

HISTORIC
LANDMARKS

OF ADVENTISM

*You will come up
from the grave with
the same disposition
you manifested in
your home.*

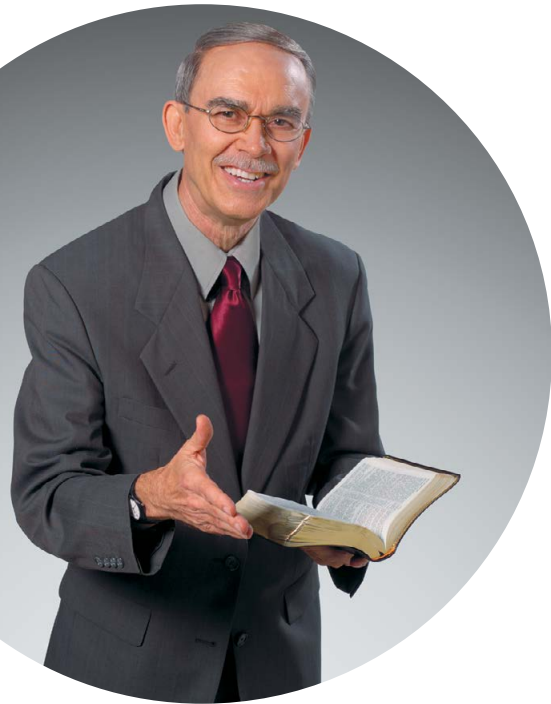
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*Testimony:
From Prison
to Palace When
Jesus Returns*

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*The church
includes those
who have
taken the name
of Christian,
although not
everyone is a
member of the
royal family.*

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From the Editor

John J. Grosboll

Without Fault

The book of Revelation says that at the end of the world there will be a group of people who will be “without fault before the throne of God” (Revelation 14:5). This is a special group of people in the last generation living upon the earth and the final judgments that are ready to fall on this wicked world are being postponed until this group of people all receive the seal of God (see Revelation 7).

“When Christ came into the world, it was filled with criticism and condemnation of others.” *The Review and Herald*, August 16, 1892.

“Those only will enter heaven who have overcome the temptation to think and speak evil.” *Sons and Daughters of God*, 348.

If we are going to enter heaven we must have become perfect in speech, only then can we hope that our characters be perfected (see James 3:2). Below are a few comments on speech in the home and its relation to whether or not we will be in heaven.

“When tempted to murmur, censure, and indulge in fretfulness, wounding those around you, and in so doing

wounding your own soul, oh! let the deep, earnest, anxious inquiry come from your soul, Shall I stand without fault before the throne of God? Only the faultless will be there. None will be translated to heaven while their hearts are filled with the rubbish of earth. Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ, and all the unlovely, unlovable traits of character overcome.

“How long a time are you designing to take to prepare to be introduced into the society of heavenly angels in glory? In the state which you and your family are in at present, all heaven would be marred should you be introduced therein. The work for you must be done here. This earth is the fitting-up place. You have not one moment to lose. All is harmony, peace, and love in heaven. No discord, no strife, no censuring, no unloving words, no clouded brows, no jars there; and no one will be introduced there who possesses any of these elements so destructive to peace and happiness.” *Testimonies*, vol. 1, 705, 706.

HISTORIC

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OF ADVENTISM

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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 (2 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. This magazine is designed to help believers 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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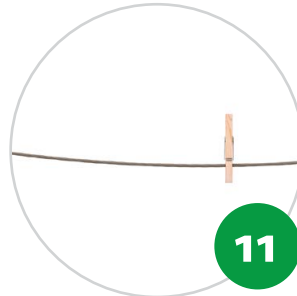
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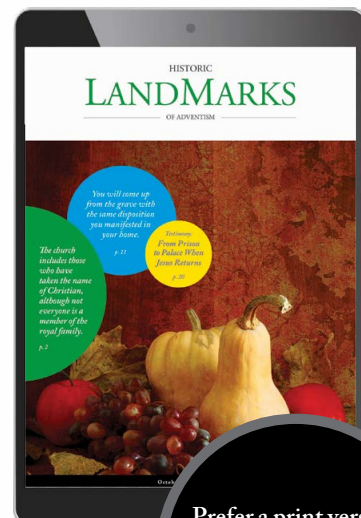
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The Great House

By John J. Grosboll

“

Communing together worshipping Christ will strengthen the soul for life's trials and conflicts.

Isaac was old and blind, and called his sons to give them his last blessing. While Esau went hunting for venison to prepare a meal for his father, Jacob, covetous of the blessing given to the first son, deceived his father into thinking that he was the first born. Afraid of his brother, Jacob fled from his home, never to see his mother alive again (see Genesis 27).

Tired from his flight, Jacob slept, and the Lord spoke to him in a dream. Upon waking he said, “‘Surely the LORD is in this place, and I did not know it.’ And he was afraid and said, ‘How awesome is this place! This is none other than the house of God, and this is the gate of heaven!’ Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. And he called the name of that place Bethel” (Genesis 28:16–19).

Beth is the Hebrew name for *house*, and *el* is the Hebrew word for *God*. So Bethel is the House of God—the Great House. Isaiah 2:2 says, “It shall come to pass in the latter days that the mountain of the LORD’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.”

Timothy describes the foundation of God’s house. He said, “Nevertheless the solid foundation of God stands, having this seal: ‘The Lord knows those who are His,’ and, ‘Let everyone who names the name of Christ depart from iniquity.’ But, in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore, if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work” (2 Timothy 2:19–21).

Here is described two characteristics of God's professed church:

- 1) the Lord knows those who are His and
- 2) a call to those who claim the name of Christ to depart from evil.

The church includes those who have taken the name of Christian, although not everyone is a member of the royal family. From among the church the Lord knows who are really His. Some are just there to make appearances without experiencing a heart change.

Jesus referred to these in John 10:1. It says: "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber." The only way to enter is through Christ, not Buddha, not Mohammed. No agnostics or atheists are in there, only those who call themselves Christian. "But in a great house there are not only vessels of gold and silver; but also of wood and clay, some for honor and some for dishonor" (2 Timothy 2:20). In this house are both permanent vessels as well as temporary vessels that will be taken out. To remain in God's house there must be a cleansing. Paul said, "Therefore if anyone cleanses himself from the latter (that which is dishonorable), he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work" (verse 21).

Writing to the Thessalonians, Paul explained what is dishonorable say-

ing, "For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. For God did not call us to uncleanness, but in holiness" (1 Thessalonians 4:3-8).

Peter also admonishes against un-Christian behavior in 1 Peter 1, "... as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy for I am holy'" (verses 14-16).

It goes on to say in verse 18, "Knowing that you were not redeemed with corruptible things, like silver and gold." Because we were redeemed with the precious blood of Christ, as of a lamb, without blemish and without spot, we also are to separate ourselves from that which is dishonorable if we hope to become a holy people.

It is the holy people who are the precious, honorable vessels, who will not be thrown out with the trash someday. Paul says, "Pursue peace with all men, and holiness, without which no one will see the Lord" (Hebrews 12:14). Holiness is not an option, it is a necessity. Heaven will not be divided into two sections,

one for the holy people and another for the unholy.

Isaiah 4:3 reads: "It shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy-everyone who is recorded among the living in Jerusalem." Only the holy will be left when the Great House is cleansed and purified.

Isaiah 35 is a wonderful chapter about the future glory that God's people will enjoy in heaven. It says in verse 8, "a highway shall be there, and a road, and it shall be called the Highway of Holiness. The unclean shall not pass over it" (because they will not be there).

"And they shall call them The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, a City Not Forsaken" (Isaiah 62:12).

This article focuses on the group of people who belong to the Second Advent Movement that began in the early part of the 19th century and includes a number of denominations that developed within the Second Advent Movement. Many people today do not know that the Jehovah Witnesses, for instance, were a development of the Second Advent Movement. The Seventh-day Adventist Churches came out of that movement and claim that they are the remnant church, or the last church, just before Jesus returns to this earth, and they make this claim on the basis of two Bible texts.

"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring (the remnant of her seed, KJV) who keep the commandments of God and have the testimony of Jesus Christ" (Revelation 12:17).

Revelation 19:10 tells us, "... the testimony of Jesus Christ is the Spirit of Prophecy." Adventists have preached for over a hundred and fifty years that they will be the ones left when the Great House is completely cleaned out and cleansed.

Today we are living in the shaking time predicted in Hebrews 12. I do not

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 who have taken the name of
 Christian, although not everyone
 is a member of the royal family.
 From among the church the
 Lord knows who are really
 His.*”

claim to understand it all yet, but one thing I do understand is that the purification of the Lord's house is actually a terrible ordeal. What is it that will eventually cleanse and purge out all the dishonorable vessels from the Great

House? Ellen White says, "Renewed, purified, sanctified, the church must be, else the wrath of God will fall upon them with much greater power than upon those who have never professed to be saints." *Lift Him Up*, 301.

We see here that it is the wrath of God, the seven last plagues, that are going to clean out the house completely. There will be millions of people who claim they are in the Great House. But when the seven last plagues are over, the majority will be gone. We just read, "Renewed, purified, sanctified, the church must be, else the wrath of God will fall upon them with much greater power than upon those who have never professed to be saints."

We are living in the most sobering times of earth's history. The question must come to us all, Am I a holy person? Holiness is a theological word but it is not complicated. It simply means you agree with God. Those who disagree are unholy.

Holy people are obedient. "Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit." *Testimonies*, vol. 6, 91.

When you are baptized, you acknowledge publicly that you agree with God and are now under His authority. "Baptism is a most

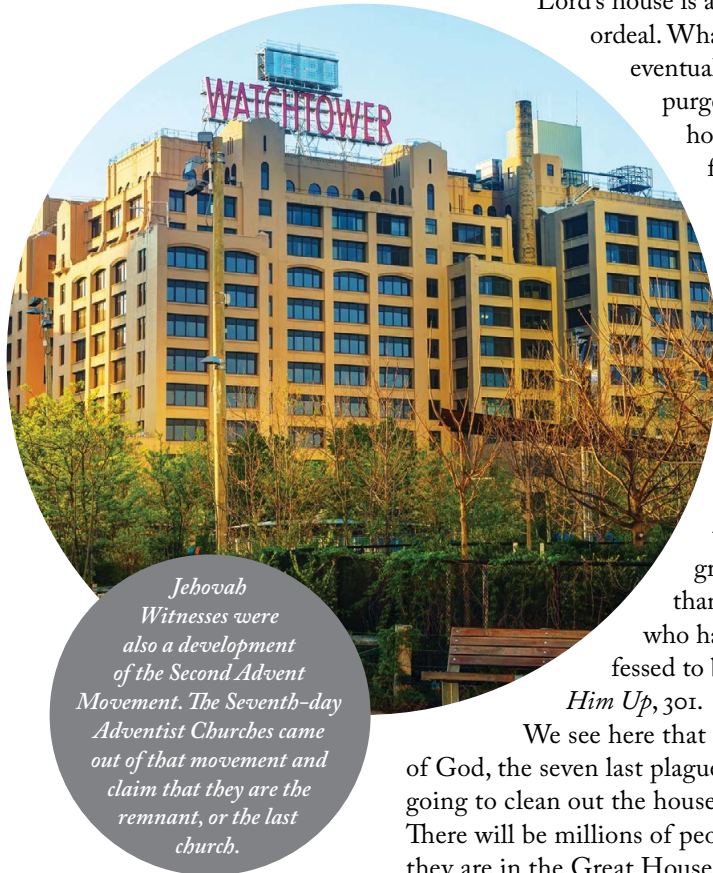
solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King." *Evangelism*, 307.

To be members of the royal family of God brings responsibilities. There are many who neglect to meet with the rest of God's family when they worship the Lord on the Sabbath. We have an appointment each week at the house of God on Sabbath, the day the Lord has set aside to meet with His children. Unless sick or in the hospital, all should endeavor to meet together with like believers in praise and worship, if at all possible.

Isaiah says, "And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says the Lord" (Isaiah 66:23). I doubt that in heaven anyone would make an excuse for not coming to worship our Maker.

