are liable to be self-deceived, and they are unable to see their own wrongs. If God, through His servants, reproves and rebukes the erring, there are those who stand ready to sympathize with those who deserve reproof. They will seek to lighten the burden which God compelled His servants to lay upon them. These sympathizers think they are performing a virtuous act by sympathizing with the one at fault, whose course may have greatly injured the cause of God. Such are deceived. They are only arraying themselves against God's servants, who have done His will, and against God himself, and are equally guilty with the transgressor. There are many erring souls who might have been saved if they had not been deceived by receiving false sympathy." *The Spirit of Prophecy*, 278.

If we truly understand this paragraph, when our sympathies go out to those rebelling against the government of God, we become traitors with

them. And not only that, we participate in their eternal loss because we sympathize with evil. Sin, no matter how small, is evil. We have just lost the realization of that reality because we are so familiar with sin.

We need to wake up. Let us not be “foolish virgins” knowing the truths of God in our minds, but not bringing them into the center of our being. Bringing the truths of God into the center of our being means loving God with the entire heart, soul, and mind. It means giving to Him our supreme affections, our most ardent loyalties, always siding with Him and the principles of His government in every situation.

There are only two sides available in this earth, the side of God, or the side of the arch enemy of God, Satan. There is no middle ground. There is no dividing of affections. God says you cannot be divided; either you are wholly His (not sympathizing with those who dishonor Him) or you are with Satan. Are we willing to love God supremely, more than “father or mother” more than “son or daughter,” or are our supreme affections with a human being?

Are we living in the “reality” of the unseen, that of a heart knowledge of and love for One that has sacrificed more for us than any human could? If so, then, as with Aaron, we will understand and from the heart, mourn for the dishonoring of God and the principles of His kingdom more than for the one suffering the discipline for the act that has brought dishonor to our Saviour. Is this our “reality” or are we still living blinded by familiarity with sin and God’s abhorrence of it that we “side” with the sinner?

“Where is your heart?” **LM**

Brenda Douay is a staff member at Steps to Life. She may be contacted by email at: brendadouay@stepstolife.org.

TRUTH FOREVER

What is truth
I hear them say
Open the Bible
Decide today

Truth will forever stand
Like His nail pierced hands
For all the sins of man

It’s not here today, gone tomorrow
That would be too much sorrow

Throughout the ages
As sin rages
While truth was always there
Waiting to be heard everywhere

It will ring out through eternity
And the love it brought for you and me

In caves and dens of the earth
And in churches lofty and tall
It can’t be silenced
Truth is for all

Through mountains and valleys
And villages untold
Truth was there
It never got old

Truth waited so patiently
By preaching and teaching
Its only hope for reaching
The lost

Down through the ages
Truth told on so many pages
The Bible so complete in its scope
Man’s only hope

Treasure the truth
Whatever the cost
It’s all in His plan
So we won’t be lost

By Deb Massey – 2015

Jesus Before the Sanhedrin - Clues Matthew 26

BY ROB HAGAR

Across:

B2	What Jesus called last supper bread (two words)	v. 26
B16	Jesus: high priest will see me in these	v. 64
C8	Judas and company brought these	v. 47
D2	Peter denied Jesus with this	v. 72
D17	Jesus was hit/slapped with these	v. 67
E12	Jesus reminded priests He had taught here	v. 55
F2	Caiaphas claimed Jesus spoke this	v. 65
G13	Peter did this for emphasis	v. 74
G19	Jesus: better for betrayer to not be _____	v. 24
H1	Jesus gave this "curse" for betrayer	v. 24
I5	Jesus quoted Zechariah saying flock will be _____	v. 31
I19	Jesus told the disciples to do this	v. 45
J2	Peter: even if I _____ I'll not deny thee	v. 35
K18	This sung after supper	v. 30
L2	Jesus: I'll sit on _____ hand	v. 64
L11	Jesus: do this and pray	v. 41
M17	Judas gave the priests this	v. 48
O7	Jesus promised to go here later	v. 32
O15	Caiaphas tore these	v. 65
Q1	How Peter wept	v. 75
Q10	Peter did this for emphasis	v. 74
Q16	How much further Jesus went from disciples	v. 39
S2	Type of witnesses who testified against Jesus	v. 59
S8	Judas' first word to Jesus in garden	v. 49
S13	Jesus: high priest will see me coming from here	v. 64

Down:

A19	A liar said Jesus could do this	v. 61
B4	Jesus warned that one would do this	v. 21
B10	Jesus told the three to do this	v. 38
B12	Caiaphas did this for emphasis	v. 65
C8	Jesus said now was the time for this	v. 45
D17	Disciple who insisted on his loyalty	vs. 33-35
D21	Judas and company brought these	v. 47
E6	This betrayed Peter	v. 73
E15	Peter was recognized here	v. 71
F2	Jesus: grape juice represents this	vs. 27, 28
G11	Twelve responded to Jesus' news with this emotion	v. 22
I9	Jesus yielded His will in prayer to this (two words)	v. 42
I13	Priests said Jesus was guilty of this	v. 66

A	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18		20	21	A
B																					B
C																					C
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R																					R
S																					S
1	2	3	4	5	6	7	8	9		11	12	13	14		16		18	19	20	21	22

Answer key on page 26.

J3	All twelve asked this (three words)	v. 22
J18	Caiaphas demanded Jesus admit He was this or not	v. 63
K5	Jesus compared His disciples to these	v. 31
K15	Jesus predicted Peter would deny Him _____	v. 34
K20	Peter: "I do not know the _____"	v. 72
M7	Jesus could have called these	v. 53
N21	Disciples were this when Jesus prayed	v. 43
O2	Jesus compared Himself to this	v. 55
O12	Time of day of the last supper	v. 20
O17	This Mount a scene of agony	v. 30
Q10	Jewish leaders did this on Jesus	v. 67
R15	Jesus: do this to broken bread	v. 26

POPE FRANCIS CONTINUES HIS QUEST TO HEAL THE DEADLY WOUND

Pope Francis has asked Rwandan President Paul Kagame for forgiveness for the “sins and failings” of the Catholic Church during the 1994 Rwandan genocide.

During a meeting with Kagame Monday at the Vatican, the Pope expressed “solidarity with the victims and with those who continue to suffer the consequences of those tragic events,” according to a statement from the Vatican.

Pope Francis acknowledged that priests, nuns and members of the Catholic church had succumbed to hatred and violence in Rwanda, “betraying their own evangelical mission,” the Vatican said.

Rwanda’s foreign minister Louise Mushikiwabo, who accompanied President Kagame on the trip, said the meeting was a positive step forward.

“It allows us to build a stronger base for restoring harmony between Rwandans and the Catholic Church,” she added in a statement released by the presidency. In November, the Catholic Church in Rwanda apologized for its members’ role in the genocide that saw hundreds of thousands of Rwandans killed in 1994.

Rwandan bishops asked for “forgiveness for sins of hatred and disagreement that happened in the country to the point of hating our own countrymen because of their origin,”

in a statement read after mass in parishes across the country.

In 1994, Hutu extremists in Rwanda targeted minority ethnic Tutsis and moderate Hutus in a three-month killing spree that left an estimated 800,000 people dead.

Hutu attackers burned down churches with hundreds or thousands of Tutsis inside. ...

Although the church states it did not send anyone to participate in the killings, it acknowledges that its members were active, apologizing for “Christian leaders who caused divisions among people and planted seeds of hate.”

The church released its apology to coincide with the last day of the Jubilee Year of Mercy declared by Pope Francis. ...

While several priests have been tried in the UN tribunal and in local courts, Rwandan genocide scholar Tom Ndahiro said that others continue to operate without repercussions.

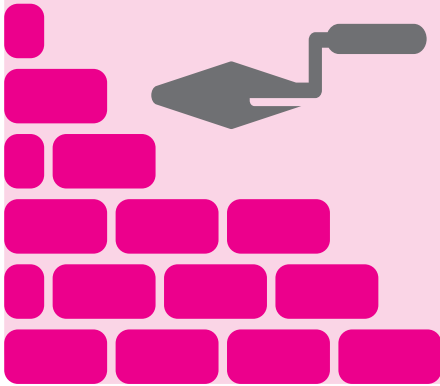
“There are many more [priests] who have not been held into account,” said Ndahiro.

“None of them have been held responsible by the Catholic Church itself and that is what is missing. You have civil courts that have tried them but the church has its laws and none of them has been held to account by the Catholic Church.”

www.cnn.com/2017/03/20/africa/pope-apology-rwanda-genocide/

INSPIRED:

“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. “I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Revelation 13:3). The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, “his deadly wound was healed: and all the world wondered after the beast.” Paul states plainly that the “man of sin” will continue until the second advent (2 Thessalonians 2:3–8). To the very close of time he will carry forward the work of deception. ... In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” *The Great Controversy*, 578. **LM**



Heavenly Father: I choose to stop tearing down Your law, Your character, and stand with those who are repairing the breach, and restore the paths that lead to Jesus. Help me to be steadfast and earnest in my faith while maintaining the truth in the face of the bitterest opposition. Grant me of Your grace to strengthen me as I join those who are making up the hedge and standing in the gap by maintaining the truth. Amen.

RESTORERS OF PATHS - THE HEDGE

BY JUDY HALLINGSTAD

Ezekiel 22:30 says that we are to be that person "... that should make up the hedge, and stand in the gap ...". In Isaiah 58:12 "... [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

When the enemy attacked a walled town in ancient times, people made up a hedge at the "breach" or the "gap" in the wall. The battle would then be fought right there at the gap. God is looking for a people to stand in the gap, to repair the breach. He wants an army to stand as a "hedge" so the enemy does not break through. Are you prepared to stand and defend God's law?

God calls for you and me to restore His commandments that have been downtrodden. We restore them by holding them in high regard and obeying them.

Those who hedge that breach, not allowing the enemy to break through are described in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These saints have patience—that is, they exercise endurance and are steadfast; they respond to the work of the Holy Spirit who sanctifies them and makes them holy; they keep all ten of God's commandments and they have the faith of Jesus. They are repairers of the breach in the wall.

"Where do we find the people who are thus addressed? Who is it that shall build the old waste places, and raise up the foundation of many generations? Where are the people who have had light from heaven to see that a breach has been made in the law of God?" "Ellen G. White Comments," *The Seventh-day Adventist Bible Commentary*, vol. 4, 1152.