We are told: "Everyone should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought." *Testimonies*, vol. 6, 362. The Sabbath School is a time for interchange of thought. It is a time when people have opportunity to testify what the Lord has done for them over the past week, or ask for prayer requests. It is also time for the expression of thanksgiving. How wonderful would it be that the hour of Sabbath School was filled with thanksgiving.

Another reason we meet together is "for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ, whom He has sent. Communing together worshipping Christ will strengthen the soul for life's trials and conflicts. Never think that you can be Christians and yet withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the experience of each will be largely determined by the experience of his associates." *Ibid.*



Jehovah Witnesses were also a development of the Second Advent Movement. The Seventh-day Adventist Churches came out of that movement and claim that they are the remnant, or the last church.

H.M.S. Richards used to say that if the church was not necessary, Christ would not have established it. Do not think you can get along on your own and not show up in God's family to meet together for worship. Many who live where there is no religious freedom and risk being captured, tortured, put in prison, or killed, still meet; they see the necessity of getting together to study God's word and worship Him.

We often receive letters from people who have no one with whom to worship; others meeting in very small churches of maybe 2, 3, 4 or 6. Be encouraged, for the servant of the Lord said, "The place of worship may be very humble (it maybe in somebody's home) but it is no less acknowledged by God. To those who worship God in spirit and in truth and in the beauty of holiness it will be as the gate of heaven. The company of believers may be few in number, but in God's sight they are very precious.

By the cleaver of truth they have been taken as rough stones from the quarry of the world and have been brought into the workshop of God to be hewed and shaped. But even in the rough they are precious in the sight of God.

The ax, the hammer, and the chisel of trial are in the hands of One who is skillful; they are used, not to destroy, but to work out the perfection of every soul. As precious stones, polished after the similitude of a palace, God designs

Baptism is a most solemn renunciation of the world.



us to find a place in the heavenly temple." *Testimonies*, vol. 6, 363.

If we are to be one of the living stones in His heavenly temple we must be fashioned by the "One who is skillful."

A look at the people in most of the churches throughout history reveals them in a deplorable condition, but it is God's work to shape all into living stones that fit exactly where the Master Builder wants to place them. It is recorded in Revelation 2 and 3 for all but two of the churches what the Lord had against them. Each was in a terrible condition and severely

rebuked, but given hope if they would overcome their faults.

The Philadelphia church was one of the two churches that was not reproved. But if you go to the church of Laodicea in Revelation 3:16 and 17, it says, "So then, because you are lukewarm, neither

cold nor hot, I will spue you out of My mouth. Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know you are wretched, miserable, poor, blind, and naked" (Revelation 3:17).

Only Smyrna and Philadelphia escaped reproof. However, they still had people in them who claimed to be true Christians but were actually part of the synagogue of Satan. These churches still had huge problems. Read Revelation 2:9, and Revelation 3:9.

The church is supposed to bring holiness into the world. But oftentimes the world, instead, has brought unholy-ness into the church. Remember, when the Great House is cleaned out, only the holy vessels—the honorable vessels—will remain.

The Lord repeatedly said to His people anciently, and repeated it through the apostle Paul: "Come apart from what is unclean, be separate and touch not what is unclean, and I will receive you" (2 Corinthians 6:17, literal translation).

At the end of time a final loud cry will result in cleaning out the Great House.

Revelation 18 has to do with separating from organizations, groups, churches, who are living in open sin and refuse to repent. Revelation

“
As He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy for I am holy."
I Peter 1:15, 16



The Sabbath School is a time for interchange of thought. It is a time when people have opportunity to testify what the Lord has done for them. How wonderful would it be that the hour of Sabbath School was filled with thanksgiving.

2:21–23 speaks of a time in the church when the church was given opportunity to repent and would not.

Revelation 18 describes the fall of Babylon. Once identified, we must separate from it or we will end up sharing in her sins and sharing in the plagues as well. When a church falls and refuses to repent, she will receive the judgments of God.

Be sure to understand who Babylon is. Babylon claims to be part of the Great House. It cannot be the Hindus, the agnostics, the atheists, the Moslems, or anybody who does not claim the name of Christ. But Babylon, all of Babylon, claims to be part of the Great House of God. Babylon takes the name of Christ.

Revelation 18:2, *last part*, records that because of what Babylon has become, it is necessary to get out or receive the plagues with her. It says, “It has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird” (Revelation 18:3). Spiritualism will overtake the church and it will be controlled by demons.

In Matthew 7:6, Jesus said, “Do not give what is holy to the dogs.” A dog is an unclean beast. It is not a clean animal. It says in Revelation 22:15, that outside the holy city, on the outside, will be all the dogs. It is not talking about animals. It is talking about people. You cannot be part of any church that tries to mix what is holy with what is unholy.

“For all nations have drunk of the wine (false doctrines) of the wrath of her for-

nication, the kings (governments) of the earth have committed fornication (the union of church and state) with her, and the merchants of the earth have become rich through the abundance of her luxury” (Revelation 18:3). It is impossible to stay pure and listen to false doctrines being preached and taught without losing your soul. The wealth and luxury of the world has come in and taken over the churches, shifting their focus from God to worldliness.

The Jews taught that where the law of God is not obeyed, there Satan dwells. “He who sins is of the devil” (1 John 3:8). If a church teaches that you can break God’s law and still go to heaven, that church has become a habitation of demons. For your safety, you have to get out of there.

Read 2 Thessalonians 2:1–11 carefully. This passage of Scripture talks about people who will believe “the lie”—the idea that you can sin and still have eternal life—the very first lie with which the devil deceived Eve.

The Great House of God is being cleaned out. The big question is, where will you be, on the inside as an honorable vessel, or cast out?

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

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The First Passover

The First Cleansing of the Temple

By Maurice Hoppe

Soon after His baptism and victory over the temptations in the wilderness, Jesus attended the Passover of A.D. 28. At this feast He cleansed the temple the first time. In this action Jesus announced the beginning of His ministry.

The following references are given to document the order of events so we can better understand their significance. The first of His miraculous signs Jesus performed in Cana of Galilee. He thus revealed His glory, and His disciples put their faith in Him. After this He went down to Capernaum with His mother and brothers and His disciples. There

they stayed for a few days. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. (See John 2:11-13.)

The apostle John continues by explaining what took place at this most important feast of the Jews.

In the temple courts Jesus found men selling cattle, sheep, and doves, and others sitting at tables exchanging money. So He made a whip out of cords, and drove all from the temple area, both sheep and cattle; He scattered the coins of the money changers and overturned their tables. To those who sold doves He said, Get these out of here! How

dare you turn My Father's house into a market! (See John 2:14-16.)

The setting here indicates that this was the Passover that followed the first miracle Jesus performed at the wedding in Cana of Galilee.

First cleansing of the temple

- a) John 2:11-25
- b) *The Desire of Ages*, 154-166 – In His Temple

The Spirit of Prophecy gives us more insight as to what took place at this first Passover.

“As Jesus came into the temple, He took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness for their sins. He saw the outer court of His temple converted into a place of unholy traffic. The sacred enclosure had become one vast exchange.

“Christ saw that something must be done. Numerous ceremonies were enjoined upon the people without the proper instruction as to their import. The worshipers offered their sacrifices without understanding that they were typical of the only perfect Sacrifice. And among them, unrecognized and unhonored, stood the One symbolized by all their service. He had given directions in regard to the offerings. He understood their symbolic value, and

He saw that they were now perverted and misunderstood. Spiritual worship was fast disappearing. No link bound the priests and rulers to their God. Christ’s work was to establish an altogether different worship.” *The Desire of Ages*, 157.

“The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer

for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day—not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual.” *Ibid.*, 158.

The references above tell us that Jesus recognized a number of problems in the worship service as He entered the temple. He saw

1. Unfair transactions
2. The distress of the poor
3. That the outer court of the temple was a place of unholy traffic
4. That the people were not properly instructed concerning the ceremonies
5. That the worshipers did not understand the meaning of the sacrifices
6. That they did not recognize the One symbolized by the service
7. That the offerings were perverted and misunderstood
8. That spiritual worship was disappearing
9. That no link bound the priests and rulers to their God

Jesus, seeing all of this, knew that it was His work to establish an altogether different worship.

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. ... In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fuller’s soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver’ (Malachi 3:1–3).” *Ibid.*, 161.

To summarize, in the cleansing of the temple, Jesus

1. Announced His mission as the Messiah
2. Announced that He was entering upon His work
3. Announced His mission to cleanse the heart from the defilement of sin
4. Came suddenly to His temple
5. Shall sit as a refiner and purifier

In the above references we see described the work of Jesus and the different type of worship He came to establish. The primary issue was not the physical cleansing of the

“

The worshipers offered their sacrifices without understanding that they were typical of the only perfect Sacrifice. And among them, unrecognized and unhonored, stood the One symbolized by all their service.

temple. It had a much deeper meaning—the spiritual cleansing of the heart from the defilement of sin. “From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to men, should be a temple for the indwelling of the Creator.” Ibid.

What was the attitude and response of the priests and rulers, the leaders of the church, to this work of Jesus? “But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.” Ibid.

“For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction?

“Repent they would not. They knew that Christ’s sympathy for the poor had been aroused. They knew that they had been guilty of extortion in their dealings with the people. Because Christ discerned their thoughts they hated Him. His public rebuke was humiliating to their pride, and they were jealous of His growing influence with the people. They determined to challenge Him as to the power by which He had driven them forth, and who gave Him this power.” Ibid., 162.

To summarize the attitude of the leaders, we see that

1. They did not understand the significance of the temple
2. They did not yield themselves as holy temples for the Divine Spirit
3. The unholy traffic of the temple courts represented the temple of the heart, defiled by sensual passions and unholy thoughts
4. They initially were convicted that Christ was a prophet

Jesus made a whip out of cords, and drove all from the temple area, both sheep and cattle; He scattered the coins of the money changers and overturned their tables.



5. They would not yield to this conviction and would not repent
6. They hated Christ because He discerned their thoughts
7. They were jealous of His influence
8. They were determined to challenge His authority

As the people observed the cleansing of the temple, there were two types of reactions to this work of Christ. It is important to identify the attitudes and positions of these two groups.

Of the larger group of people, the crowd that fled the temple and later slowly returned, Inspiration states, “They had partially recovered from the panic that had seized them, but their faces expressed irresolution and timidity. They looked with amazement on the works of Jesus, and were convicted that in Him the prophecies concerning the Messiah were fulfilled. The sin of the desecration of the temple rested, in a great degree, upon the priests. It was by their arrangement that the court had been turned into a market place. The people were comparatively innocent. They were impressed by the divine authority of Jesus; but with them the influence of

the priests and rulers was paramount. They regarded Christ’s mission as an innovation, and questioned His right to interfere with what was permitted by the authorities of the temple. They were offended because the traffic had been interrupted, and they stifled the convictions of the Holy Spirit.” Ibid., 163, 164.

Here we see the attitude of the larger group of people; they

1. Recognized that in Him the prophecies concerning the Messiah were fulfilled
2. Were comparatively innocent
3. Were impressed by the divine authority of Jesus
4. Allowed the influence of the priests and rulers to be paramount
5. Regarded Christ’s mission as an innovation
6. Questioned His right to interfere with the authorities of the temple
7. Were offended because the services had been interrupted
8. Stifled the convictions of the Holy Spirit

Now let’s look at the attitudes of a smaller group of people, the faithful

believers: “The poor remained behind; and these were now looking to Jesus, whose countenance expressed His love and sympathy. With tears in His eyes, He said to the trembling ones around Him: ‘Fear not; I will deliver thee, and thou shalt glorify Me. For this cause came I into the world.’

“The people pressed into Christ’s presence with urgent, pitiful appeals: Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother He bent over the suffering little ones. All received attention. Everyone was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad. . . .

“At the crucifixion of Christ, those who had thus been healed did not join with the rabble throng in crying, ‘Crucify Him, crucify Him.’ Their sympathies were with Jesus; for they had felt His great sympathy and wonderful power. They knew Him to be their Saviour; for He had given them health of body and soul. They listened to the preaching of the apostles, and the entrance of God’s word into their hearts gave them understanding. They became agents of God’s mercy, and instruments of His salvation.”

Ibid., 163.