Not all Christians have faith in Christ. Jesus said in Luke 6:46, "Why call ye Me, Lord, Lord, and do not the things which I say?" Faith and obedience can never be separated.

"The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition." "Ellen G. White Comments," *The Seventh-day Adventist Bible Commentary*, vol. 4, 1152.

Decide today to be one who is "registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in." **LM**



BY ELLEN G. WHITE

*M*ay has come, with all her beauties of the sunshine, clothing nature with a glorious dress. Mother earth has laid off her brown mantle, and wears her cheerful robes of green. The trees and shrubs upon the lawn are decorated with their opening buds and flowers of varied tints. The peach and cherry are covered with blossoms of pink and white, and the pure music from a thousand of nature's happy and cheering songsters, unite to awaken joy and thankfulness in our hearts.

May is indeed here, to cheer and bless us. Let us, all who can, go out of doors, and be cheerful, happy, and healthy, as we behold the charming beauties of nature. We may look up

through the attractive glories of nature, to nature's glorious God, and, as we read His love to man in nature, we may become cheerful, thankful, pure, and holy.

The feeble ones should press out into the sunshine as earnestly and naturally as do the shaded plants and vines. The pale and sickly grain-blade that has struggled up out of the earth in the cold of early spring, puts on the natural and healthy deep green after enjoying for a few days the health-and-life-giving rays of the sun. Go out into the light and warmth of the glorious sun, you pale and sickly ones, and share with vegetation its life-giving, healing power. Let what your ears hear of

the music of the birds, and what your eyes see of the green grass, and shrubs, and trees, beautified with their fragrant blossoms, and God's precious flowers of every hue, lift that leaden weight off your spirits, and cheer that sad heart, and smooth that troubled brow.

Mothers, encourage the children to go out into the air and sunshine. What if they do tan, and exchange the pale, sallow complexion for the healthful brown? Let them have health and happiness, which are the only foundation of real beauty. Lovely May is here. Enjoy her, all you who can, while she is with us. Read what Fanny B. Johnson, in *Laws of Life*, says under the caption,

OUT OF DOORS

In behalf of our good mother nature, I hereby invite and entreat all her children within sound of my voice or sight of my pentraces to come out of doors, and take part in the grand entertainment which she has gotten up with wondrous skill, taste, and power. It is to continue through every day and night of the season, with infinite variations in panorama of swelling bud and bursting leaf and blossom, of springing grass and grain, in graceful, tasseled heads, and yellow, ripening sheaves, in ever-varying depths of blue in sky, and of green and brown in earth, in shifting cloud, in all moods of lake, and stream, and sea, in rosy mornings and brazen noons, and gold and purple evenings, and hushed and solemn nights, in moonbeam and starbeam, in soft airs and swelling gales and wrack of tempest, in all musical sounds, from buzz of tiniest insect-wings and songs of birds, to the booming of ocean, and burst of the thunder cloud, in the broad sunshine of field, and prairie, and desert, in shade of rock, and tree, and forest. Oh! There is no end to the variety of beauty, and sound, and odor. And we are all invited! Do let us go out, and feast and refresh our souls, and take in new life and inspirations. Something of it can be caught through glass windows and open doors, but only in such meager measure as to tantalize, rather than satisfy. The sweet influences of air, and earth, and sky, are shy of the inside of house roofs and walls. They will only exert themselves where there is free range in large space. Nature does not propose to bring them to us. We are to go out to her, and take them as she offers. So, do let us go. Yes, I know there is the shop, and the house-keeping, and the sewing, and

the money-making generally. And it is always there, and always will be, and if we allow it, we will be forever bound down to it, soul as well as body; and this is the very reason why we should sometimes get away from it. Do come, all ye weary ones, whose lives are spent in service of others, either for love's sake or for gain, come and for once be ministered unto. Mother nature will take you in her lap, will woo you with the breath of apple blossoms and clovers, will fan your cheek with perfume-laden airs, will soothe you to sleep with drowsy hum of bees, and murmur of streams, and rustle of myriad fluttering leaves, will waken you with joyous voices,

She shows them wondrous things in her pages, and reveals herself to them as she cannot to others.

None of us can afford to live without her inspirations. We may as well be brutes and done with it, and sink under the sod and stay there, as to try to live and take no part with God in His works and ways. If so be that our lives must be spent in household toil, we can take our work out of doors, and so get a great deal of good. Spread a comfortable [rug] or robe on the grass, and take out the little children and spend an afternoon. If there is no shade of tree near the door, build an arbor, or twist together the ends of lithe, tall birch, or other branches, and

There is no end to the variety of beauty, and sound, and odor. And we are all invited! Do let us go out, and feast and refresh our souls.

will take away from your spirits the peevishness and littleness that is sure to gather in a narrow round of care, and put in their place something of her spirit of charity, and largeness, and harmony, and bring you into sympathy with the divine. There was never better chance for poverty-stricken, burden-bearing human beings to escape from their condition and indulge in luxuries furnished without money and without price. I promise you nature will show no favors on account of worldly distinctions. She will minister no more graciously to the queen of a realm than to her humblest menial, provided that menial be loyal to herself. But to those who look upon her with "lovers' eyes" she must of necessity be partial.

setting their base ends in the ground, plant around them madeira vines or morning glories, and in a few weeks, there will be found a pleasant screen from sun and observation. Let the poor invalids be taken out in chairs or on couches, or hung up in hammocks to get just as much as possible of the good things of the season. Alas! Alas! For the poor people who are shut up in stifled houses in cities, whose windows open only on damp courts, or dingy walls, or busy streets. God pity them, if we cannot help them, and make them feel His pity. But let us who live in the country take advantage of this spring-tide of life and be carried up to serenest heights, that we may be let down to truer and nobler lives.

The Health Reformer, May 1, 1871. LM

From the Desk of Pastor John J. Grosboll

May 2017

"Thanks for the beautiful *LandMarks*.
The time of trouble is coming soon.
May we be ready."

—AB, West Virginia

"I have been receiving *LandMarks* for
many years. ... It keeps me close to our
Lord, and helps the waiting for Him.
... Bless your mission."

—PH, Ohio

"Thank you once again for your min-
istry. We have begun to do the Bible
studies in *LandMarks* weekly as a fam-
ily and this has been a BIG blessing.
We spent 3 hours this past Sabbath
on 'Another Elijah.' Afterwards, some
restoration took place in our family!
God is Good!"

—T<, Nevada

Crossword Puzzle (p. 21) Answers

A	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	A
B	M	Y	B	O	D	Y		T	R						C	L	O	U	D	S	B
C			E				S	T	A	V	E	S					I				C
D	O	A	T	H			L	R	N						P	A	L	M	S	D	
E		R	S				E	R	T	E	M	P	L	E		D		W	E		
F	B	L	A	S	P	E	E	M	Y						O	T			O	F	
G	L	Y			P					S	C	U	R	S	E		B	O	R	N	
W	O	E			E					O		C	R						D	H	
I	O		S	C	A	T	T	E	R	E	D		H					R	E	S	T
J	D	I	E		H			H	R	E							C				J
K		S		S				Y	O	A	T						H	Y	M	N	K
L	R	I	G	H	T			W	A	T	C	H					R	A			L
M		Y		E	A			I	F	H	R						S	I	G	N	M
N		I		E	N			L	U		T						S		A		N
O	T		P		G	A	L	L	I	E	E				C	L	O	T	H	E	S
P	H				E				V								E	L			P
B	I	T	T	E	R	L	Y		S	W	E	A	R				L	I	T	T	L
R	E				S		P		N								E	V			E
S	F	A	L	S	E			H	A	I	L				H	E	A	V	E	N	P
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

What is present truth?

Present truth is relevant to the time in which you live. Noah preached of a coming flood and the need to help build the ark and get in it before the flood came. In Jeremiah's day God's people were to surrender to the Babylonians and prepare for 70 years of captivity. John the Baptist preached that Jesus of Nazareth was the Messiah.

Present truth for today is to preach the three angels' messages.

"The present truth is to be our burden. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth." *Testimonies*, vol. 6, 61.

"After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning." *Selected Messages*, Book 2, 389.

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. ... The present truth for this time comprises the messages, the third angel's message succeeding the first and the second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound." *Manuscript Releases*, vol. 9, 291.

Our Responsibility Regarding the Three Angels' Messages

"We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. ...

"The world is to be warned by the proclamation of this message. If we blanket it, if we hide our light under a bushel, if we so circumscribe ourselves that we cannot reach the people, we are answerable to God for our failure to warn the world." *Manuscript Releases*, vol. 19, 41.

Now is our opportunity. Some can preach, some can give Bible studies, and others can conduct Bible classes. Nearly all can give out literature containing the last warning message.

"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.

Your brother in witnessing,


John J. Grosboll

Song of the Sea

By Lynette Golia

Throughout the animal kingdom the act of communication is ongoing, diverse, and absolutely vital to survival. Since the beginning of time mysterious songs have filled the seas with the most celebrated musical event in nature – the complex and beautiful songs of the humpback whale.

Humpbacks spend their summers in polar waters, feeding intensively on dense concentrations of small crustaceans and fish, then migrate to the tropics for the winter and spring, where they seldom feed, if at all. During these seasons, the humpbacks mate, give birth, and sing.

The humpback whales' song is considered one of the most complex non-human forms of communication created by any species in the animal kingdom. The song is a complicated series of musical sounds divided into several natural groupings. The sounds begin as a unit, the smallest building block of the song structure sometimes called the "notes," lasting up to a few seconds. A collection of four or six units is known as the sub-phrase, a repeating series of units, lasting perhaps ten seconds. A collection of two sub-phrases forms the phrase, which will commonly be repeated over and over for two to four minutes. Each sequence of repeated

phrases is known as the theme. The song is the collection of between two and nine themes, typically spanning five to thirty minutes. Each time the song is sung these themes are repeated in the same order, many times, without breaks, in song sessions that can last a day or even days.

These songs are known for their eerie and haunting melodies, consisting of low moans, groans and guttural growls, high cries and shrieks, and all variations of ascents and descents. Singing takes place 50 to 60 feet below the ocean surface and can be heard underwater up to 20 miles away and above the surface. The songs of the humpbacks have the largest range of frequencies used by any whales, ranging from 30–9,000 Hertz. Whales can hear each other thousands of miles away across entire oceans.

As these songs resound for hundreds of miles, researchers now believe they could well be the basis of a many-faceted communication network that serves as the key to a variety of behaviors, including courtship rituals and the establishment of identity between groups of whales. Other evidence points to an interaction or signal only between males, perhaps to size each other up or simply making music for pleasure.

While both male and female produce sounds, only the males produce organized songs with distinct themes and melodies. All male humpbacks in the same geographical region perform exactly the same song, while whales from non-overlapping regions sing entirely different songs. The song itself changes over time, altering rhythm, pitch, and duration. As the whales listen to each other, they adopt these variations until transformed into something completely different, a new song.

"There is a day just about to burst upon us when God's mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. ...

"... This is the theme, this is the song—Christ all and in all—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven." *Heaven*, 177.





Philippines

From a simple start with one family in 1998, the Free Seventh-day Adventist church in Tamaro, Bayambang, Philippines, has grown and grown. The truth of the Advent message has spread like ripples on a pond, resulting in the group out-growing the one room of a private home in which they originally began meeting. As the group grew, they moved to two larger rooms in that same home. They now have plans to build a three-story worship center on two parcels of land, one of which was donated and an adjacent piece that was purchased.

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

May Sermon of the Month

The Protestant

By John J. Grosboll

Church policy and the Bible do not always agree. A Protestant opposes the intrusion of civil magistrate and protests against arbitrary authority of the church. The authority of the Word is above the authority of the church.

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



Costa Rica, a country known for its natural beauty, is also a home to many of God's people.

Growing Work in Costa Rica

By Domingo Nunez

The work in San José, Costa Rica, has been growing steadily since the first visit Pastor Domingo Nunez, our Director of Outreach, made in 2012, although it has been hindered in the last year and a half by various winds of doctrine. The historic churches there are being subjected to the same fanaticism and erroneous beliefs that are affecting faithful churches everywhere.

On Pastor Domingo's first visit just over four years ago, he was responding to a request to "come to Macedonia" and strengthen the believers there. During that visit, he made several public appeals through television and radio broadcasts, inviting people to come to revival and reformation meetings sponsored by the historic churches that had organized in San José. The response was tremendous and very encouraging.

Members of the Present Truth Church, the Church of the End Time, and the Church of the Remnant met together with those who responded to the appeals, with the meeting being broadcast via live television. There was no apostasy or "winds of strange doctrines" present among the believers at that time.

Since then, the enemy of the truth has been hard at work, spreading belief in feast days, a misunderstanding of the nature of the godhead, the holy spirit as a force or energy and not a person, and many other false ideas and beliefs.

Consequently, beginning about a year and a half ago, the churches began to struggle, with alliances being formed by those holding similar views on the differing winds of doctrines, while some continued to remain

strong in the faith once delivered to the saints.

The three churches, all located in or near San José, continue to remain faithful to historic Adventist beliefs. San José is the capital of Costa Rica and the nation's largest city, with a population of over 300,000. The greater metropolitan area surrounding San Jose has a population of over two million. Clearly there are souls to be won there!

The purpose of Pastor Domingo's most recent visit in January of this year was to combat the errors that were arising among the wind-blown believers and to offer guidance in how to stand up for the truth when confronted with the strong winds that are becoming more and more common. Please join Pastor Domingo as he prays for the success of the efforts of these true-hearted believers.



1



2



3



4

1. *The members of the three churches in San José met together in 2012, following an appeal broadcast via radio and television. The meeting was covered on live television.*
2. *Pastor Domingo conducts a baptism service during a visit to the Present Truth Church in July 2015.*
3. *Members of the Remnant Church listen intently as Pastor Domingo explains the dangers of following winds of doctrine during his visit earlier this year.*
4. *Pastor Domingo and Elder Rolando Romero conduct a communion service at the Time of the End Church in January 2017.*

Inspired

“In every age Satan has sought to impair the efforts of God’s servants by introducing into the church a spirit of fanaticism. Thus it was in Paul’s day, and thus it was in later centuries during the time of the Reformation. Wycliffe, Luther, and many others who blessed the world by their influence and their faith, encountered the wiles by which the enemy seeks to lead into fanaticism overzealous, unbalanced, and unsanctified minds. Misguided souls have taught that the attainment of true holiness carries the mind above all earthly thoughts and leads men to refrain wholly from labor. Others, taking extreme views of certain texts of Scripture, have taught that it is a sin to work—that Christians should take no thought concerning the temporal welfare of themselves or their families, but should devote their lives wholly to spiritual things. The teaching and example of the apostle Paul are a rebuke to such extreme views.” *The Acts of the Apostles*, 348.

“The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles.” *Evangelism*, 362.

Question

Who are “the children of Israel” in Romans 9:27?

Answer

“Esaías also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved” (Romans 9:27).

“Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.

“It is to this class that Isaiah referred in his prophecy, ‘A remnant shall be saved’ (see Isaiah 10:20–22). From Paul’s day to the present time, God by His Holy Spirit has been calling after the Jew as well as the Gentile. ‘There is no respect of persons with God’ (Romans 2:11), declared Paul. ...” *Gospel Workers*, 397.

“When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

“In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah’s eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Him as their Redeemer. To them will be fulfilled the words, ‘As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name’ (John 1:12).” *Ibid.*, 398.

USING OUR SENSES WISELY



BY JUDY HALLINGSTAD

Our five senses are very valuable. We take them for granted and many times our senses become perverted. The use of these senses shape our character and determine our destiny.

LIFE

"Life consists of experiences secured through the combined exercise of the physical, mental, and spiritual powers—the body, mind, and spirit. The harmonious development of these three prepares one for this life and for eternity.

"The physical powers find their expression largely through the five senses—seeing, hearing, tasting, smelling, and feeling, under the direc-

tion of, and through coordination with the mind.

THE SENSES

"The greatest satisfactions of life are not obtained from the exercise of more physical strength, but through the proper use of the five senses.

"The highest and noblest aspirations of life are gained through the enjoyment of the senses under the direction of the mind, which in turn is guided by the eternal principles of right.

CHOOSING THE CHARACTER

"The mere possession of the five senses does not constitute character, but the daily proper use of them

develops character. This is the field where man's priceless endowment, the power of choice, is exercised for weal or woe. The daily decisions made by the mind concerning the use of these senses shape the character and determine the destiny. Habits are formed through their exercise, and the sort of habits formed depends upon the kinds of experiences chosen by the mind for the five senses to enjoy, and therefore, the use or misuse of these senses will largely determine the nature of the character being developed.

SELF-CONTROL

"To make the right choice in the use of the senses, two things are indispensable. The first is knowledge



of their proper use; the second is self-control. ...

“The world needs men today who are masters of, not slaves to, circumstances; and the master of self is fundamental to the mastery of life’s problems.

“Self-control is exercised and habits are formed through the use of the five senses, and the habits that are formed where the sense of taste is involved are very strong and some of them are very destructive. The reason follows.

THE KING OF SENSES

“Man’s physical life is maintained by food, and he was given the sense of taste that he might receive pleasure from the experience of putting into his body the things which would prolong his existence.

“It being more important that he eat and sustain life, than that he see, or hear, or smell, or touch, these senses become servants to the sense of taste, and are largely engaged in occupations which will produce the chief necessity of life—food.

“Because the satisfaction of the appetite in the proper use of food to sustain life is a first necessity to existence, it affords the greatest opportunity for perversion; and therefore, from the dawn of human history it has been man’s great weakness, and the source of the most subtle temptations, which work for his greatest degradation; it is the most vulnerable point at which to attack him.

“And, like as the other senses contribute of their powers in securing food to sustain life, so, when the taste becomes perverted, these other four senses are likewise diverted from their natural uses and become slaves to the appetite to provide the indulgences it craves.

“The sense of taste can be satisfied with things which will up-build

body, mind, and soul, or it can be indulged with things which will destroy them all.

THE MIND

“The use or abuse of the sense of taste, in conjunction with the other senses as helpers, will build up or undermine the mental powers with the reasoning faculties, the power of choice, and the will.

THE SPIRITUAL LIFE

“When the mental powers are weakened, it becomes difficult or impossible for the mind to perform its highest function in the contemplation and acceptance of spiritual ideals and opportunities.

developed for the up-building of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being.’ [*The Ministry of Healing*, 130].

“Therefore, the most vital spot in human experience and existence is the proper use of the sense of taste in maintaining health, in the preservation of strong mental powers, and in laying the foundation for the character, which finds its highest exercise in a spiritual experience. The use or abuse of the appetite can aid in up-building or in destroying all.

“Furthermore, not only can the

The greatest satisfactions of life are not obtained from the exercise of more physical strength, but through the proper use of the five senses.

“The mind allies the finite with the infinite. Therefore, anything that dulls its perceptions or disturbs its normal action, to some extent lessens man’s ability to comprehend divine ideals and objectives, or to lay hold of infinite power to achieve them.

“For these reasons a full spiritual experience cannot be found unless by self-control the use of the five senses is yielded to the wishes of their Author. This is one of the requisites of spiritual growth, and a most vital one.

“One author of note has said, ‘The body is the only medium through which the mind and the soul are

mental powers be weakened, the character undermined, and the spiritual powers prostituted, but the persistent violation of the laws of life through the misuse of the senses, the leader of which is the taste, places one in open antagonism to the Author thereof and so enters the realm of loyalty; for how can a person claim to be loyal to his Maker when he persists in any indulgence which is contrary to his Maker’s will as expressed in the laws of life which he has established within the body? ...’ *Abundant Health*, Julius Gilbert White, 1951, 327–330.

We truly are “fearfully and wonderfully made” (Psalm 139:14). **LM**

Resurrection

*Life
Sketches
Series*

THE RESURRECTION

BY JOHN GROSBOLL

The resurrection of Jesus is one of the most attested facts of history, without which there never would have been such a thing as the Christian church.



One of the most amazing stories in the Bible is about a man who was the most bitter and relentless persecutor of the church of Christ who later became the most able defender of the church and the most successful herald of the gospel. This man wrote over half the books in the New Testament. With the apostolic brotherhood, those Galilean peasants who had been disciples of Jesus, the Lord chose to associate a man who had never seen the Lord while He had dwelt among men. In fact, not only had he never seen Him, but he had only heard the name of Jesus spoken in unbelief and contempt. How did this happen? There are in the universe Beings who the Bible says have infinite intelligence and infinite wisdom and were able to discern beneath the blindness and prejudice of this strict Pharisee a heart that was loyal to truth and duty. The result was that the voice from heaven made itself heard above the clamors of his pride and prejudice.