To summarize the attitude of this smaller group, the faithful believers

1. Looked to Jesus
2. Pressed into Christ’s presence
3. Appealed for His blessing
4. Received His attention
5. Afflicted were healed
6. Praised the Lord
7. Did not join with the rabble throng in the crucifixion of Christ
8. Were in sympathy with Jesus
9. Knew Him to be their Saviour
10. Listened to the apostles

11. Received God’s word which gave them understanding
12. Became agents of God’s mercy
13. Became instruments of His salvation

The reactions, positions and attitudes of these three groups of people at the first cleansing of the temple, the leaders, the large group of people who allowed the influence of the priests and rulers to be paramount, and the smaller group of faithful believers should cause us to consider our present position.

Summary – The significant points are

1. Jesus announced the beginning of His ministry as the Messiah by cleansing the temple at the first Passover following His baptism, A.D. 28.
2. This was an announcement of His work to cleanse the heart from the defilement of sin
3. It was a fulfillment of Malachi 3:1–3 that He would “sit as a refiner and purifier” “to purify the sons of Levi”
4. The priests and rulers rejected the cleansing work offered by Jesus and decided to challenge Him
5. The majority of the people were convicted that Jesus was the Messiah, but with them the influence of the priests and rulers was paramount
6. A small group of faithful believers knew Jesus to be their Saviour, and they received the cleansing He offered

It would be well to contemplate the attitude of the larger group of people as compared with the attitude of the smaller group, the faithful believers. Where do you fit in? **LM**

Maurice Hoppe is Director emeritus of the Steps to Life training programs and a member of the Steps to Life Board. The Training Program for Ministers and Church Leaders is a correspondence course that prepares individuals to serve as pastors or Bible workers. Preparing for the Final Conflict is a correspondence course for the laity. Both of these courses teach present truth that will be an anchor for the soul during the storm of opposition and persecution just ahead. He and his wife also have a correspondence course offered through Revelation Ministry. He can be contacted at: mauricehoppe@stepstolife.org.

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The courts of the temple
at Jerusalem, filled with
the tumult of unholy traffic,
represented all too truly the
temple of the heart, defiled by the
presence of sensual passion and
unholy thoughts.”



Heavenly Laundry?

By Brenda Douay

“**A**nd the Lord spoke to Moses, saying: ‘Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will

destroy from among his people’ ”(Leviticus 23:26–30).

“Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” *Early Writings*, 55.

What does it mean to “keep” something? Is it possible to keep something if it is not in your possession in the first place? No, in order to keep it, it must be in your possession. So, what does this sentence mean, “keep your garments spotless?” To answer that we need to

put the phrase into context. This phrase is taken from a vision Ellen White was given sometime before 1851, when it was first published.

“Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His

lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat.

There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then

Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.” *Early Writings*, 55.

This phrase, “keep your garments spotless” was spoken by Jesus to His faithful ones as He moved from the Holy to the Most Holy Place. That took place in 1844. Let’s turn to an historical account of His true people at that time.

“Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God—an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can ever forget those precious hours of waiting.

“Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in

a few hours to close our eyes forever upon earthly scenes. There was no making of ‘ascension robes’ for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.” *Life Sketches*, 56, 57.

Here is the key to that phrase “keep your garments spotless.” That work of purification, of cleansing, had been done prior to when Jesus moved from the Holy to the Most Holy Place! “Through the grace of God and their own diligent efforts” they had become conquerors in the battle with sin. Then Jesus says to them as He moves from the Holy Place to the Most Holy Place, “Keep your garments spotless.”

That is still His instruction to us today. This is the unique, compelling, singular message of the Most Holy Place. Is this possible? The answer is a resounding, glad, and triumphant Yes. If it were not, God would never require it of us, and is it required? Again, the answer is a resounding Yes.

Long ago God said, “Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.” *Testimonies*, vol. 5, 216.

Also, from Leviticus 23:26–30, in studying the “shadow” that was to teach us of the realities of the “true tabernacle” in heaven we read the following:

“And the Lord spoke to Moses, saying: ‘Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that

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You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny.

person I will destroy from among his people.”

It is so clear here that during the typical Day of Atonement, God required His people to humble themselves, to afflict their souls through deep soul searching. This was so important that those who did not do this were “cut off.” God said “that person I will destroy from among his people.” Here is revealed the destiny of those who do not “keep their garments spotless.” That is serious my friends. This is the true Most Holy Place message. This is present truth.

“Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome, and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, ‘The prince of this world cometh, and hath nothing in me’ (John 14:30). What does this mean? It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us.” *Selected Messages*, Book 3, 192.

“If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are

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While they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit.”

determining our destiny.” *The Adventist Home*, 16.

Does God ever lie? No, God cannot lie. He has laid out before us His expectation. He has outlined explicitly how this is to be accomplished. The real question is, Is heaven truly where your heart is?

“The true Christian’s joys and consolation must and will be in heaven.

The longing souls of those who have tasted of the powers of the world to come and have feasted on heavenly joys, will not be satisfied with things of earth. Such will find enough to do in their leisure moments.

Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and worship. Their amusement will be

in contemplating their treasure—the Holy City, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wean them more and more from the world and cause their consolation and chief joy to be in the things of heaven, their sweet home. The power of attraction to God and heaven will then be so great that nothing can draw their minds from the great object of securing the soul’s salvation and honoring and glorifying God.” *Early Writings*, 112, 113.

Friends, have you studied, have you infused into your heart, the true Most Holy Place message? Is your character clean? Are your garments spotless? Are you keeping them that way? God is calling us to be a pure and holy people that we may be ready to stand?

Is your laundry done? [LM](#)

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The
Never Ending
Future

By John Pearson

Nothing brings more joy to the hearts of the followers of Christ than the thought of spending eternity in the presence of the One who died that we might enjoy a never-ending future. God's word gives us unbridled hope in that regard.

One example of that hope is given in Paul's first letter to the Corinthians: "And God both raised up the Lord and will also raise us up by His power" (1 Corinthians 6:14). This is just one of many texts that states firmly and positively the assurance of a never-ending future for God's faithful people. However, reading this verse in context makes it clear that this assurance is only for those who glorify God in body and in spirit. "Do you not know that the unrighteous will not inherit the kingdom of God" (verse 9)? Only through the righteousness of Christ, inherited by faith, can we hope to glorify God as we must.

There is a surprising number of texts that promise everlasting life to the faithful through the same experience of being raised from the dead just as Christ was.

“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him” (Romans 6:4–9).

Resurrection from the grave freed Christ from the dominion of death. That same deathless future awaits those who “walk in newness of life” and are united together “in the likeness of His resurrection,” symbolized through the act of baptism.

Paul gave further assurance to the Corinthians in his second letter to them: “knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you” (2 Corinthians 4:14).

It is clear that Paul understood the never-ending future that awaits those who fulfill the conditions of God’s promises.

As reassuring as Paul’s statements are, even greater assurance is found in the words of Christ Himself.

Following the healing of the paralytic at the Pool of Bethesda, when the Jews were seeking to kill Him, Jesus gave a lengthy discourse in which He explained His relationship with the Father in fairly explicit detail, no doubt angering the self-righteous Jews even more. In that discourse, He spoke words that, had the eyes of their understanding not been blinded by the enemy of souls, should have given them either unbridled joy

or left them quaking in fear, depending on whether or not they chose to accept Him as the Son of God.

“For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:26–29).

The day after the feeding of the five thousand, when the multitude were seeking Him for the loaves and the fishes, Christ explained that “the bread of God is He who comes down from heaven and gives life to the world” (John 6:33). In response to their demand to “give us this bread always” (verse 34), Christ asserted that “I am the bread of life” (verse 35). Then He spoke words that further inflamed His opponents but gives us further assurance of a never-ending future:

“This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day” (John 6:39, 40).

Christ again gives assurance of a never-ending future to the faithful just prior to the resurrection of Lazarus. After

Martha said to Jesus, “Lord, if You had been here, my brother would not have died,” Jesus assured her “Your brother will rise again” (John 11:21, 23). Martha, in an expression of her clear understanding of Jesus’ teaching, said, “I know that he will rise again in the resurrection at the last day” (verse 24).

Jesus then provided yet another promise of everlasting life when He stated, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die.” (See John 11:21–26.)

It is critical to note in this promise the condition necessary for its fulfillment. It is exactly the same as that given to Nicodemus near the beginning of his ministry when Christ told him, “For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life” (John 3:16).

Clearly a never-ending future awaits those who truly believe in Jesus Christ as the Son of God and who have chosen to manifest that belief in their daily lives by taking up their cross daily and following the Lamb whithersoever He leadeth. That never-ending future can begin today if you choose to commit your life to Him who is “the bread of life.” **LM**

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*I am the resurrection and
the life. He who believes in Me,
though he may die, he shall live.
And whoever lives and believes
in Me shall never die.*

John 11:25

The Call of Moses

Clues – Exodus 1–4 KJV

Across:

B4	These Egyptians afflicted the children of Israel	1:11
B16	God appeared to Moses in this	3:2
C1	God promised Moses he would do signs with this	4:17
D8	Pharaoh asked why the midwives had saved these children	1:18
D12	Moses whined to God about being slow of this	4:10
D19	Moses was afraid to do this to God	3:6
E2	Moses had to remove these dirty things before God	3:5
F7	She became Moses' wife	2:21
G19	Moses was from this tribe	2:1, 2
H3	Moses' continual whining prompted God's _____	4:14
H13	God's presence made even this holy	3:5
J8	God knew this of His people	3:7
J16	God asked Moses who made people this	4:11
K5	Moses' first response to God was this question (three words)	3:11
L2	His wife used a sharp one to save his life	4:24, 25
L13	Pharaoh's daughter promised this to the nurse	2:9
M18	God made Moses' leprous hand whole _____	4:7
N8	Relationship of Zipporah to Reuel/Jethro	2:18, 21; 3:1
O2	Baby Moses was put in this	2:3
P12	The Egyptians were this at the Israelites prosperity	1:12
Q2	Aaron was to be this for Moses	4:14–16
Q19	What Moses did with a dead man in the sand	2:12
S2	God wanted to _____ Moses unto Pharaoh	3:10
S7	What was done with slime and pitch	2:3
S17	God said the promised land was flowing with _____	3:8

Down:

A9	Moses whined that the people might ask the _____ of God	3:13
A18	God promised to teach Moses what to _____	4:12
B2	God made these for the faithful midwives	1:21
B6	Moses put these on an ass to return to Egypt	4:20
B14	These harassed the priest's daughters	2:16, 17
B16	Moses hid this for fear of God	3:6
B20	Moses whined to God that he was not this	4:10
D4	God to Moses: you will serve me again, here, as a _____	3:12
E11	Moses' sister was able to get his _____ for a nurse	2:4–8
F9	City built by slave labor of Israelites	1:11
F17	God promised Moses He'd do _____ in Egypt leading to freedom	3:20
H5	When _____ Moses killed an Egyptian	2:11, 12
J3	The Egyptians made the Israelites lives this	1:14

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

- J8 What midwives did to certain children
- J10 The Egyptians made the Israelites serve with this
- J19 Moses was discovered floating among these
- J21 What the elders did after hearing Moses and Aaron
- K6 What the elders bowed after hearing Moses and Aaron
- L13 Moses saw seven sisters fill troughs with this
- N17 What Moses did from Pharaoh
- O4 What Moses thought was secret had become this
- P7 Moses thought to turn _____ and see a strange bush
- P12 God assured Moses that Aaron would be this
- P15 God to Moses: the people will not leave Egypt _____
- Q19 The presence of God made the ground this

- I:17
- I:13, 14
- 2:5
- 4:29-31
- 4:31
- 2:15, 16
- 2:15
- 2:12-14
- 3:3
- 4:14
- 3:21
- 3:5

Answer Key:

22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
S	K	L	I	M	J	D	V	E	D	U	B	E	D	V	A	D	N	N	E	S	S
R																					R
D	D	H	I	D	D	W	L	N	V	M	A	K	E	S	P	S	D				D
P	E																				P
O	A																				O
N	E																				N
N	V	A	G	A	V	A	O	E	V	A	E	V	A	E	V	A	E	V	A	E	N
L	L	L	S	E	V	W	G	V	A	N	E	T	S	T	O	N	E	T	S	T	W
K	E	L	R	E	S	O	R	O	S	O	H	W	I	B	O	R	I				K
J	B	F	A	F	D	S	W	O	R	O	S	O	H	W	I	B	O	R	I		J
I																					I
H	N	N	D	N	O	U	G	H	T	H	G	E	R	T	N	V	A	E	N		H
I	V	E	L	O	E	I	I	I	I	I	I	I	I	I	I	I	I	I	I	I	I
F	N	W	H	V	Y	O	R	P	P	I	Z	K	K	K	K	K	K	K	K	K	F
E	D																				E
V	O	L	H	C	E	S	P	S	N	W	N	O	T	O	D						V
C	L	A	V	A	H	H	A	M													C
B	E	W	V	A	S	R	S	I	S	R	W	K	A	S	T	A	S	T	A	S	B
A	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	A



The School of the Hereafter



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Only by faith they see the children they have trained become a benediction and an inspiration to their fellow men, and the influence repeat itself a thousandfold.