In the promulgation of the gospel, in the first century right after the resurrection of Christ, divine providence decided to unite with the zeal and devotion of the Galilean peasants a man who would bring the fiery vigor and the intellectual power of a rabbi from Jerusalem to lead in the battle against pagan philosophy and Jewish formalism. Saul of Tarsus was chosen to lead in that battle. He himself had witnessed the debasing power of heathenism and had endured the spiritual bondage of Pharisaical exaction. But, before he became a Christian he was the most bitter and relentless persecutor of the church of Christ. He says in Galatians 1:13, 14, concerning his former life, "You have heard of my former conduct in Judaism, how I persecuted the church of God, beyond measure and tried to destroy it. And I advanced in Judaism beyond many of

my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers."

Saul of Tarsus was a Jew, not only by descent, but by the stronger ties of lifelong training and patriotic devotion of religious belief and faith. He was a Roman citizen who was born in a Gentile city, but he had been educated in Jerusalem by the most eminent of the Jewish rabbis; he had been diligently instructed in all the laws and traditions of the Jews. He talks about this to the Jewish leaders in public many years afterward when they were attempting to kill

3:4-6, he said, "if anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless." Paul was a Pharisee of the Pharisees, he was the leading persecutor of the Christian church. In common with his nation, he had the hope that there would be a Messiah sent to the world who would reign as a temporal prince and who would break the Roman yoke from the

The resurrection of Jesus is one of the most attested facts of history, without which there never would have been such a thing as the Christian church.

him. "He said, 'I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city (Jerusalem) at the feet of Gamaliel, taught according to the strictness of our father's law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished' (Acts 22:2-5)."

He shared fully the hopes, the aspirations, the lofty pride, and the unyielding prejudice of the Jewish nation. He claimed "he was a Hebrew of the Hebrews." In Philippians

neck of the Jews and exalt the Jewish nation to the throne of universal empire.

Paul had no personal knowledge of Jesus' mission, but readily imbibed the scorn and hatred of the rabbis toward One who was so far from fulfilling their ambitious hopes. So, after the death of Christ, he joined with the priests and rulers in the persecution of His followers as a proscribed and hated sect. He describes it this way: "For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all [the rest of the apostles], yet not I, but the grace of God which was with me" (1 Corinthians 15:9, 10).

The Pharisees thought that Jesus' disciples would be cowered into submission and fear. After seeing what happened to their leader, they thought that the disciples would never promote the teachings of Christ again. They thought that the work of Christ would end with Him and when the voice of Jesus was no longer heard, the excitement would die down, and the people would return to the doctrines and traditions that they had been taught by the Jewish religion. But instead of that happening, they witnessed the marvelous scenes of the day of Pentecost when the disciples were endowed with power and energy that they had never known before. They preached

make Your enemies Your footstool." ' Therefore, let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:32-36).

His audience was the people that were responsible for crucifying Christ, and here he offers them forgiveness for what they have done. Salvation and the hope of eternal life is freely offered to them but first they must face the reality of what they have done. The people were accosted by Peter's sermon. He told them that they were the ones who had crucified Jesus, but informed them that He is not dead anymore. He is raised up and He has gone to heaven.

Just a few weeks after the crucifixion, about 3,000 people in the very heart of Judaism, the very system and religion that had crucified the Lord Jesus, recognized that they had been mistaken and had crucified the Messiah. Devastated, they said, "What shall we do?" Peter said, "Repent." The word *repent* simply means to *change your mind* – change your mind about Jesus, change your mind about sin, change your mind about being the boss of your own life and yielding to the sovereignty of Jesus Christ and His government.

Repent means to be sorry for your sins, be sorry enough to quit. What love was demonstrated to those who were guilty of crucifying the only One who could save them. Repent and you will be forgiven. Three thousand decided to repent that day and be baptized. They declared their faith in this Person whom the Jews said was a malefactor and a deceiver. They believed the evidence, Jesus was the Messiah, He was crucified, and He rose again and offered forgiveness to all who repented.

Have you ever thought about the fact that those people there are not the only people that are responsible for the crucifixion of Jesus? Notice what the apostle Paul says about this: "I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures ..." (1 Corinthians 15:3). Why did Jesus die on the cross? The apostle Paul said that Jesus died on the cross for our sins. Romans 3:23 says that we have all sinned; we have all come short of the glory of God. So, if all have sinned then all are also responsible for the crucifixion of Jesus because He died for the sins of the world. Later in his life, Paul, writing to the Hebrew people who had become Christians, said, "According to

Peter's audience was the people that were responsible for crucifying Christ, and here he offers them forgiveness for what they have done.

Christ to the vast multitude that had been assembled there from all parts of the world for the feast.

There were also signs and wonders which confirmed their words, and the result was that in the very stronghold of Judaism, in Jerusalem and in Judea, there were thousands who declared their faith in Jesus of Nazareth. Notice how direct Peter was in his preaching: "This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, Till I

"Now when they heard this, they were cut [stabbed, pierced, pricked] to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission [forgiveness] of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to all who are afar off, as many as the Lord our God will call.' And with many other words he testified and exhorted them, saying, 'Be saved from this perverse generation.' Then those who gladly received his word were baptized; and that day about three thousand souls were added to them" (verses 37-41).

the law almost all things are purged with blood, and without shedding of blood there is no remission [no forgiveness]" (Hebrews 9:22).

All are sinners and responsible for the crucifixion of Jesus, but through heart-felt repentance and a willingness for the Holy Spirit to create in them a clean heart and renew a right spirit in them (Psalm 51:10), the Holy Spirit will give the gift of repentance and a sorrow for sin enough to turn away from it.

A short time after Pentecost Peter and John went up to the temple. It was at the time of prayer. "A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, 'Look at us.' So he gave them his attention, expecting to receive something from them. Then Peter said, 'Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.' And he took him by the right hand and lifted him up, 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. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened ..." (Acts 3:2–10).

It says that "all the people ran together." They wanted to see this mighty miracle that had been worked. And when they came, the apostles declared to everybody that this man whom they all knew was healed in the



Repent means to be sorry for your sins, be sorry enough to quit.

name of Jesus of Nazareth. Everyone was astonished. It was the talk of the whole city. The apostles said that it was in the name of Jesus of Nazareth, whom they had crucified and who was now ascended into the heavens, that this man had been made whole. It was Jesus of Nazareth who had imparted this power to His followers to heal the sick and to uplift those who were in trouble. The apostles fearlessly charged the Jews again with the crime of Jesus' rejection and murder.

In verses 12–16 it says, "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. And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.' "

Then Peter made an appeal: "Now, I know you didn't understand what you were doing. You did it through ignorance, and so you need to repent" (verses 17, 19, literal translation). There were some who did repent, but there were others who resisted and became more furious than ever. After all, what do you do when a man is healed and made whole in the name of Jesus, whom you say is still dead?

Peter said, "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" (verse 26). The leaders of the Jewish religion were not happy at this and decided to arrest Peter and John. Force is always the last resort of every



Force is one of the primary marks that indicates that you are dealing with a false religion. Force is the last resort of every false religion and you can be sure that a religion that uses force is not the religion of Jesus Christ.

false religion. If you are searching for the true church, you should examine carefully to see if they persecute other people that do not believe the way they do. The words of the apostles could not be refuted and the only thing left for those who refused to believe the truth was to get rid of those promoting it. If you kill them, or at least cast them into prison, then they will not be able to deliver their message to the people.

Force is something that Jesus never used nor taught His disciples to use. That is not New Testament Christianity. However, it is one of the primary marks that indicates that you are dealing with a false religion. Force is the last resort of every false religion and you can be sure that a religion that uses force is not the religion of Jesus Christ.

“Now as they spoke to the people, the priests, the captain of the temple, and the 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 the men came to be about five thousand” (Acts 4:1-4).

The bitterness, the malice of these religious leaders was unchanged, even though the evidence of the resurrection was too great to be denied.

Oh, friend, the evidence for the resurrection of Jesus has not diminished since that time. In fact, it is overwhelming. It is one of the most attested facts of history, far more than almost anything that you could read in a history book. Without Christ’s resurrection having happened, there never would have been a Christian church.

There was an attempt to keep the early church from developing, but the evidence in favor of the resurrection of Jesus was too strong.

One day we are all going to appear at what the apostle Paul calls

the judgment seat of Christ. We are all going to give an account of the life we have lived in this world. Accountability is probably the main reason why people do not like to believe that Jesus came into this world. It is going to happen whether we believe it or not, just as in Noah’s day when the warning was given about the coming flood. It came whether the people believed or not. But the question is, What are you going to believe? Are you going to check it out and follow the weight of evidence or put your head in the sand and hope it all goes away?

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

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JOHN THREE SIXTEEN



One bitter winter's night a little Irish boy stood in the streets of Dublin, homeless and friendless. Wicked men were making him their tool, and he was even then waiting to help in a crime.

In the darkness, a hand was laid on his shoulder. The face he could not see; but a kind voice said: "Boy, what are you doing here? The hour is late. Go home and go to bed."

Shivering, he answered, "I have no home and no bed."

"Poor fellow! Would you go to a home if I sent you?"

"Indeed I would."

"Well, then, go to such a street and number, ring at the gates, and give them the pass."

"The pass? What's that sir?"

"The word that will let you in. Remember, the pass is John 3:16. Don't forget, or you can't get within—John 3:16. That's something that will do you good."

The boy ran to the place. Timidly he rang the bell at the great iron gates. A gruff porter opened. "Who's there?"

"Please sir, I'm John Three Sixteen." His voice trembled with cold and fear.

"All right," said the porter; "you've got the pass."

Presently he found himself in a warm bed, the best he had ever known. Before going to sleep, he thought: "That's a lucky name. I'll stick to it." In the morning he had a warm breakfast before being sent away.

Crossing a crowded street, he was run over, picked up unconscious, and taken to the hospital. Soon fever and delirium set in. In ringing tones he said, over and over: "John Three Sixteen! It was to do me good, and so it has!"

The words were heard all over the ward. Testaments were pulled out to find what he meant. So it came about

that one and another read the words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Holy Spirit used the words, and souls were saved then and there.

After a while the lad's senses returned. A voice from the next bed said: "Well, John Three Sixteen, how are you to-day?"

"How do you know my name?"

"I know," the voice went on; "you got it from the blessed Bible."

"Bible? What's that?"

The poor little waif drank in the answer, and said: "That's beautiful; it's all about love, and not a home for the night, but a home for always."

He believed the precious truth. Friends were raised up. He received an education, and grew up to a career of great usefulness.

The Youth's Instructor, October 10, 1895, 223. **LM**



GRAFTED INTO CHRIST

Christ, in teaching His disciples, said: “I am the True Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit” (John 15:1, 2). He who is united to Christ, partaking of the sap and nourishment of the Vine, will work the works of Christ. The love of Christ must be in him or he cannot be in the Vine. Supreme love to God, and love to your neighbor equal to that which you bear to yourself, is the basis of true religion.

Christ inquires of everyone professing His name: "Lovest thou Me?" If you love Jesus you will love the souls for whom He died. A man may not bear the most pleasant exterior, he may be deficient in many respects; but if he has a reputation for straightforward honesty, he will gain the confidence of others. The love of truth, the dependence and confidence which men can place in him, will remove or overbear objectionable features in his character. Trustworthiness in your place and calling, a willingness to deny self for the purpose of benefiting others, will bring peace of mind and the favor of God.

Those who will walk closely in the footsteps of their self-sacrificing, self-denying Redeemer will have the mind of Christ reflected in their minds. Purity and the love of Christ will shine forth in their daily lives and characters, while meekness and truth will guide their way. Every fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage and appear what they really are not. The followers of Christ may be doing some work for the Master and yet not be doing half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. Husbandmen clip off the surplus tendrils of the vines that are grasping the rubbish of earth, thus making them more fruitful. These hindering causes must be removed and the defective overgrowth cut away, to give room for the healing beams of the Sun of Righteousness.

God purposed through Christ that fallen man should have another trial. Many misunderstand the object for which they were created. It was to bless humanity and glorify God, rather than to enjoy and glorify self. God is constantly pruning His

people, cutting off profuse, spreading branches, that they may bear fruit to His glory and not produce leaves only. God prunes us with sorrow, with disappointment and affliction, that the outgrowth of strong, perverse traits of character may be weakened and that the better traits may have a chance to develop. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical. Those who really desire to glorify God will be thankful for the exposure of every idol and every sin, that they may see these evils and put them away; but the divided heart will plead for indulgence rather than denial.

by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon and cherished and enshrined in the heart. They should not be repeated, parrot-like, finding no place in the memory and having no influence over the heart and life.

As the branch must abide in the vine to obtain the vital sap which causes it to flourish, so those who love God and keep all His sayings must abide in His love. Without Christ we cannot subdue a single sin or overcome the smallest temptation. Many need the Spirit of Christ and His power to enlighten their understanding, as much as blind Bartimaeus needed his natural

A man may not bear the most pleasant exterior, but if he has a reputation for straightforward honesty, he will gain the confidence of others.

The apparently dry branch, by being connected with the living vine, becomes a part of it. Fiber by fiber, and vein by vein, it adheres to the vine till it derives its life and nourishment from the parent stock. The graft buds, blossoms, and produces fruit. The soul, dead in trespasses and sins, must experience a similar process in order to be reconciled to God and to become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the divine nature when connected with Christ. Finite man is united with the infinite God. When thus united, the words of Christ abide in us, and we are not actuated

sight. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (verse 4). All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become objects of His solicitude and tender, loving care. This connection with Christ will result in the purification of the heart and in a circumspect life and faultless character. The fruit borne upon the Christian tree is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

Testimony Treasures, vol. I, 512-514. **LM**

May 28 – June 3

The Samaritan Woman (II)

Key Text

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

Study Help: *The Desire of Ages*, 188–195.

Introduction

“Every true disciple is born into the kingdom of God as a missionary.” *The Desire of Ages*, 195.

Sunday

I THE WATER JUG LEFT BEHIND

- a. Upon recognizing Jesus as the Messiah, what did the Samaritan woman immediately do? John 4:28, 29.

Note: “The woman had been filled with joy as she listened to Christ’s words. The wonderful revelation was almost overpowering. Leaving her waterpot, she returned to the city, to carry the message to others. Jesus knew why she had gone. Leaving her waterpot spoke unmistakably as to the effect of His words. It was the earnest desire of her soul to obtain the living water; and she forgot her errand to the well, she forgot the Saviour’s thirst, which she had purposed to supply. With heart overflowing with gladness, she hastened on her way, to impart to others the precious light she had received.” *The Desire of Ages*, 191.

- b. What did the inhabitants of Sychar do when they heard the testimony of their fellow citizen? John 4:30.

Note: “‘Come, see a man, which told me all things that ever I did,’ she said to the men of the city. ‘Is not this the Christ?’ Her words touched their hearts. There was a new expression on her face, a change in her whole appearance. They were interested to see Jesus. ‘Then they went out of the city, and came unto Him’ (John 4:29, 30).” *The Desire of Ages*, 191.

Monday

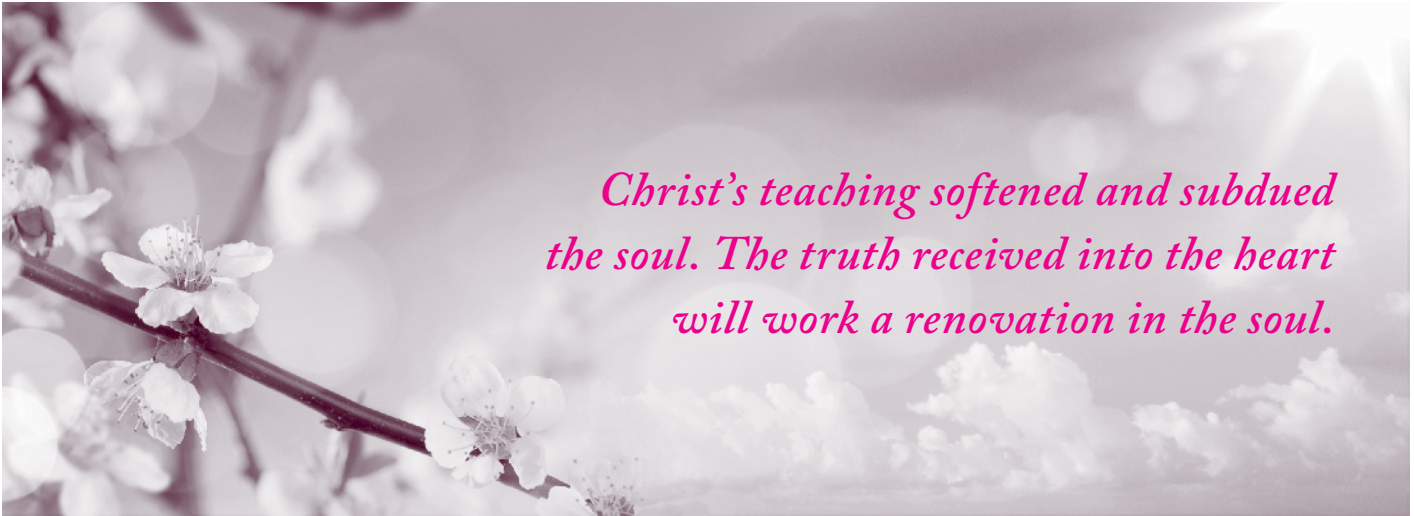
2 THE HARVEST AND THE REAPERS

- a. As Jesus saw the inhabitants of Sychar coming, what did He say to His disciples? John 4:35–38.

Note: “As Jesus still sat at the well side, He looked over the fields of grain that were spread out before Him, their tender green touched by the golden sunlight. Pointing His disciples to the scene, He employed it as a symbol: ‘Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest’ (John 4:35). And as He spoke, He looked on the groups that were coming to the well. It was four months to the time for harvesting the grain, but here was a harvest ready for the reaper.

“‘He that reapeth,’ He said, ‘receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth’ (verses 36, 37). Here Christ points out the sacred service owed to God by those who receive the gospel. They are to be His living agencies. He requires their individual service. And whether we sow or reap, we are working for God. One scatters the seed; another gathers in the harvest; and both the sower and the reaper receive wages. They rejoice together in the reward of their labor.

“Jesus said to the disciples, ‘I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors’ (verse 38). The Saviour was here looking forward to the great ingathering on the day of Pentecost. The disciples were not to regard this as the result of their own efforts. They were entering into other men’s labors. Ever since the fall of Adam Christ had been committing the seed of the word to His chosen servants, to be sown in human hearts. And an unseen agency, even an omnipotent power, had worked silently but effectually to produce the harvest. The dew and rain and sunshine of God’s grace had been given, to refresh and nourish the seed of truth. Christ was about to water the seed with His own blood. His disciples were privileged to be



Christ's teaching softened and subdued the soul. The truth received into the heart will work a renovation in the soul.

laborers together with God. They were coworkers with Christ and with the holy men of old. By the outpouring of the Holy Spirit at Pentecost, thousands were to be converted in a day. This was the result of Christ's sowing, the harvest of His work." *The Desire of Ages*, 191, 192.

- b. What was the effect of the woman's testimony about Christ? John 4:39.

Tuesday

3 JESUS IN SAMARIA

- a. What petition did the Samaritans make to Jesus? John 4:40.

- b. What was the result? John 4:41.

Note: "In the words spoken to the woman at the well, good seed had been sown, and how quickly the harvest was received. The Samaritans came and heard Jesus, and believed on Him. Crowding about Him at the well, they plied Him with questions, and eagerly received His explanations of many things that had been obscure to them. As they listened, their perplexity began to clear away. They were like a people in great darkness

tracing up a sudden ray of light till they had found the day. But they were not satisfied with this short conference. They were anxious to hear more, and to have their friends also listen to this wonderful teacher. They invited Him to their city, and begged Him to remain with them. For two days He tarried in Samaria, and many more believed on Him." *The Desire of Ages*, 192.

- c. How can we benefit from having a similar experience as the people of Samaria?

Note: "If we meet obstacles in our path, and faithfully overcome them; if we encounter opposition and reproach, and in Christ's name gain the victory; if we bear responsibilities and discharge our duties in the spirit of our Master—then, indeed, we gain a precious knowledge of His faithfulness and power. We no longer depend upon the experience of others, for we have the witness in ourselves. Like the Samaritans of old, we can say, 'We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world' (John 4:42).

"The more we contemplate the character of Christ, and the more we experience of His saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to Him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, He will impart that faith which works by love and purifies the heart. By faith in Christ and obedience to the law of God we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory." *The Sanctified Life*, 83.

Wednesday

4 THE TESTIMONY OF THE SAMARITANS

- a. What did many Samaritans declare after having accepted Jesus as the Messiah? John 4:42.