Parents and teachers lie down in their last sleep, their lifework seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children they have trained become a benediction and an inspiration to their fellow men, and the influence repeat itself a thousandfold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees, that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen.

Of every gift that God has bestowed, leading men to unselfish effort, a record is kept in heaven. To trace this in its wide-spreading lines, to look upon those who by our efforts have been uplifted and ennobled, to behold in their history the outworking of true principles—this will be one of the studies and rewards of the heavenly school.

There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together “the whole family in heaven and earth” (Ephesians 3:15)—all are among the experiences of the hereafter.

There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. ...



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There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached.

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

All the treasures of the universe will be open to the study of God’s children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God’s handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. “Exceeding abundantly above all that we ask or think” (Ephesians 3:20) will be, forever and forever, the impartation of the gifts of God.

The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be.

“The Son of man came not to be ministered unto, but to minister” (Matthew 20:28). Christ’s work below is His work above, and our reward for working with Him in this world will be the greater

power and wider privilege of working with Him in the world to come.

“Ye are My witnesses, saith the Lord, that I am God” (Isaiah 43:12). This also we shall be in eternity.

For what was the great controversy permitted to continue throughout the ages? Why was it that Satan’s existence was not cut short at the outset of his rebellion? It was that the universe might be convinced of God’s justice in His dealing with evil; that sin might receive eternal condemnation. In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?

Even now, “unto the principalities and the powers in the heavenly places” is “made known through the church the manifold wisdom of God.” And He “hath raised us up together, and

made us sit together in heavenly places: ... that in the ages to come


He might show the exceeding riches of His

grace in His kindness toward us through Christ Jesus” (Ephesians 3:10, R.V.; 2:6, 7). ...

In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found—witnessing, and ever as we witness learning anew “the riches of the glory of this mystery;” “which is Christ in you, the hope of glory” (Colossians 1:27).

“It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is” (1 John 3:2).

Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented “faultless before the presence of His glory with exceeding joy” (Jude 24), He whose blood has redeemed and whose life has taught us, “shall see of the travail of His soul, and shall be satisfied” (Isaiah 53:11).

Excerpts from *Education*, 305–309. 

From Prison to Palace When Jesus Returns

By Amelia Sanchez

My name is Amelia Sanchez.* I am 35 years old and I am currently incarcerated in a prison in Manila where I have been for about two years. I was a very successful business woman prior to coming to this facility. The events that caused me to be in this place happened rapidly and caused me to lose everything dear to me in this life: family and friends, possessions, a business, but most of all my dignity as a person.

On February 17, 2017, at my arraignment hearing I was surprised to see a familiar friend who I was allowed to speak with for a short while. He said that he would come to visit me with a pastor friend of his. He kept his word and did come to the prison with his Pastor friend, Joenel Panganiban. Pastor Joenel

brought *LandMarks* magazine to me where I was able to learn Bible truth. It was through his personal efforts and visits that I came to learn the gospel of Jesus. He really showed me that knowing and living for Jesus is the only reason for this earthly life, and the bonus is that a large number in this jail have come to understand the truths that I have learned.

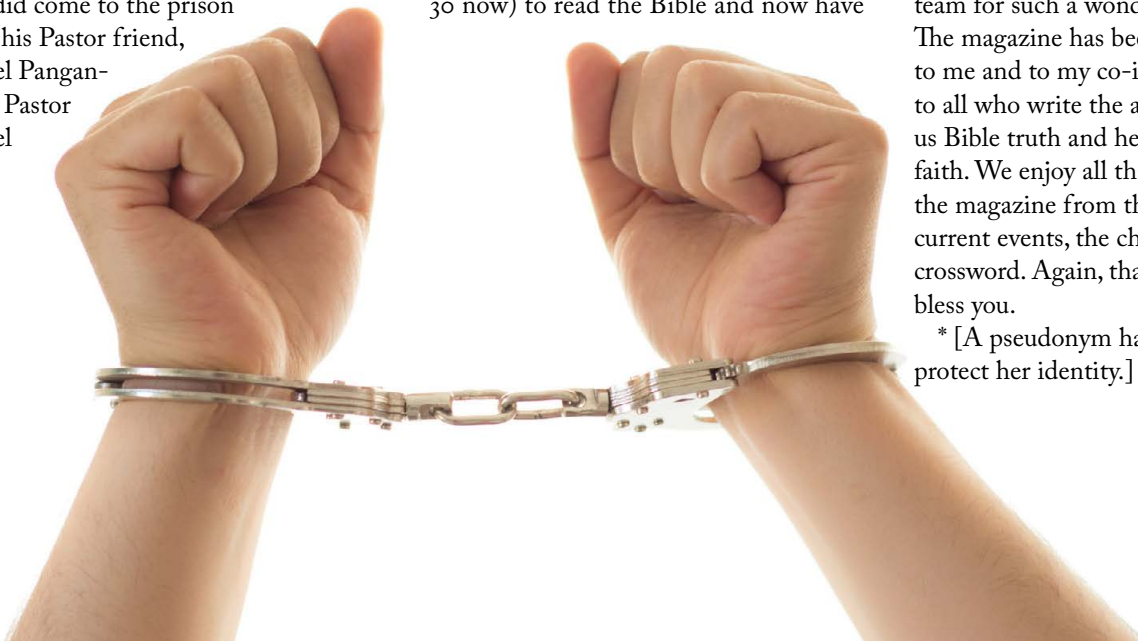
Because of Pastor Joenel's faithful encouragement, I now do my very best to live according to the truths of the Bible. I now know how to pray. I encourage my fellow prisoners with the same Bible truths of the Gospel of Jesus Christ and the good news of salvation. I continually encourage them (a group of 30 now) to read the Bible and now have

regular devotional time before 6:00 a.m. This daily practice has given us the name of "prayer warriors." This has also been noticed by the personnel in charge of the jail and testify how well behaved this group is since Pastor Joenel has been our mentor.

In December 2017, we were allowed a special time with Pastor Joenel and his team who brought us food and gifts. On this blessed day we enjoyed Bible themed events and all the inmates happily joined in. The Bureau officers so appreciated the assistance and sacrifice of Pastor Joenel and his team that they were requested to return for the celebration of Women's Month in March 2018.

I want to thank all the *LandMarks* team for such a wonderful magazine. The magazine has been such a blessing to me and to my co-inmates. Thanks to all who write the articles that teach us Bible truth and help us to grow in faith. We enjoy all that is contained in the magazine from the health articles, current events, the children's corner, and crossword. Again, thank you and God bless you.

* [A pseudonym has been used to protect her identity.] **LM**





Don't Shirk

A shirker is somebody who gets out of responsibility. Do you shirk? Do you allow others to bear the responsibility while you sit back and watch or maybe even murmur? Or do you bear and strengthen the team?

“Caleb was faithful and steadfast. He was not boastful, he made no parade of his merits and good deeds; but his influence was always on the side of right. And what was his reward? When the Lord denounced judgments against the men who refused to hearken to His voice, He said: ‘But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it.’” *Testimonies*, vol. 5, 303.

Which class do you occupy: cowards and murmurers or are you classed with the faithful Caleb? While the cowards and murmurers perished in the wilderness, faithful Caleb had a home in the promised Canaan. The Lord God of Israel saith, “... for them that honor Me I will honor, and they that despise me shall be lightly esteemed” (1 Samuel 2:30).

“Hannah prayed and trusted; and in her son Samuel she gave to the Israel of God a most precious treasure—a useful man, with a well-formed character, one who was as firm as a rock where principle was concerned.” *Testimonies*, vol. 5, 304.

What treasure do you offer to our Lord—a well-formed heavenly character or a well-formed earthly character?

“In Joppa there was a Dorcas, whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm teardrops fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.” *Ibid.*

Are your fingers more active than your tongue? Do you offer sympathy and comfort when needed?

“Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it. It is needed in the church, in the Sabbath school, and in society. Many come together in church relationship with their natural traits of character unsubdued; and in a crisis, when strong, hopeful spirits are needed, they give up to discouragement and bring burdens on the church; and they do not see that this is wrong. The cause does not need such persons, for they are unreliable; but there is always a call for steadfast, God-fearing workers, who will not faint in the day of adversity.” *Ibid.* **LM**

Heavenly Father: Keep me from becoming a coward or a murmurer. Make me like faithful Caleb. Use me as an instrument of Thy righteousness. I offer you my heart to fill with Your love and mercy and sympathy and comfort so that others around me may be blessed. Don't ever allow me to shirk, but to strengthen all around me through Thy grace, which is truly sufficient. Amen.



“Thanks again for *LandMarks* magazine. I really like the look of the new style.”

—DO, North Dakota

“*LandMarks* Bible studies are wonderful. Don’t stop that. The lentil recipe was great. Thanks.”

—BS, Arkansas

“I continue to be blessed by *LandMarks*! I’m so happy to rise each day and have a new day to pray, study and share the gospel! I get a lot from the articles in each magazine and some I cut out to send to others!”

—LC, California

October Sermon of the Month

The Future Revealed

By Marshall Grosboll

In God’s word is revealed the code that unlocks the symbols to understand the future of this world and its inhabitants.

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

October 2018

Dear Friend,

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.” *Testimonies*, vol. 9, 19.

Anciently the Lord said the following to Ezekiel:

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezekiel 3:17-19).

“When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.” (Ezekiel 33:8).

When the plan of salvation is ended, all mankind will be called to give an account of their life in this world: “So then every one of us shall give account of himself to God” (Romans 14:12).

God will ask every institution, every local church, every association of churches, every family and every individual having the name “Seventh-day Adventist” if they were true to their profession and did their part of being a watchman and giving the three angels’ messages to the world—the messages that will decide every man’s destiny in the final generation.

Are you ready for the question?

Your brother in Christ,



John J. Grosboll

13th Sabbath Offering



World Churches

Good Shepherd Edwelism Ministries



Elder David and other members of the governing board meet with Pr. Domingo Nunez to see the proposed building site for the Good Shepherd complex.



Pastor Domingo Nunez and Elder David examine property boundaries for the proposed building site for the Good Shepherd complex.

On his recent visit to India, Pastor Domingo Nunez met with a group of believers in the state of Andhra Pradesh, a state bordering India's southeastern coast on the Bay of Bengal. One of the brothers he met with, Elder Viani David, has purchased several acres of land with the intent of creating a campus to support the Good Shepherd Edwelism Ministries, a non-profit organization formed "to promote true education, total health, timely welfare services, through evangelism, training, community development programs and income generating projects to prepare self-reliant works towards a literate, healthy and moral society."

The site chosen for this project is centrally located in an area inhabited by a majority Christian population, between Hyderabad and Chennai.

The long-term goal is to have a church and meeting hall with a seating capacity of 500 people, along with several buildings for ancillary activities.

The eleven members of the executive committee have pledged themselves to work methodically and earnestly to achieve this objective to create an operation that will be a beacon of light and truth in southeast India.

This effort is an example of the kinds of missions Steps to Life supports with your contributions that are designated for such activities.