“The Pharisees despised the simplicity of Jesus. They ignored His miracles, and demanded a sign that He was the Son of God. But the Samaritans asked no sign, and Jesus performed no miracles among them, save in revealing the secrets of her life to the woman at the well. Yet many received Him. In their new joy they said to the woman, ‘Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world’ (John 4:42).” *The Desire of Ages*, 192, 193.

- b. Upon what prophecy did the Samaritans base their faith in the promised Messiah? Genesis 49:10.

Note: “The Samaritans believed that the Messiah was to come as the Redeemer, not only of the Jews, but of the world. The Holy Spirit through Moses had foretold Him as a prophet sent from God. Through Jacob it had been declared that unto Him should the gathering of the people be; and through Abraham, that in Him all the nations of the earth should be blessed. On these scriptures the people of Samaria based their faith in the Messiah. The fact that the Jews had misinterpreted the later prophets, attributing to the first advent the glory of Christ’s second coming, had led the Samaritans to discard all the sacred writings except those given through Moses. But as the Saviour swept away these false interpretations, many accepted the later prophecies and the words of Christ Himself in regard to the kingdom of God.” *The Desire of Ages*, 193.

- c. How can we reproduce the work of Christ with the Samaritans?

Note: “Christ’s teaching softened and subdued the soul. The truth received into the heart will work a renovation in the soul. Those who love Jesus will love the souls for whom He died. The truth planted in the heart will reveal the love of

Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan.” *Testimonies to Ministers and Gospel Workers*, 156.

Thursday

5 CHRISTIAN MISSIONARIES

- a. Give some examples of what Christians become when they truly receive Christ. Mark 5:18–20; 7:31–37.

- b. What essential lesson do we learn from the Samaritan woman? 1 John 1:1–3; 2 Corinthians 5:1, *first part*.

Note: “As soon as she had found the Saviour the Samaritan woman brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But through the woman whom they despised, a whole cityful were brought to hear the Saviour. She carried the light at once to her countrymen.

“This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life.” *The Desire of Ages*, 195.

Friday

PERSONAL REVIEW QUESTIONS

- 1 What did the woman do when she recognized Jesus as the only Saviour?
- 2 What is the meaning of the words, “Look on the fields, for they are white already to harvest”?
- 3 How many days did Jesus remain with the Samaritans?
- 4 What testimony did the Samaritans give concerning Jesus?
- 5 What do people do as soon as they receive Jesus into their hearts?

June 4 – 10

The Nobleman's Son

Key Text

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:20, 21).

Study Help: *The Desire of Ages*, 196–200.

Introduction

"When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we *have* received it." *The Desire of Ages*, 200. [Emphasis author's.]

Sunday

1 JESUS IN GALILEE

- a. After spending two days with the Samaritans, to what city of Galilee did Jesus journey? John 4:43–46, *first part*.

Note: "The news of Christ's return to Cana soon spread throughout Galilee, bringing hope to the suffering and distressed." *The Desire of Ages*, 196.

- b. Who came to meet Jesus in Galilee? John 4:46, *last part*, 47, *first part*.

Note: "In Capernaum the tidings attracted the attention of a Jewish nobleman who was an officer in the king's service. A son of the officer was suffering from what seemed to be an incurable disease. Physicians had given him up to die; but when the father heard of Jesus, he determined to seek help from Him. The child was very low, and, it was feared, might not live till

his return; yet the nobleman felt that he must present the case in person. He hoped that a father's prayers might awaken the sympathy of the Great Physician." *The Desire of Ages*, 196, 197.

Monday

2 THE NOBLEMAN'S UNBELIEF

- a. What was the nobleman's request? John 4:47, *last part*.

Note: "On reaching Cana he found a throng surrounding Jesus. With an anxious heart he pressed through to the Saviour's presence. His faith faltered when he saw only a plainly dressed man, dusty and worn with travel. He doubted that this Person could do what he had come to ask of Him; yet he secured an interview with Jesus, told his errand, and besought the Saviour to accompany him to his home. But already his sorrow was known to Jesus. Before the officer had left his home, the Saviour had beheld his affliction." *The Desire of Ages*, 197, 198.

- b. In what words did Jesus reveal His knowledge of the nobleman's unbelief? John 4:48.

Note: "But He knew also that the father had, in his own mind, made conditions concerning his belief in Jesus. Unless his petition should be granted, he would not receive Him as the Messiah. While the officer waited in an agony of suspense, Jesus said, 'Except ye see signs and wonders, ye will not believe' (John 4:48).

"Notwithstanding all the evidence that Jesus was the Christ, the petitioner had determined to make his belief in Him conditional on the granting of his own request." *The Desire of Ages*, 198.

"Christ had said to the nobleman whose son He healed, 'Except ye see signs and wonders, ye will not believe' (John 4:48). He was grieved that His own nation should require these outward signs of His Messiahship. Again and again He had marveled at their unbelief." *Ibid.*, 315.

"Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear

evidence they say, as did the Jews, ‘Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?’ ...

“Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!” *Evangelism*, 594.

Tuesday

3 SEEING AND BELIEVING

- a. How did Christ reveal sadness at the unbelief of His own people? Matthew 12:38, 39.

Note: “Christ was pained that His own people, to whom the Sacred Oracles had been committed, should fail to hear the voice of God speaking to them in His Son.” *The Desire of Ages*, 198.

- b. What difference existed between Jews and Samaritans in regard to their belief in Jesus? Mark 6:2–6; John 4:40–42.

Note: “The Saviour contrasted this questioning unbelief with the simple faith of the Samaritans, who asked for no miracle or sign. His word, the ever-present evidence of His divinity, had a convincing power that reached their hearts.” *The Desire of Ages*, 198.

- c. To whom should our own faith be revealed today? Romans 16:26.

Note: “However short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven’s golden gate opens not to the self-exalted. It is not lifted up to

the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.” *Christ’s Object Lessons*, 404.

“Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel’s message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy.” *Gospel Workers*, 156, 157.

Wednesday

4 FAITH REWARDED

- a. When the nobleman’s faith took hold of Christ, how did he reiterate his plea? John 4:49.

Note: “Yet the nobleman had a degree of faith; for he had come to ask what seemed to him the most precious of all blessings. ...

“Like a flash of light, the Saviour’s words to the nobleman laid bare his heart. He saw that his motives in seeking Jesus were selfish. His vacillating faith appeared to him in its true character. In deep distress he realized that his doubt might cost the life of his son. He knew that he was in the presence of One who could read the thoughts, and to whom all things were possible. In an agony of supplication he cried, ‘Sir, come down ere my child die’ (John 4:49). His faith took hold upon Christ as did Jacob, when, wrestling with the Angel, he cried, ‘I will not let Thee go, except Thou bless me’ (Genesis 32:26).” *The Desire of Ages*, 198.

- b. What did Jesus do instead of going to the nobleman’s home? John 4:50.

Note: “Jesus had a greater gift to bestow. He desired, not only to heal the child, but to make the officer and his household sharers in the blessings of salvation, and to kindle a light in Capernaum, which was so soon to be the field of His own labors. But the nobleman must realize his need before he would desire the grace of Christ. This courtier represented many of his nation. They were interested in Jesus from selfish motives. They hoped to receive some special benefit through His power, and they staked their faith on the granting of this temporal favor; but they were ignorant as to their spiritual disease, and saw not their need of divine grace. ...

“Like Jacob he prevailed. The Saviour cannot withdraw from the soul that clings to Him, pleading its great need. ‘Go thy way,’ He said; ‘thy son liveth’ (John 4:50). The nobleman left the Saviour’s presence with a peace and joy he had never known before. Not only did he believe that his son would be restored, but with strong confidence he trusted in Christ as the Redeemer.” *The Desire of Ages*, 198, 199.

“If we make an entire surrender to Him, leave our life of sin and passion and pride, and cling to Christ and His merits, He will fulfill to us that He has promised. He says that He will give liberally to all who ask Him. Cannot we believe it? I have tested Him on this point, and know that He is faithful to fulfill all His promises.” *The Signs of the Times*, September 29, 1887.

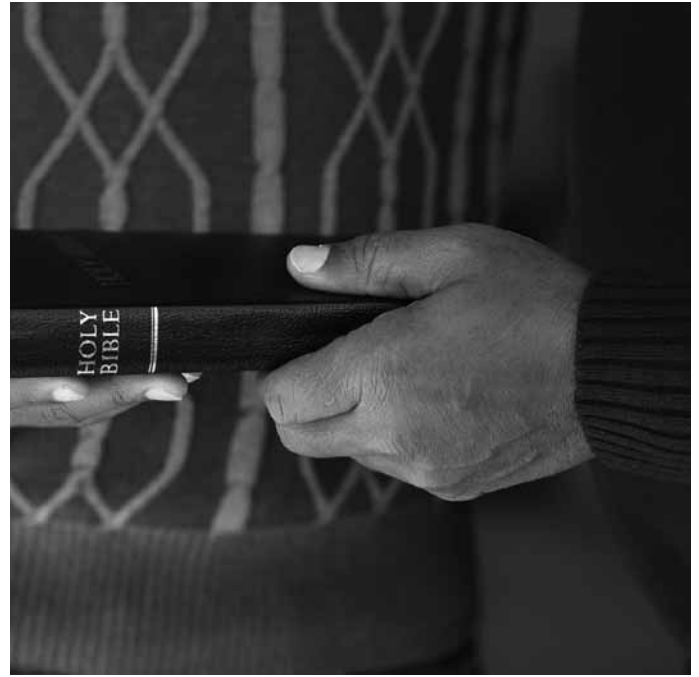
Thursday

5 CURE AND SALVATION

- a. In what manner did Jesus heal the nobleman’s son? John 4:51–53.

Note: “At the same hour the watchers beside the dying child in the home at Capernaum beheld a sudden and mysterious change. The shadow of death was lifted from the sufferer’s face. The flush of fever gave place to the soft glow of returning health. The dim eyes brightened with intelligence, and strength returned to the feeble, emaciated frame. No signs of his malady lingered about the child. His burning flesh had become soft and moist, and he sank into a quiet sleep. The fever had left him in the very heat of the day. The family were amazed, and great was the rejoicing.