To support this and similar efforts, please mark your Thirteenth Sabbath offerings *Foreign Churches.* [LM](#)



World Churches

*“A house for Me to dwell in”
“The very gate of heaven”*

By John R. Pearson

As our efforts to spread the three angels’ messages to every nation, kindred, tongue, and people yield fruit, we rejoice to see congregations raised up in places where the light of truth shines for the first time.

Successes of this type are more common in areas where the pull of worldliness is less severe than it is in developed areas. Without the enchantments of television, shopping malls, the Internet and similar distractions, minds remain largely unencumbered with worldly diversions and therefore more receptive to spiritual truths.

As a result of these successes, the need arises for a place to worship. “Wherever a company of believers is raised up, a house of worship should be built.” *Evangelism*, 376.

The basic requirements for a suitable house of worship in many areas that we reach would be a surprise to many of us in the United States. Generally all that

a company of new believers in undeveloped sections of Africa wants is what we might call a pavilion—basically a roof to provide shelter from the sun and rain.

If a congregation is large enough or the climate dictates a more substantial structure, traditional building techniques are typically used. The inhabitants in the area work together to make bricks from hardened mud to construct walls, leaving openings for doors and windows. Or they may cut saplings and tree limbs, weaving them together to form walls, filling in the gaps with mud.

“... we are to build a humble house of worship, plain and simple, neat and perfect in its design.” *Ibid.*, 377.

“When a church is raised up, let the members arise and build. Under the direction of a minister who is guided by the advice of his fellow-ministers, let the newly converted ones work with their own hands, saying, ‘We need a meeting-house, and we must have it.’ God calls upon His people to make





Top Left:

Bolivia: *The need for a permanent house of worship for the brethren in Bolivia is evident from this outdoor worship service.*

Bottom Left:

PERU *Brethren in Peru enjoy a fellowship meal on the site they have chosen to construct their house of worship.*

Top Right:

Zambia: *Work continues on a church in Zambia.*

cheerful, united efforts in His cause. Let this be done, and soon will be heard the voice of thanksgiving, 'See what the Lord hath wrought!'

"There are some cases, however, in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them." *Gospel Workers*, 432.

Even when these simple techniques are used, there is a need for

monetary support. In the rural areas of Africa, where the average annual income is less than a month's minimum wage in the United States, coming up with funds for doors, windows, and roofing is simply not possible. Thus we often receive appeals for assistance to enable these new groups of faithful souls to complete their houses of worship. "In these cases let the brethren in other churches help them." *Ibid*.

To assist our brethren in places where new groups of believers are forming, we are dedicating the fourth quarter Thirteenth Sabbath offerings to their assistance. To support this effort, please mark your offerings *World Churches*.

"Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit and in truth and in the beauty of holiness, it will be to us the very gate of heaven." *In Heavenly Places*, 288. **LM**



Glorious Leaves of Fall

All summer a tree has spread its green tiers of foliage outside a window, airy leaves that set the sun and shade to dancing on the floor.

Now, suddenly, what was only a tree has turned into a radiant presence. As the sun shines through its autumn tints, it's as if a cathedral window has been set there as summer dies in a glorious pageant.

Out in the country, where the first hoar frost rimes the raging purple of the blackberry leaf, are heaped the spoils of the season. The soft maples, gold above and silver below, scatter their wealth. The sumac, like red candle flames, besiege the well-stored barn. The fiery sugar maple is matched by an oak burning with the embers of all summer's pyre; a scarlet dogwood, and beyond a poplar, carelessly dropping its gold pieces onto earth's floor.

Heralding the coming of autumn, the red maple wears a resplendent mantle of crimson and gold, quaking aspen shine purest gold against the closed ranks of dark spruce and fir, and white-limbed birch stand like brides in the shower of their own gold hair.

Field after field, the landscape fills with the russet of the turning grasses.

Crickets chant; a last bobwhite calls. The hedgerows burn with a low running fire of blueberry bushes. But in the oaks, craggy against October sky, nature plays out the climax of the great drama, in salvo after salvo of changing color.

A severe early frost kills the leaves before they can turn color. The yellow pigments are present in the interior cells, but masked all summer by the rich green pigments. When the life in the leaf cell goes, so does the green, and the gold comes out. In fall the tree cuts off life from its leaf by growing a row of brittle, corky cells at the base of the twig, cutting off circulation of sap. Summer's green disappears and the latent yellow gets its chance to shine through.

Light is essential in bringing out reds and purples, thus sunny autumns are the most brilliant. A dearth of nitrogen is also conducive to high color. Sugar in the sap is especially inductive to reds. It is the same with acidity; at time of cell death, acidity spreads through the leaf turning leaves red.

Three chemicals account for most fall tints. Tannin in the leaves produces the browns. Xanthophyll, a water-fast pigment, gives most of the yellows. But the reds and

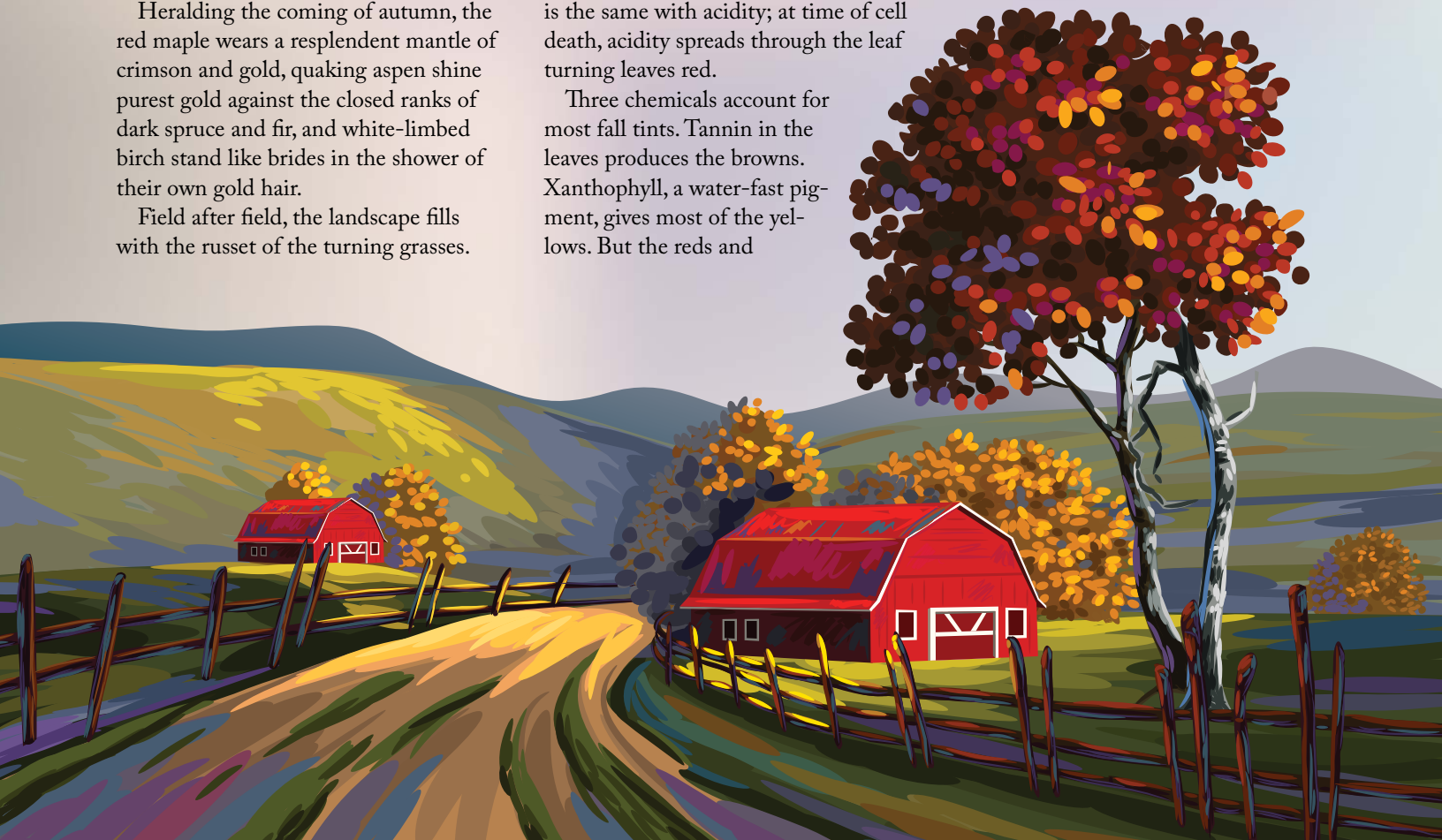
purples, produced by anthocyanins, are water soluble; mere stains, found only in the superficial cells of certain leaves. Abundant dry weather and sunlight bring out the brilliant autumn reds.

It is essentially death that causes the brave show. But it is a glorious one.

Excerpts from Reader's Digest *Our Amazing World of Nature Its Marvels and Mysteries*, © 1969, 202–206.

"In order for us to work as Christ worked, self must be crucified. It is a painful death; but it is life, life to the soul." *Testimony Treasures*, vol. 2, 408.

"For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you" (2 Corinthians 4:11, 12). **LM**



Q:

*How did Jesus
prepare His disciples
for His death and
resurrection?*

A:

Several Scriptures reveal that Jesus told them how He would be treated but they could not accept His words.

“From that time forth Jesus began to show to His disciples that He must go unto Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. Then Peter took Him aside and began to rebuke Him, saying, ‘Far be it from You, Lord; this shall not happen to You.’ But He turned and said to Peter, ‘Get behind Me, Satan! You are an offence to Me, for you are not mindful of the things of God, but the things of men.’” (Matthew 16:21–23).

“Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said unto them, Behold, we are going up to Jerusalem, and the Son of man shall be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again” (Matthew 20:17–19).

See also: Mark 8:31–33; Mark 9:31, 32; Luke 9:21, 22; 18:31–34.

Further comment:

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again

from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 594.

“... Jesus was carefully opening to His disciples the sufferings through which He must pass—that He would be crucified and that He would rise again the third day. But their understanding seemed dull, and they could not comprehend what He told them.” *Early Writings*, 161. **LM**





Clean Forgot



When I was growing up, there were six of us in my family, four children and two adults. I can remember on Saturday evenings when it would be bath time. Now back then we had one tub. Mama would fill it up with bubbles and then the cleanest child would take his bath first, after mom and dad of course. Then it would go right down to the dirtiest—which were usually my brothers! Tub baths always felt so good. Then we would put on clean clothing. Oh, what a delight! We all survived those ‘good old days.’ It always feels good to be clean. I am sure you will find the following quotations very interesting and informative about cleanliness.

“A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imper-

ceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.” *Counsels on Health*, 61.

“Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion.” *The Ministry of Healing*, 276.

“If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning

the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

“Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substanc-

“
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es.” *Counsels on Health*, 62.

“Every form of uncleanness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mold and must.

No waste vegetables or heaps of fallen leaves should be allowed to remain near the house to decay and poison the air. Nothing unclean or decaying should be tolerated within the home. In towns or cities regarded perfectly healthful, many an epidemic of fever has been traced to decaying matter about the dwelling of some careless householder.

“Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.” *The Ministry of Healing*, 276.

Remember to keep clean inside and outside your home, including yourself! [LM](#)

The Love of the Truth

By John J. Grosboll

“

Every year the state of this world seems to decline. Many wonder how much longer it can be sustained.

Every year the state of this world seems to decline. Many wonder how much longer it can be sustained. Will nations continue in their present state or will there be a transition into another world-wide kingdom? Bible prophecy predicts the future of the nations of our world.

After Paul and Silas had been beaten, placed in prison, and finally delivered by the Lord in the city of Philippi, they went to Thessalonica, a significant city where a large church had been raised up. Recorded in the Bible are two letters that Paul wrote to the Thessalonians.

We are told in Acts 17:1-4 that, “When they (Paul and Silas) had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. Then Paul, as his custom was, went into them, and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Christ had to

suffer and rise again from the dead, and saying, ‘This Jesus whom I preach to you is the Christ.’ And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.”