“Cana was not so far from Capernaum but that the officer might have reached his home on the evening after his interview



However short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward.

with Jesus; but he did not hasten on the homeward journey. It was not until the next morning that he reached Capernaum. What a homecoming was that! When he went to find Jesus, his heart was heavy with sorrow. The sunshine seemed cruel to him, the songs of the birds a mockery. How different his feelings now! All nature wears a new aspect. He sees with new eyes. As he journeys in the quiet of the early morning, all nature seems to be praising God with him. While he is still some distance from his own dwelling, servants come out to meet him, anxious to relieve the suspense they are sure he must feel. He shows no surprise at the news they bring, but with a depth of interest they cannot know he asks at what hour the child began to mend. They answer, ‘Yesterday at the seventh hour the fever left him’ (John 4:52). At the very moment when the father’s faith grasped the assurance, ‘Thy son liveth’ (verse 51), divine love touched the dying child.” *The Desire of Ages*, 199.

Friday

PERSONAL REVIEW QUESTIONS

- 1 Why are prophets generally not well received in their own lands?
- 2 What words of the nobleman revealed his unbelief?
- 3 How did Christ react to the unbelief of His people?
- 4 What does Jesus promise to all who accept His invitation?
- 5 How does Jesus act towards any person who pleads for help?

June 11 – 17

The Paralytic of Bethesda

Key Text

“Jesus answered them, My Father worketh hitherto, and I work” (John 5:17).

Study Help: *The Desire of Ages*, 201–206.

Introduction

“The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath.” *The Desire of Ages*, 207.

Sunday

1 THE HEALING WATERS

- a. For what purpose did many disabled people go to Jerusalem? John 5:2, 3.

- b. What belief did the people have about the pool of Bethesda? John 5:4.

Note: “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water” (John 5:2, 3).

“At certain seasons the waters of this pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters, would be healed of whatever disease he had. Hundreds of sufferers visited the place; but so great was the crowd when the water was troubled that they rushed forward, trampling underfoot men, women, and

children, weaker than themselves. Many could not get near the pool. Many who had succeeded in reaching it died upon its brink. Shelters had been erected about the place, that the sick might be protected from the heat by day and the chilliness of the night. There were some who spent the night in these porches, creeping to the edge of the pool day after day, in the vain hope of relief.” *The Desire of Ages*, 201.

Monday

2 THE PARALYTIC

- a. Whom did Jesus see beside the pool? John 5:5.

Note: “Jesus was again at Jerusalem. Walking alone, in apparent meditation and prayer, He came to the pool. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so excite the prejudice of the Jews as to cut short His work.

“But the Saviour saw one case of supreme wretchedness. It was that of a man who had been a helpless cripple for thirty-eight years. His disease was in a great degree the result of his own sin, and was looked upon as a judgment from God. Alone and friendless, feeling that he was shut out from God’s mercy, the sufferer had passed long years of misery. At the time when it was expected that the waters would be troubled, those who pitied his helplessness would bear him to the porches. But at the favored moment he had no one to help him in. He had seen the rippling of the water, but had never been able to get farther than the edge of the pool. Others stronger than he would plunge in before him. He could not contend successfully with the selfish, scrambling crowd. His persistent efforts toward the one object, and his anxiety and continual disappointment, were fast wearing away the remnant of his strength.” *The Desire of Ages*, 201, 202.

- b. What did Jesus ask him and what was his answer? John 5:6, 7.

c. What did Jesus tell the paralytic to do? John 5:8.

Note: “Jesus does not ask this sufferer to exercise faith in Him. He simply says, ‘Rise, take up thy bed, and walk’ (John 5:8). But the man’s faith takes hold upon that word. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Without question he sets his will to obey the command of Christ, and all his muscles respond to his will. Springing to his feet, he finds himself an active man.

“Jesus had given him no assurance of divine help. The man might have stopped to doubt, and lost his one chance of healing. But he believed Christ’s word, and in acting upon it he received strength.” *The Desire of Ages*, 202, 203.

Tuesday

3 SPIRITUAL PARALYSIS

a. In what condition do people who are separated from Christ find themselves? Isaiah 1:5, 6; Ephesians 2:1–3.

Note: “Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking.” *The Desire of Ages*, 203.

“The branch which does not derive its nourishment from the vine, is unable to bear fruit. Having no real, vital connection with the vine, not receiving the sap which flows through the parent stock, it is fruitless. So it is with those who are not truly united to Christ. They may claim to know Him, their names may be on the church roll, but unless they are living branches of the True Vine, this is of no value. There is a union with the church that avails nothing with God. Their profession will not save them, for their want of faith, their lack of fruit, proves that they are false branches. They are hearers, and not doers, of the word of God, and their future is shown in this parable [of the vine and the branches]. Their separation from Christ involves a ruin as complete as that represented by the dead branch. ‘If a man abide not in me,’ said Christ, ‘he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned’ (John 15:6).” *The Signs of the Times*, December 10, 1896.



Jesus does not ask this sufferer to exercise faith in Him. He simply says, “Rise, take up thy bed, and walk.” But the man’s faith takes hold upon that word.

b. What is the only remedy for such a condition? Acts 9:34.

Note: “There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, ‘O wretched man that I am! who shall deliver me from this body of death?’ (Romans 7:24, margin). Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, ‘Wilt thou be made whole?’ (John 5:6). He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is ‘dead in trespasses’ (Ephesians 2:1). He will set free the captive that is held by weakness and misfortune and the chains of sin.” *The Desire of Ages*, 203.

Wednesday

4 THE WRATH OF THE PHARISEES

a. Ignoring the blessing bestowed upon the paralytic, why did the Pharisees become irritated? John 5:9, *last part*, 10.

Note: “The restored paralytic stooped to take up his bed, which was only a rug and a blanket, and as he straightened himself again with a sense of delight, he looked around for his Deliverer; but Jesus was lost in the crowd. The man feared that he would not know Him if he should see Him again. As he hurried on his way with firm, free step, praising God and rejoicing in his new-found strength, he met several of the Pharisees, and immediately told them of his cure. He was surprised at the coldness with which they listened to his story.

“With lowering brows they interrupted him, asking why he was carrying his bed on the Sabbath day. They sternly reminded him that it was not lawful to bear burdens on the Lord’s day. In his joy the man had forgotten that it was the Sabbath; yet he felt no condemnation for obeying the command of One who had such power from God. He answered boldly, ‘He that made me whole, the same said unto me, Take up thy bed, and walk’ (John 5:11). They asked who it was that had done this, but he could not tell. These rulers knew well that only One had shown Himself able to perform this miracle; but they wished for direct proof that it was Jesus, that they might condemn Him as a Sabbath-breaker. In their judgment He had not only broken the law in healing the sick man on the Sabbath, but had committed sacrilege in bidding him bear away his bed.” *The Desire of Ages*, 203, 204.

b. What had the Jews made of the Sabbath? Matthew 23:4.

Note: “The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a delight, the holy of the Lord, and honorable. The scribes and Pharisees had made its observance an intolerable burden. A Jew was not allowed to kindle a fire nor even to light a candle on the Sabbath. As a consequence the people were dependent upon the Gentiles for many services which their rules forbade them to do for themselves.” *The Desire of Ages*, 204.

Thursday

5 THE SABBATH AND ITS OBJECTIVE

a. How did Jesus relate to the law of God and to the Sabbath? Isaiah 42:21.

Note: “Jesus had come to ‘magnify the law, and make it honorable.’ He was not to lessen its dignity, but to exalt it. The scripture says, ‘He shall not fail nor be discouraged, till He have set judgment in the earth’ (Isaiah 42:21, 4). He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing.” *The Desire of Ages*, 206.

b. What should and should not be done on the Sabbath? Exodus 20:8–11.

Note: “A wise purpose underlay every act of Christ’s life on earth. Everything He did was important in itself and in its teaching. Among the afflicted ones at the pool He selected the worst case upon whom to exercise His healing power, and bade the man carry his bed through the city in order to publish the great work that had been wrought upon him. This would raise the question of what it was lawful to do on the Sabbath, and would open the way for Him to denounce the restrictions of the Jews in regard to the Lord’s day, and to declare their traditions void. ...

“And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God’s holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour’s pain that may be relieved upon the Sabbath or any other day.” *The Desire of Ages*, 206, 207.

Friday

PERSONAL REVIEW QUESTIONS

- 1 What belief was prevalent among the Jews concerning the pool of Bethesda?
- 2 What special case attracted Christ’s attention?
- 3 Who is the only Physician that can cure our spiritual paralysis?
- 4 What action of Jesus greatly irritated the Jews?
- 5 What works are in harmony with the Sabbath commandment?

June 18 – 24

The Authority of the Son

Key Text

“For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man” (John 5:26, 27).

Study Help: *The Desire of Ages*, 206–213.

Introduction

“My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I cooperate with God.” *The Desire of Ages*, 208.

Sunday

1 EQUAL WITH GOD

- a. Besides the healing of the paralytic on the Sabbath, for what other reason did the Jews hate Jesus? John 5:17, 18.

Note: “Jesus claimed equal rights with God. ...

“The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense.” *The Desire of Ages*, 207, 208.

- b. How did Christ vindicate the authority of God’s commandments above human traditions? Matthew 15:1–9, 13.

Note: “These adversaries of Christ had no arguments with which to meet the truths He brought home to their consciences. They could only cite their customs and traditions, and these seemed weak and vapid when compared with the arguments Jesus had drawn from the word of God and the unceasing round of nature.” *The Desire of Ages*, 208.

Monday

2 UNITY WITH THE FATHER

- a. How did Jesus explain His relationship with the Father? John 5:19, 20.

- b. What authority and power pertaining to the Father did Christ declare He also possessed? John 5:21–23.

Note: “The humble Nazarene asserts His real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the Honored of the angels, the Son of God, One with the Creator of the universe. His hearers are spellbound. No man has ever spoken words like His, or borne himself with such a kingly majesty. His utterances are clear and plain, fully declaring His mission, and the duty of the world. ‘For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. ... For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man’ (John 5:22, 23, 26, 27).

“The priests and rulers had set themselves up as judges to condemn Christ’s work, but He declared Himself their judge, and the judge of all the earth. The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. He was the Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour. He has given light and life to all, and according to the measure of light given, each is to be judged. And He who has given the light, He who has followed the

soul with tenderest entreaty, seeking to win it from sin to holiness, is in one its advocate and judge. From the opening of the great controversy in heaven, Satan has maintained his cause through deception; and Christ has been working to unveil his schemes and to break his power. It is He who has encountered the deceiver, and who through all the ages has been seeking to wrest the captives from his grasp, who will pass judgment upon every soul." *The Desire of Ages*, 210.