Many of the people there had formerly been Greeks, idol worshippers, and philosophers, but had become Christians. The evidence that primarily induced these Jews and Greeks to see the light of truth was when Paul showed them from Old Testament prophecies what was predicted in regard to the Messiah. He was to come as a poor man. He would be despised and rejected by the Jews and finally killed. (See Isaiah 53; Psalm 22.) Every prediction about the Messiah was fulfilled in the life of Jesus of Nazareth. He was crucified to pay the price of the sins of the world. He was resurrected on the third day. He ascended to heaven and He is coming back to this world someday to establish a universal kingdom.

The evidence proved there was only One whom that could be. Jesus Christ perfectly fulfilled every prophecy of the Messiah. He was born at the right place, Bethlehem, according to Micah 5:2. He came at exactly the right time, predicted in Daniel 9. He came in His ministry to the right region. Isaiah predicted that He would go to Galilee, and He died in the way predicted in Isaiah 53 and Psalm 22. He was resurrected, and He led captivity captive (Psalm 68:18). When Paul preached all of these things, many people became Christians and were convinced not only of fulfilled prophecy, but believed what was predicted for the future.

The apostles taught that in the future, Christ would come again the second time and establish a universal kingdom. The early Christian church believed that. However, in the city of Thessalonica, just as in other cities, there were Jews who didn't believe what Paul preached, and they raised an insurrection in the city and caused Paul to be taken out of town.

It says in Acts 17 that they made an assault on Jason's house, and they took security from Jason (verses 5, *last part*, 9). In the meantime, Paul had escaped, and they went to another town by the name of Berea. The apostle says concerning the Bereans in verse 11, "These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so." They were commended for not just taking man's word but searched the Scriptures to see if Paul's words were truth.

Paul used the same teaching technique as Jesus. Speaking to the two disciples on the way to Emmaus Jesus said, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things

concerning Himself" (Luke 24:25-27). His life, His death, and His resurrection all fulfilled Old Testament prophecy concerning the Messiah. Verse 44 says, "Then He said to them, 'These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.'"

In the first chapters of the book of Acts, you will find that the apostle Peter followed the same technique, showing from the Old Testament that Jesus of Nazareth was the Messiah. Paul showed the people that it was impossible for them to explain the Passover without Christ as revealed in the Old Testament, and how the brazen serpent that was lifted up by Moses in the wilderness was a symbol of Jesus Christ lifted up upon the cross. He taught them that all of the Jewish religious services and ceremonies would be valueless if they should reject the Saviour, whom the ceremonies represented. Paul taught that Jesus Christ was the key that unlocked the meaning of the Old Testament and gave access to its rich treasures.

Paul showed the people in Thessalonica that the expectation of the Jews in regard to the Messiah coming as a ruler was not according to prophecy. The Old Testament predicted that He would come as a humble person, He would be poor, He would be rejected, He would be despised and killed. Then he showed them that at some time in the future, Jesus would return to this world a second time in power, and great glory, and that He would establish His kingdom upon the earth and would subdue all authority and all the rulership of the nations.

The Second Coming of Christ was very prominent in all the apostles' teaching. They had received this information, not only from the Lord Himself in person (see Matthew 24; Luke 17), they also received it from the angels who were present when the Lord ascended to heaven. In Acts

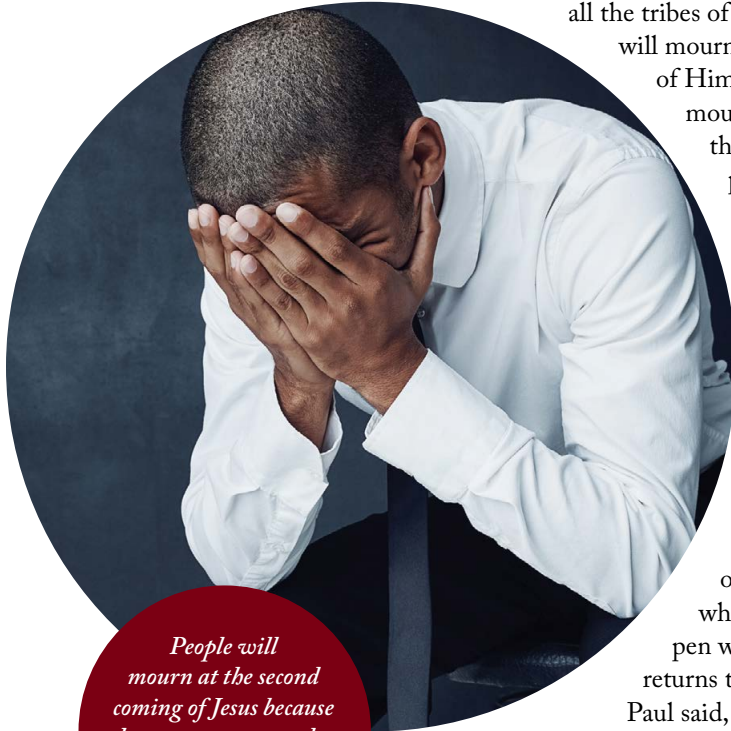


When a Christian dies, it is different from those who have no hope of eternal life.

1:9-11, it says, "Now when He [Jesus] had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.'"

One of the foundational doctrines of the apostolic Christian church was that someday Jesus would return to this world in the clouds of heaven, just as He went. In fact, it is stated that not only will He return, but He will return in the glory of the Father, and the glory of His angels with Him. It will be an event that will be witnessed by the entire world.

Revelation 1:7 says, “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him.” They will mourn because they are not prepared to meet their Maker.



People will mourn at the second coming of Jesus because they are not prepared to meet their Maker. They are scared.

They are scared. This is one of the most detailed accounts anywhere in the Bible of exactly what will happen when Jesus returns to this world.

Paul said, “I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we (the believers) who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words” (1 Thessalonians 4:13–18).

When a Christian dies, it is different from those who have no hope of eternal life. For the Christian there is hope, for death is a temporary sleep. When Jesus returns, those who believe on Him will be raised again to life and be given eternal life. However, Paul, in the same letter says what is going to hap-

pen to those who are not ready for the Lord to come. He says, “Concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, ‘Peace and safety!’ then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape” (1 Thessalonians 5:1–3).

However, the Thessalonians expected Jesus’ return in their lifetime; so a second letter was written in which Paul tried to make very clear their misunderstanding so that they would not be confused in their faith. Disappointment often results in unbelief. It is very important that our faith be based only on what the word of God says, and not on what we think or hope will happen.

“It is a righteous thing with God to repay with tribulation those who trouble (persecute) you and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed” (2 Thessalonians 1:5–10).

These things that the apostle Paul taught made a deep impression on the minds of the people, but, there were still some who got confused, expecting to happen during their lifetime what Paul had predicted. Their confusion made it necessary for him to explain some things more clearly, which is a very great help to us, so that we understand exactly what he was trying to teach them. Paul went on to point out that he didn’t teach them that the Day of the Lord was going to happen in their lifetime, as they thought.

Some people today are confused, thinking that the apostle thought that the second coming of Christ would occur in the first century A.D. The apostles did not believe that. Peter did not believe it and Paul did not believe it.

Peter predicts what would happen after his death, and Paul makes it very clear that they were not to expect the Day of the Lord to occur in their day.

Notice what Paul says in 2 Thessalonians 2:1-5: “Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away (that is, the apostasy) comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God (that is, the antichrist). Do you not remember that when I was still with you I told you these things?”

Paul reminds them that when he was with them he told them that the Day of the Lord would not come unless there had first, in the Christian church, come a tremendous apostasy, a falling away, from the truth.

Notice what Paul told the Ephesians: “Therefore take heed to yourselves (the elders of the church at Ephesus) and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure (after Paul’s death) savage wolves will come in among you, not sparing the flock.

“Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves” (Acts 20:28-30).

Notice that Paul here is talking to the clergy, the elders of the church, and he says that from among the clergy or leaders of the Christian church, there would rise up men who would speak perverse things, and draw the disciples after themselves.

He then admonishes them, “Therefore watch, and remember that for

three years I did not cease to warn everyone night and day with tears” (verse 31). This is prominent in the writings of Paul, and not only Paul but both the apostles John and Peter predicted the very same thing (1 John 2; 2 Peter 2). They predicted that a great apostasy would develop in the Christian church after the time of the apostles.

Paul, writing about it to the Thessalonians said, “Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved” (2 Thessalonians 2:5-10).

Do you love the truth, friend? Do you want to know the truth of God and follow it and obey it? If you love the truth, you will find it for God will reveal it to you and you will be saved. But what will happen if you don’t love the truth? Paul says, “For this reason God will send them strong delusion, that they should believe the lie” (verse 11). The lie, of course, is the idea that you can be saved while you are living a lawless life. The mystery of lawlessness is the idea that you can be lawless, a breaker of God’s law, and still receive eternal

life. The Bible says, “... that they all may be condemned who did not believe the truth but had pleasure in unrighteousness” (verse 12).

But why is it that people do not believe the truth? Jesus told the Jews it was because they “had pleasure in unrighteousness” (2 Thessalonians 2:12). How is it with you? Do you love truth and do you want to follow the truth of the Bible or are you living a life of pleasure in unrighteousness?

All who have pleasure in unrighteousness will be deceived. “All unrighteousness is sin” (1 John 5:17). “Sin is breaking God’s law” (1 John 3:4, literal translation.) Since all unrighteousness is sin, and sin is breaking God’s law, what does it mean to have pleasure in unrighteousness? It means to have pleasure

in sin. This prophecy in the Bible predicts that those who have pleasure in sin will be deceived, because they did not love the truth and will not be ready for the coming of the Lord.

O friend, which way will it be for you? Will you be one of those who loves the truth, and obeys it or will you be one of those who has pleasure in unrighteousness and is deceived? The choice is yours.

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

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*Behold, He is coming
with clouds, and every
eye will see Him, even they
who pierced Him. And all
the tribes of the earth will
mourn because of Him.*

Revelation 1:7



The Lamp in the Window

"S wish-swish!" went the rain. "Boom-boom!" crashed the thunder. And all round the car the wind whistled and moaned. Rudy crouched down in the back seat. "Is it much farther to Grandmother's?" he asked.

Daddy, who was driving very slowly, answered, "I don't think so, but I'm not certain just where we are."

Rudy blinked as he tried to see out into the rainy darkness. "Can't you see by the headlights?" he asked.

"Not in this downpour!" exclaimed Mother, wiping the windshield in front of her with her handkerchief. "I can't even see the ditches."

"I can see them all right." Daddy shifted gears cautiously. "I'm just hoping we don't slide into one."

"Me, too," added Rudy. How he wished he was safe inside Grandmother's warm kitchen.

Rudy and his parents lived in the United States, but they had come to England to surprise his grandmother with a visit. At the airport they had rented a car to drive into the country to Grandmother's house, but they hadn't counted on the rain-storm that was almost making them lose their way.

Thinking about his grandmother made Rudy hungry. "Wouldn't a big bowl of Grandmother's potato soup taste good?" he exclaimed.

"It certainly would," Mother agreed, but an extra-loud crash of thunder muffled her words.

The thunder was followed by a brilliant flash of lightening that made Rudy duck his head. What happened next neither Daddy, Mother, nor Rudy knew exactly. Rudy didn't feel the car turn, but when he looked up he could see the fence posts right up against the front headlights.

“Daddy, is there a fence in the middle of the road?” Rudy cried.

“No,” said Daddy, rolling down a window. “We skidded. The car is sitting crosswise in the road.”

“Can you turn around?” asked Mother.

“I can try,” answered Daddy. He began backing up, but the car wheels spun in the soft mud, round and round. The car rocked back and forth for a while, then the engine stopped.

“It’s no use,” said Daddy. “We’re on high center. The wheels have sunk down to the axles in the mud. We’ll have to walk the rest of the way to Grandmother’s.”

Rudy looked into the rainy blackness and swallowed hard. “How can we see to walk?” he managed to ask.

“I have the flashlight,” said Daddy. “We can follow the road. I don’t think it’s much farther.”

Rudy buttoned his coat and stepped out of the car into the rain and mud. Daddy took his left hand and Mother took his right.

“Just follow me,” said Daddy, “and keep your head down. That way the rain won’t beat into your face.”

For a while Rudy kept his head down, but soon he looked up to see where they were walking. In the beam of the flashlight he could see an open field.

Puzzled, he stopped. “Daddy!” he cried suddenly. “There’s no field near Grandmother’s house, is there?”

Daddy stopped walking too. “No, son, there isn’t,” he said in a tired voice. “We’ve missed the road some way.”

For a moment Rudy stood listening to the storm around him and his parents. Then he asked, “Daddy, don’t you think we should pray? Maybe Jesus will help us get to Grandmother’s house.”

“Yes, I think He will.” Daddy turned off the flashlight and put it in his coat pocket so that he could fold his hands.

Then he began his prayer. “Jesus, my family and I are lost. Without Your help, we will never be able to reach my mother’s house tonight. Please allow Your lamp to guide us.”

Soon after Daddy had finished his prayer the rain slowed to a heavy mist and the wind died.

“We can see better now,” said Daddy, “and the rain won’t beat in our faces so badly.”

Rudy found he could walk better, too, without having to hold his head down. He tried to see through the darkness beyond the beam of Daddy’s flashlight, and presently he saw an orange-colored glare.

“Daddy, I see a light!” Rudy cried happily.

“I see it, too,” said Mother. “I think it is a light from a window, but it looks a little strange.”

Daddy was laughing at Mother’s bewilderment. “It’s Grandmother’s kerosene lamp,” he explained. “She always turns the electricity off during a storm, but it is odd that we can see the lamp so plainly.”

Everyone walked faster now, and in a few minutes they were happily inside Grandmother’s warm kitchen. The first thing Rudy saw after he had greeted his grandmother was the kerosene lamp sitting on a chair by the window.

“We saw your lamp, Grandmother!” he told her excitedly.

His grandmother looked at the lamp and shook her head in a puzzled way. “It is strange,” she said, “but about ten

minutes ago I was sitting here reading when all of a sudden I had a feeling that maybe someone needed to see my lamp. So I moved it from the table and put it on that chair by the window.”

Daddy and Mother and Rudy looked at one another. Then Daddy smiled. “That must have been about the time we were praying.”

“And you asked Jesus to be our lamp to guide us to Grandmother’s house,” Rudy added, remembering every word of Daddy’s prayer.

There were happy tears in Grandmother’s eyes as she listened, and she repeated a verse from the Psalms, “Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

Grandmother looked at Daddy and added softly, “Jesus heard your prayer and told me to move my lamp.”

“He certainly did,” agreed Daddy, “so let’s all thank Him right now.”

What a happy moment it was as everyone knelt to thank Jesus for the kerosene lamp in the window that had brought the family safely out of the storm.

Heaven, Please! Helena Welch, 48–53. **LM**



“

Thy word is a lamp unto my feet, and a light unto my path.

Psalm 119:105

October 28 – November 3

Justification by Faith

Key Text

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

Study Help: *Selected Messages*, Book 1, 389–398.

Introduction

“The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do.” *Faith and Works*, 20.

Sunday

THE CONDITIONS OF JUSTIFICATION

- a. On what condition only can the sinner be justified? Acts 16:31; Galatians 3:11; Romans 3:28; Romans 4:20–25.

Note: “When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ’s righteousness. The sinner can be justified only through faith in the atonement made through God’s dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ.” *Selected Messages*, Book 1, 389.

- b. Faith is the condition upon which God forgives and justifies the sinner. How does it operate? Matthew 15:22–28; Mark 9:20–24.
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Note: “Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection.” *Selected Messages*, Book 1, 366, 367.

Monday

AN EXAMPLE OF JUSTIFICATION—ABRAHAM

- a. How was righteousness imputed to Abraham? What merit do works have in procuring justification? Genesis 15:1, 5, 6.
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Note: “Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

“The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do.” *Faith and Works*, 19, 20.

- b. Based on the experience of Abraham, how is righteousness imputed to the sinner? Romans 4:1–8.
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Note: “Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he



can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life' (Titus 3:5-7)." *Selected Messages*, Book 1, 367.

Tuesday

THE WOMAN WITH THE ISSUE OF BLOOD

- a. What happened on the way when the Lord was going to Jairus' home? Mark 5:22-27.

Note: "As He [the Great Physician] was passing, she [a poor woman diseased with an issue of blood] reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health. ...

"The Saviour could distinguish the touch of faith from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a wellspring of joy—words that would be a blessing to His followers to the close of time. ...

"He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought." *The Desire of Ages*, 343-347.

- b. What made the difference between the casual touches of the common people within the multitude and the touch of the sick woman on His garment? Mark 5:28-34.

Note: "The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor, suffering woman, who for twelve years had been an invalid, in her great need put forth her hand and touched the hem of His garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out from Him. ... The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ." *Selected Messages*, Book 1, 334.

Wednesday

THE HEALING OF A CHRONIC PARALYTIC

- a. What kind of response did the paralytic make to the command of the Lord? What can we learn from his example? John 5:1–9.

Note: “From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, ‘Rise, take up thy bed, and walk’ (John 5:8). The sick man might have said, ‘Lord, if Thou wilt make me whole, I will obey Thy word.’ But, no, he believed Christ’s word, believed that he was made whole, and he made the effort at once; he *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.” *Steps to Christ*, 50. [Emphasis author’s.]

- b. What example of the man restored to health should be followed by us? Mark 11:24.

Note: “In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

“Do not wait to *feel* that you are made whole, but say, ‘I believe it; it *is* so, not because I feel it, but because God has promised.’...

“There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit’ (Romans 8:1).” *Steps to Christ*, 51. [Emphasis author’s.]

Thursday

EXERCISING FAITH

- a. In order to receive faith, where must we look? For what purpose is it given? Hebrews 12:2; John 6:29.

Note: “While the sinner cannot save himself, he still has something to do to secure salvation. ‘Him that cometh to Me,’ says Christ, ‘I will in no wise cast out’ (John 6:37). But we must *come* to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.” *Patriarchs and Prophets*, 431. [Emphasis author’s.]

- b. How does Paul explain faith? What further explanation is given by the Spirit of Prophecy? Hebrews 11:1–3.

Note: “Faith is not the ground of our salvation, but it is the great blessing—the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means, not the end. If Christ gave His life to save sinners, why shall I not take that blessing? My faith grasps it, and thus my faith is the substance of things hoped for, the evidence of things unseen. Thus resting and believing, I have peace with God through the Lord Jesus Christ.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 6, 1073.

Friday

PERSONAL REVIEW QUESTIONS

- 1 What is necessary to be justified?
- 2 How may it be shown that justification is not obtained by works?
- 3 What lesson may we learn from the experience of the woman among the people crowding around Jesus?
- 4 What enabled the sick man to receive the blessing and will also enable us to receive blessings?
- 5 How may we receive and benefit from faith?

November 4 – 10

The Faith That Justifies

Key Text

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God” (James 2:21–23).

Study Help: *Selected Messages*, Book 1, 377–382.

Introduction

“The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith.” *Our High Calling*, 52.

Sunday

A DANGEROUS IDEA EXPOSED

- a. What imbalanced view in the presentation of faith and works did the servant of the Lord seek to correct?

Note: “I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” *Selected Messages*, Book 1, 377.

- b. What light may we receive from the Scripture regarding the conditions for eternal life? Matthew 19:16, 17, 20, 21.

Monday

THE INEFFICACY OF A CASUAL FAITH

- a. How does Paul explain that the casual faith of God’s professed followers is not enough? Romans 10:2, 3. What kind of faith do they need? Verse 10.

Note: “The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith.” *Selected Messages*, Book 1, 391.

“Imputation of the righteousness of Christ comes through justifying faith, and is the justification for which Paul so earnestly contends.” *Ibid.*, 397.

- b. What shows whether we have only casual faith or a justifying faith? James 2:18.

Note: “While he [the believer] is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of

Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love. Christ is the great depository of justifying righteousness and sanctifying grace.” *Selected Messages*, Book 1, 398.

“There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that He is their personal Saviour, that He has forgiven their sins, that they have a living connection with God, the source of all light. You cannot teach others of Jesus and His righteousness, you cannot portray His matchless love, and the fullness of His grace, you cannot picture Him as the Christian’s all in all, as the comforter and guide of man, unless your own heart is filled with His love. You will not be able to present God as a God of compassion and love unless you can say, ‘I have tasted and know that the Lord is good.’” *The Signs of the Times*, September 2, 1889.

Tuesday

THE FAITH THAT JUSTIFIES

- a. When is a sinner justified by faith? In what condition should the soul be kept? Acts 16:30, 31.

Note: “You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart.” *Steps to Christ*, 49.

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 6, 1070.

- b. How does the apostle Paul describe the faith that makes justification possible? Galatians 5:6.

Note: “Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confident trust, by which the soul becomes a conquering power.” *The Desire of Ages*, 347.

- c. What will this faith do for the one who possesses it? Matthew 21:21.

Note: “When the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.” *Selected Messages*, Book 1, 391, 392.

Wednesday

AN EXAMPLE OF FAITH THAT JUSTIFIES

- a. What proves that Abraham possessed not only a casual faith but a justifying faith? James 2:21–23.

Note: “The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works. The experience of Abraham is presented. ‘Seest thou,’ he says, ‘how faith wrought with his works, and by works was faith made perfect’ (James 2:22)? Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience.

“There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. . . . Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 7, 936.



Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for.

- b. What clear instruction did Jesus often repeat, even to those that had revealed that they have been justified by faith? John 5:14.

Note: “The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God’s commandments; for love to God and love to man will be the result of vital connection with Christ.” *Selected Messages*, Book 1, 334.

“As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.” *Ibid.*, 397.

Thursday

ILLUSTRATIONS OF TRUE FAITH

- a. What was the merchantman ready to sacrifice in order to obtain the true pearl? What is represented by the true pearl? Matthew 13:45, 46.

Note: “The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are ‘hid all the treasures of wisdom and knowledge’ (Colossians 2:3).” *Christ’s Object Lessons*, 115.

- b. Why don’t many find this great pearl, the righteousness of Christ? Revelation 3:17.

Note: “There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not take up the cross and follow Christ in the path of self-denial and sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost.” *Christ’s Object Lessons*, 118.

PERSONAL REVIEW QUESTIONS

- 1 While we are not saved by our works, what will be seen in the life of one who is justified by faith?
- 2 What shows the difference between real faith and a nominal faith?
- 3 What will genuine faith do for its possessor?
- 4 What important relationship exists between faith and works?
- 5 What is a great danger for those who seem to be Christians?

November 11 – 17

The Call to Repentance

Key Text

“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31).

Study Help: *The Signs of the Times*, February 14, 1895; *Ibid.*, July 29, 1913.

Introduction

“Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance.” *Selected Messages*, Book 1, 390.

Sunday

GODLY SORROW FOR SIN

- a. What are we called to do in order that our sins may be forgiven by God? Acts 2:38.

- b. What will always accompany true repentance, and how will it affect the heart and life? 2 Corinthians 7:9, 10.

Note: “Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.” *Steps to Christ*, 23.

“We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted

and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.” *The Desire of Ages*, 300.

Monday

THE GIFT OF REPENTANCE

- a. How does David’s prayer illustrate the nature of true repentance? Psalm 51:1–4, 10–13.

Note: “David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness—to be restored to harmony and communion with God.” *Steps to Christ*, 25.

- b. What does the Bible teach about the source of true repentance? Romans 2:4.

Note: “We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.

“Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.” *Steps to Christ*, 26.

- c. How can we obtain this kind of repentance? Matthew 11:28; Acts 5:31.

Note: “The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: ‘Come unto Me, all ye that labor and are heavy laden, and I will give you rest’

(Matthew 11:28). Men must come to Christ because they see Him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. ... Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of His love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul." *The Review and Herald*, April 1, 1890.