"Christ is the only true standard of character, and he who sets himself up as a standard for others is putting himself in the place of Christ. And since the Father 'hath committed all judgment unto the Son' (John 5:22), whoever presumes to judge the motives of others is again usurping the prerogative of the Son of God. These would-be judges and critics are placing themselves on the side of antichrist." *Thoughts from the Mount of Blessing*, 125, 126.

Tuesday

3 ASSURANCE OF ETERNAL LIFE

- a. What assurance is given to every true believer? John 5:24.

- b. What other divine prerogative did Christ assert He possessed? John 5:25–29.

Note: "And God 'hath given Him authority to execute judgment also, because He is the Son of man' (John 5:27). Because He has tasted the very dregs of human affliction and temptation, and understands the frailties and sins of men; because in our behalf He has victoriously withstood the temptations of Satan, and will deal justly and tenderly with the souls that His own blood has been poured out to save—because of this, the Son of man is appointed to execute the judgment.

"But Christ's mission was not for judgment, but for salvation. 'God sent not His Son into the world to condemn the world; but that the world through Him might be saved' (John 3:17). And before the Sanhedrin Jesus declared, 'He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life' (John 5:24, R.V.).

"Bidding His hearers marvel not, Christ opened before them, in still wider view, the mystery of the future. [John 5:28, 29, R.V. quoted.]

"This assurance of the future life was that for which Israel had so long waited, and which they had hoped to receive at the Messiah's advent. The only light that can lighten the gloom of the grave was shining upon them. But self-will is blind. Jesus had violated the traditions of the rabbis, and disregarded their authority, and they would not believe.

"The time, the place, the occasion, the intensity of feeling that pervaded the assembly, all combined to make the words of Jesus before the Sanhedrin the more impressive. The highest religious authorities of the nation were seeking the life of Him who declared Himself the restorer of Israel. The Lord of the Sabbath was arraigned before an earthly tribunal to answer the charge of breaking the Sabbath law. When He so fearlessly declared His mission, His judges looked upon Him with astonishment and rage; but His words were unanswerable. They could not condemn Him. He denied the right of the priests and rabbis to question Him, or to interfere with His work. They were invested with no such authority. Their claims were based upon their own pride and arrogance. He refused to plead guilty of their charges, or to be catechized by them." *The Desire of Ages*, 210, 211.

Wednesday

4 JESUS, THE CENTRAL THEME OF THE SCRIPTURES

- a. How did Jesus explain the cause of the Jews' unbelief? John 5:37, 38.

Note: "Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became the accuser. He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the word of God, inasmuch as they had rejected Him whom God had sent. 'Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me' (John 5:39, R.V.)." *The Desire of Ages*, 211.

- b. Why did the Jews fail to understand the Scriptures? John 5:39, 40.

Note: “In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ ‘give all the prophets witness’ (Acts 10:43). From the promise given to Adam, down through the patriarchal line and the legal economy, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.

“The Jews had the Scriptures in their possession, and supposed that in their mere outward knowledge of the word they had eternal life. But Jesus said, ‘Ye have not His word abiding in you.’ Having rejected Christ in His word, they rejected Him in person. ‘Ye will not come to Me,’ He said, ‘that ye might have life’ (John 5:38, 40).” *The Desire of Ages*, 211, 212.

“The word of God, spoken to the heart, has an animating power, and those who will frame any excuse for neglecting to become acquainted with it will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth. ... As the mind dwells upon the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character.” *Counsels on Sabbath School Work*, 17, 18.

Thursday

5 THE GLORY OF GOD

- a. What other cause of unbelief among the Jews was pointed out by Jesus? John 5:41, 42.

Note: “The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a sincere desire to know the truth, but with the purpose of finding evidence to sustain their ambitious hopes. When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver. When once they had set their feet in this path, it was easy for Satan to strengthen their opposition to Christ. The very words that should have been received as evidence of His divinity were interpreted against Him. Thus they turned the truth of God into a lie, and the more directly the Saviour spoke to them in His works of mercy, the more determined they were in resisting the light.” *The Desire of Ages*, 212.

- b. What led the Jews to reject Jesus and welcome false teachers? John 5:43, 44.

Note: “I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive’ (John 5:43). Jesus came by the authority of God, bearing His image, fulfilling His word, and seeking His glory; yet He was not accepted by the leaders in Israel; but when others should come, assuming the character of Christ, but actuated by their own will and seeking their own glory, they would be received. And why? Because he who is seeking his own glory appeals to the desire for self-exaltation in others. To such appeals the Jews could respond. They would receive the false teacher because he flattered their pride by sanctioning their cherished opinions and traditions.” *The Desire of Ages*, 212, 213.

Friday

PERSONAL REVIEW QUESTIONS

- 1 What authority and rights did Christ claim?
- 2 What relationship has always existed between Jesus and the Father?
- 3 What power does Christ possess?
- 4 Explain John 5:39, 40.
- 5 What was the result of the Jews’ rejection of Jesus as the Messiah?

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Sesame Butter & Tahini

By Judy Hallingstad



There is a difference between sesame butter and tahini. Here we give some insights into sesame seeds that you may never have known before. Enjoy!

“In popular health food books, and on countless Internet sites, there is much confusion over the names of the healthful phenolic compounds found in sesame seeds and their oil. ... The actual seeds contain about 50-60 percent of a fatty oil that is characterized by two members of the lignin family: sesamin and sesamol. When the seeds are refined (as in the making of sesame oil), two other phenolic antioxidants—sesamol and sesaminol—are formed. ...

“It’s hardly surprising that sesame seeds help reduce cholesterol, since they are so rich in cholesterol-lowering phytosterols. ... A team of researchers from Virginia Polytechnic Institute and State University tested twenty-seven different nut and seed products. If sesame seeds had a public relations agent, the results of the study would have made her very happy indeed. Sesame seeds (and wheat germ) had the highest phytosterol content of all the products tested: 400 mg per 100 g. The main phytosterol identified in all the nut and seed samples was beta-sitosterol, which is known not only for lowering cholesterol but also for supporting prostate health.

“Sesame seeds are very high in calcium, but there is some controversy over how useful that calcium is to the body since much of it is bound to oxalic acid, making it less bio-available. According to natural-foods expert Rebecca Wood, hulling (the process

of removing the outer skin) removes the oxalic acid, but it also removes most of the calcium, plus the fiber and a lot of the potassium and iron. In certain parts of Japan, whole sesame seeds are an essential part of the diet and are prepared as a condiment known as gomasio, made by toasting whole sesame seeds with unrefined sea salt at high temperatures. Toasting the whole sesame seeds at these high temperatures may improve the assimilation of calcium by getting rid of the oxalates.

“Calcium aside, sesame seeds are also a rich source of minerals, fiber, and protein. Two tablespoons of seeds contain iron, magnesium, phosphorus, potassium, and manganese, 35 percent

of the Daily Value of copper, 2g of fiber and 3g of protein—more protein than any other nut or seed.

“You can really enhance their nutty flavor by toasting them in a dry skillet over medium heat until they’re golden brown. They come in shades of black, brown, and yellow as well as the more common beige variety. The black seeds have a stronger flavor. Sesame butter is a great alternative to peanut butter and is usually made of whole roasted sesame seeds. Tahini is made from hulled sesame seeds and is therefore a more refined product, though still delicious. ...” *The 150 Healthiest Foods on Earth*, Jonny Bowden, Ph.D., C.N.S., pages 159, 160. **LM**

Recipe

Sesame Butter

1 cup toasted sesame seeds	½ tsp. salt (optional)
¼ cup extra virgin olive oil	

Place all the ingredients in a blender and blend until desired consistency. Keep tahini in the fridge in a glass container.

Recipe

Sesame Seed Hummus

1 15 oz. can chickpeas (garbanzos)	3 Tbsp. lemon juice (fresh squeezed)
½ cup sesame seeds	1 tsp. olive oil, optional
2 cloves garlic, peeled & cut in half	1 tsp. salt

Drain chickpea liquid directly into a blender or food processor. Set chickpeas aside. Add the sesame seeds and garlic to the blender, cover, and puree until smooth (3-4 min.). Add chickpeas, lemon juice, salt, and oil (if using) to blender. Cover and mix until well blended, stopping and scraping down sides of bowl occasionally. Pour into a serving dish.

STEPS TO LIFE

CAMP MEETING 2017

May 24–28, 2017

Speakers Schedule

Wednesday May 24, 2017	Thursday May 25, 2017	Friday May 26, 2017	Sabbath May 27, 2017	Sunday May 28, 2017
Registration beginning at 3:00 pm	6:30 - 7:00 am <i>Private personal prayer and devotion time in the sanctuary</i>			
	Serving Breakfast 7:00 – 7:45 am			
	8:00 - 9:15 Domingo Nunez	8:00 - 9:15 Barry Mellor	8:00 - 9:15 Domingo Nunez	8:00 - 9:15 Domingo Nunez
	Break			
	9:45 - 11:00 Sudhir Pandit	9:45 - 11:00 Sudhir Pandit	9:45 - 11:00 Sudhir Pandit	Children's Meetings: Barbara Von Kriegelstein Juniors/Teens for Christ: Ramon Recio STL Book Room: North end of Basement Music: Blythe Hoppe Brenda Douay Song Leaders: Marlon & Heather James Snackbar: Wednesday: 5:00 – 5:45 pm Thursday: 5:00 – 6:15 pm Friday: 5:00 – 6:15 pm Sabbath: 5:00 – 6:15 pm—complimentary
	Break			
	11:30 - 12:45 Marlow Parks	11:30 - 12:45 Marlow Parks	11:30 - 12:45 John Grosboll	
	Serving Lunch 12:45 – 1:30 pm			
	2:30 - 3:30 Barry Mellor	2:30 - 4:15 Communion/Baptism Domingo Nunez	2:30 - 3:30 Ramon Recio	
	Break		Break	
6:00 - 7:00 Domingo Nunez	4:00 - 5:00 Sudhir Pandit	4:00 - 5:00 Barry Mellor		
Break 7:00 – 7:20 pm	Break 5:00 – 6:40 pm	Break 4:15 – 6:40 pm	Break 5:00 – 6:40 pm	
7:20 - 8:30 John Grosboll	6:40 - 7:15 Domingo Nunez	6:40 - 7:15 Marlow Parks	6:40 - 7:15 Sudhir Pandit	
	7:15 - 8:30 John Grosboll	7:15 - 8:30 John Grosboll	7:15 - 8:30 Marlow Parks	



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