Tuesday

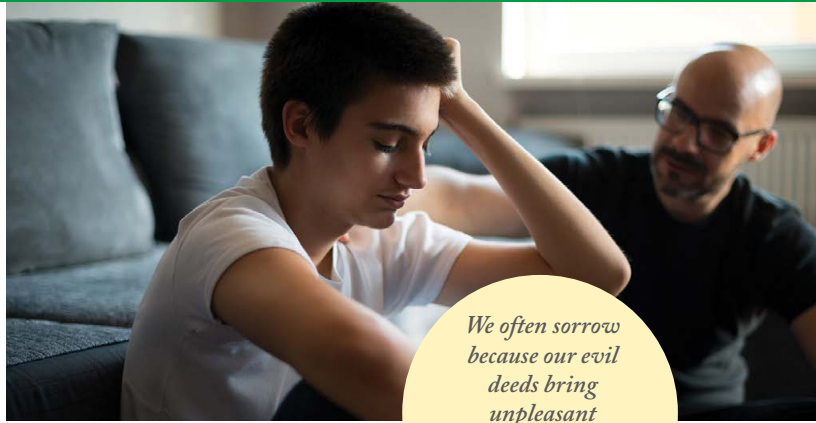
THE CONDITIONS FOR FORGIVENESS

- a. What are the conditions of obtaining forgiveness established in the word of God? Proverbs 28:13.

Note: "The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy." *Steps to Christ*, 37.

- b. When we have offended our brother or sister, whom have we also offended? What should teach us our duty toward our brother or sister? Matthew 25:40; 1 Peter 4:8.

Note: "Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer." *Steps to Christ*, 37.



We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance.

- c. To whom are we to confess our sins? How must confession of sin be made? Psalm 32:5; Matthew 5:23, 24.

Note: "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty." *Steps to Christ*, 38.

"Sin of a private character is to be confessed to Christ, the only mediator between God and man. For 'if any man sin, we have an advocate with the Father, Jesus Christ the righteous' (1 John 2:1). Every sin is an offense against God and is to be confessed to Him through Christ. Every open sin should be as openly confessed." *Gospel Workers*, 216.

Wednesday

DANGER OF SELF-JUSTIFICATION

- a. When the Lord asked Adam and Eve concerning their sin, how did their response imply that it was not really their fault? Genesis 3:12, 13.

Note: “After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion: ‘The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.’ The woman put the blame upon the serpent, saying, ‘The serpent beguiled me, and I did eat’ (Genesis 3:12, 13). Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall.” *Steps to Christ*, 40.

b. **What is a common temptation for a person found in transgression, and why does this attitude render such a confession ineffectual? Job 9:20; Luke 16:15.**

Note: “The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy.” *Steps to Christ*, 40.

c. **How specifically did Paul acknowledge his sin? What humble attitude did he take after his conversion? Acts 26:10, 11.**

Note: “The examples in God’s word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue, not attempting to lessen his guilt. He says, [Acts 26:10, 11 quoted]. He does not hesitate to declare that ‘Christ Jesus came into the world to save sinners; of whom I am chief’ (1 Timothy 1:15).” *Steps to Christ*, 41.

Thursday

ALL OR NOTHING

a. **What does God ask us to give Him, and what does this involve? Proverbs 23:26; Luke 14:33.**

Note: “God requires the entire surrender of the heart, before justification can take place.” *Selected Messages*, Book 1, 366.

“In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, ‘Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple’ (Luke 14:33). Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord’s and half the world’s. We are not God’s children unless we are such entirely.” *Steps to Christ*, 44.

b. **Why was the prayer of the publican for mercy heard? Luke 18:13, 14.**

Note: “The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power.

“No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work.” *Christ’s Object Lessons*, 159.

Friday

PERSONAL REVIEW QUESTIONS

- 1 **What two things does true repentance include?**
- 2 **How is repentance a gift we receive rather than something we must do?**
- 3 **What must we do in order to obtain the forgiveness for our sins?**
- 4 **What shows that a truly repentant person will make no excuse for sin?**
- 5 **What must we be willing to give up in order to receive justification?**

November 18 – 24

Forgiveness

Key Text

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

Study Help: *The Signs of the Times*, February 14, 1895; *Ibid.*, July 29, 1913.

Introduction

“Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin and feel our need of pardon.” *Faith and Works*, 38.

Sunday

THROUGH CHRIST

- a. What does God offer us through the redemption Jesus Christ accomplished, and for what aim? Ephesians 1:7; Acts 26:17, 18.
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Note: “Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. ... He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. ...

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature.” *The Desire of Ages*, 568.

“The object of the Great Teacher is the restoration of the image of God in the soul.” *Fundamentals of Christian Education*, 436.

Monday

PARDON AND JUSTIFICATION

- a. What life changing consequences are in store for those whom God forgives? Romans 8:28–30.
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Note: “The work of redemption involves consequences of which it is difficult for man to have any conception. ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him’ (1 Corinthians 2:9). As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God Himself is ‘the justifier of him which believeth in Jesus’ (Romans 3:26). And ‘whom He justified, them He also glorified’ (Romans 8:30). Great as is



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Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

1 Cor. 2:9

the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven’s treasure, an excellency of power, that will place them higher than even the angels who have never fallen.” *Christ’s Object Lessons*, 162, 163.

Tuesday

ACCEPTING GOD’S FORGIVENESS

- a. In the parable of the prodigal son, what can we learn of the forgiving love of God toward us? Luke 15:20–23.
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Note: “In the parable there is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, ‘I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins’ (Isaiah 44:22). ‘I will forgive their iniquity, and I will remember their sin no more’ (Jeremiah 31:34). ‘Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon’ (Isaiah 55:7). ‘In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found’ (Jeremiah 50:20).

“What assurance here, of God’s willingness to receive the repenting sinner!” *Christ’s Object Lessons*, 204, 205.

“Christ came to this world to prove the falsity of this [Satanic] statement [that there is no forgiveness with God], to show that God is love, that like as a father pitieth his children, so the Lord pitieth them that fear Him. Follow the Saviour from the manger to the cross, mark His life of unselfish ministry, His agony in the garden, and His death on the cross; and know that with God there is plenteous forgiveness. He abhors sin, but with a love that passes knowledge He loves the sinner.” *The Review and Herald*, January 19, 1911.

b. What must be really believed in order to be overcomers? Mark 2:5.

Note: “Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God’s promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.” *Steps to Christ*, 52, 53.

Wednesday

HUMAN FORGIVENESS AND DIVINE FORGIVENESS

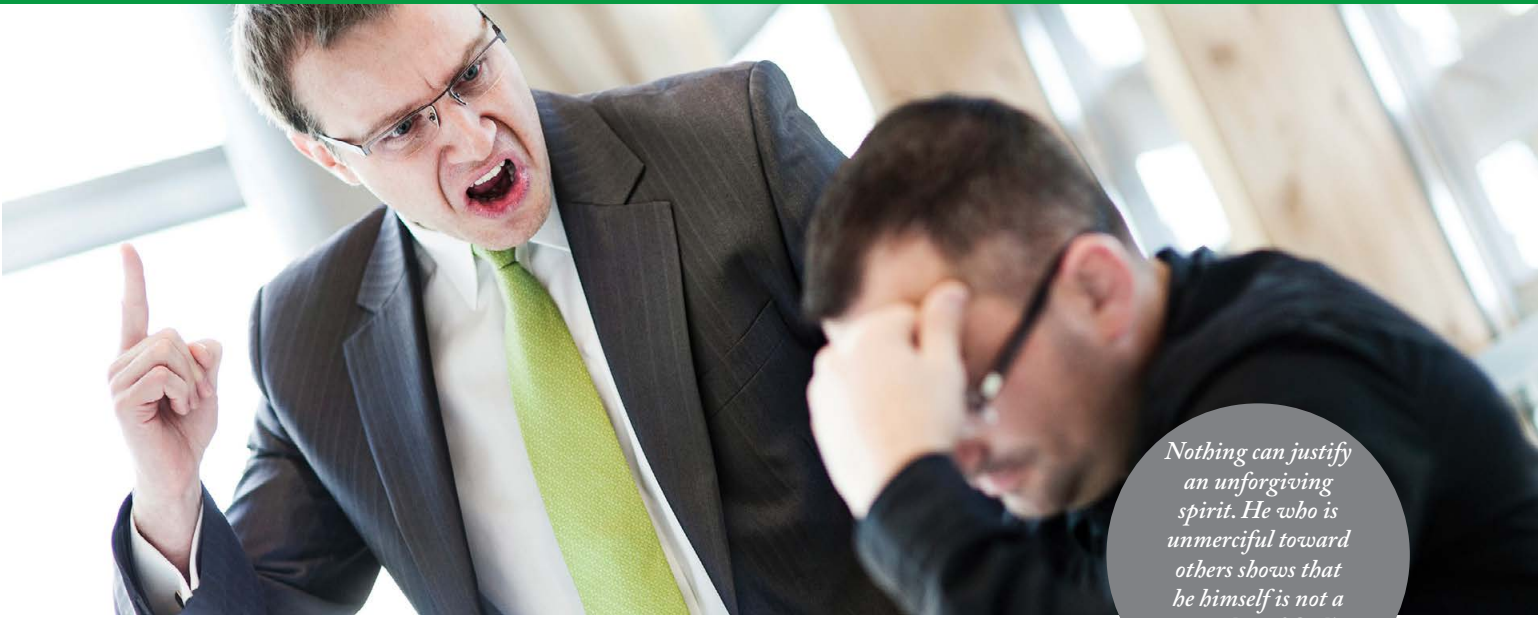
a. When a sinner is forgiven, what must he also do? What is the measure of forgiveness? Luke 11:4; Matthew 6:15.

Note: “Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God’s pardoning grace. ...

“It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God’s pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented.” *Christ’s Object Lessons*, 251.

“[Matthew 6:14, 15 quoted.] He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God we are to pardon all who have done evil to us.” *Thoughts from the Mount of Blessing*, 113, 114.

b. To what extent should we forgive those who have offended us? Luke 17:3, 4.



Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace.

c. How did Jesus forgive even those who were responsible for His death? Luke 23:34.

Note: “Jesus was earning the right to become the advocate of men in the Father’s presence.

“That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered.” *The Desire of Ages*, 745.

Thursday

THE ABUNDANCE OF GOD’S FORGIVENESS

a. In addition to forgiveness, what further process will God do for the one who confesses his sins? 1 John 1:9.

Note: “God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, ‘Create in me a clean heart, O God; and renew a right spirit within me’ (Psalm 51:10). And again he says, ‘As far as the east is from the west, so far hath He removed our transgressions from us’ (Psalm 103:12).” *Thoughts from the Mount of Blessing*, 114.

b. Since God has saved us by His grace and given us the Holy Spirit, how shall we respond in our daily life? Titus 3:3–8.

Note: “He [Paul] bids Titus to instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life.” *The Sanctified Life*, 87.

Friday

PERSONAL REVIEW QUESTIONS

- 1 Why can we only obtain forgiveness of sin through Jesus? Why was it necessary for Him to partake of our fallen human nature?
- 2 How can we encourage those who are erring and discouraged?
- 3 What should we remember when we are tempted to believe that we cannot come back to God after we have sinned?
- 4 How should we treat those who have offended us? What happens to us if we refuse to forgive others?
- 5 What will take place in the heart of those who receive God’s forgiveness?

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Every person should have a knowledge of nature's remedial agencies and how to apply them.

The Ministry of Healing, 127

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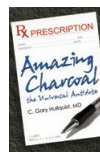
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Toxins	Rosemary has specifically been shown to protect the liver from damage by environmental toxins. More broadly, potent antioxidants present in rosemary, such as rosmarinic acid and caffeic acid, are effective scavengers of free-radical toxins and assist in the prevention of inflammatory diseases, cardiovascular disease and cancer.
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Excerpts from “Medicinal Seasonings—*The Healing Power of Spices.*”

Fruit

Vegetables

Legumes

Nuts/Seeds

Grains



ROSEMARY

Rosemary Tea

1-2 tsp. fresh rosemary chopped (or 1 Tbsp. dried). Pour 1 cup of boiling water over leaves and steep for 5-10 minutes. Strain and drink tea.



Rosemary Potatoes

Cut the amount of potatoes you want in half or quarters and place in a bowl. Pour on some olive oil, salt, garlic (2-3 minced cloves) and fresh, chopped rosemary. Toss until the potatoes are well coated. Place the potatoes on a baking sheet and spread out into 1 layer; roast in the oven for at least 1 hour at 400 degrees or until browned and crisp. Turn them a couple of times for even baking.



Change Service Requested

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God has caused to grow out of the ground, herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today.

Ellen White

