

HISTORIC
LANDMARKS

OF ADVENTISM

*Architecture in the Service
of the Church*

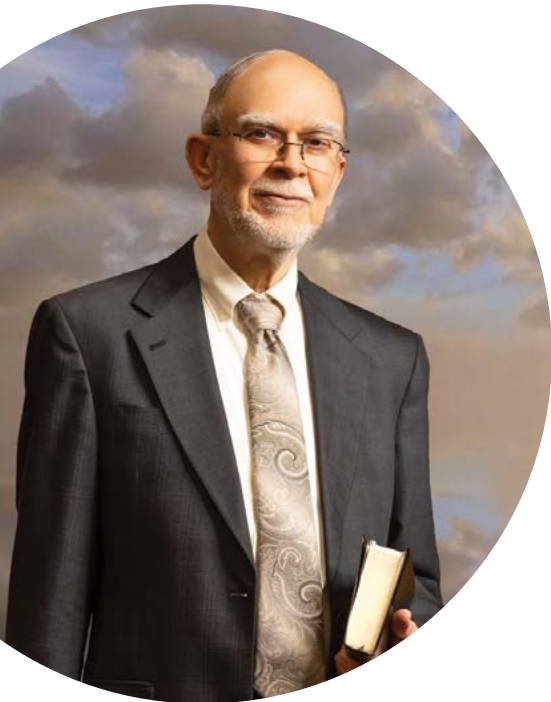
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From the Editor

John J. Grosboll

The Chief of Sinners

“Christ Jesus came into the world to save sinners of whom I am chief.”
1 Timothy 1:15

The amazing thing about this statement is that Paul knew very well the crimes of Nero, a most wicked and cruel man. He knew what Judas had done, clearly a crime of immense magnitude. Surely these men were more wicked than Paul, and yet, his testimony is that he is the chief of sinners. The word of God is true and cannot be broken (John 10:35), so we must accept the truth of Paul’s statement.

So here is the question each of us must ask ourselves: Is there more than one chief of sinners?

One of the most dangerous things that can happen to a Christian is to lose sight of his own universal sinful condition. This was the problem with the tribe of Ephraim (Hosea 12:8), and it is the same problem with Laodicea (Revelation 3:14–22), the church of the last days.

Daniel, a man beloved by heaven and of whom the Bible records no fault, identified himself in his prayer as a wicked and rebellious sinner (Daniel 9:3, 4). Likewise, not one prophet or apostle ever claimed to be without sin.

We all must realize that throughout the history of mankind, every man, woman, and child born in this world—except Jesus—was and is sinful within. In speaking of the human condition, Paul wrote, “Now we know that whatever things the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.” Romans 3:19, 20

“The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves.”
The Youth’s Instructor, June 5, 1902

“No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.” *Steps to Christ*, 65 **LM**

HISTORIC

LANDMARKS

OF ADVENTISM

Staff

Editor: John J. Grosboll
Managing Editor: Judy Rebarckek
Graphic Design: Martin Bernar
Contributing Editor: Lynette Golia

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Publisher

Steps to Life, Inc.
P. O. Box 782828
Wichita, KS 67278

[facebook](#)

Ph: 316-788-5559
historic@stepstolife.org
www.stepstolife.org

[YouTube](#)

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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Architecture in the Service of the Church

by Marcin Watras

From the beginning of human history, there have been two groups of people that would follow two lines of religiosity. The first group, choosing disobedience to God—the Creator of the universe—consists of the sons of rebellion; they will always constitute the dominant majority of humanity. It is from this group of people that rulers of individual states and political powers, as well as builders of civilizations, will emerge. And like Cain, it is the sons of rebellion who founded the first cities (Genesis 4:17), and erected impressive temples that serve not only as an expression of their pride and self-deification but also as visible signs of their might and power. These grand, majestic, awe-inspiring temples testified that the sons of rebellion were profoundly religious individuals.

The second group of people consists of the sons of obedience, who have never been the dominant majority in history. Only occasionally will some of the kings of Israel be in accordance with God's plans and will. In the era of the New Covenant, the church of Christians is Israel—the people of God. According to the words of the Apostle Peter: "... you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." 1 Peter 2:9

The church of God in the early centuries of the Christian era found itself in the “wilderness” due to apostate Christianity, which compromised with paganism and persecuted those who did not accept the authority of the pope. This church never captivated with its external splendor. It is a church that preserves what is internal. The sons of obedience never built powerful, impressive structures. It is worth taking a closer look at how the history of these two global churches has been inscribed in the language of architecture.

Materialized Language

Architecture is the art of designing, constructing, and creating spatial structures, organizing space for human use. However, for a complete understanding of a building with a specific architectural form, perceived through our senses, it is also necessary to acknowledge that, in addition to the technical dimension, there exists a language of architecture. Therefore, it is crucial to perceive architecture as a system of signs. Symbols and signs embedded in the language of architectural structures hold particular significance in understanding political, social, and religious realities. Architecture, in essence, is a materialized language. Religious architecture, therefore, can narrate the history of religious thought as much as written documents. So, what does the architecture of Christian churches tell us?

The Church in Its Beginnings was the Home Church

Today, we are accustomed to thinking of the church as that building on the corner; therefore, when reading about the New Testament church, we may overlook one obvious fact. In the beginning, the local church in a particular area held its gatherings in private homes rather than in spacious church buildings. The members of the church itself are described as a home: “As you come to Him, the living stone, rejected by men



In the beginning, the local church would gather in private homes.

but chosen and precious in God’s sight, you also, like living stones, are being built into a spiritual house . . .” 1 Peter 2:4, 5 BSB. The church is the house of God, just as the nation of Israel was before. We, who believe in Christ now, have become the house of God, united by His love into one family. It is worth asking ourselves at this point whether we should rediscover the importance of home churches. The church, as the assembly of believers in Jesus Christ, may find, in addition to meeting in formal church buildings, the need for gatherings in homes. This can lead to an extraordinary blessing. It not only deepens our mutual Christian friendships, but a home church can also contribute to the development of the kingdom of God in proclaiming the eternal gospel among people who might never enter a formal church building.

The Beginnings of Christian Architecture

In the year 313, after the issuance of the Edict of Milan, Christian architecture gained the opportunity for full development. Prior to the edict issued by Emperor Constantine and Emperor Licinius, Christianity was an illegal religion, and therefore, there was no legal

possibility of publicly professing one’s faith or constructing church buildings. During the era of Constantine, Christianity emerged triumphant from the depths of conspiracy and underground cemeteries (catacombs), and the first church buildings were erected. The emperor himself constructed them in Rome, at the presumed tomb of the apostle Peter, and in many other locations.

The origins of Christian church architecture are the subject of disputes and discussions. However, it seems certain that the concept of the church as a building serving a religious function—as a temple—was developed by Christian builders drawing on the tradition of ancient Roman architecture. Preserved examples of these earliest churches come in two types: central (circular) and longitudinal (basilicas).¹ What distinguished the concept of a church building as a temple from, for example, Greek temples, was that the church was an “internal temple” where the central place was the altar around which the clergy—priests together with the laity, or ordinary members of the Christian community—gathered. It is crucial to understand what transpired to lead the Christian community to divide into a separate caste of parishioners—that is, members of the Christian community—a term that also implied an unrefined, uneducated, backward individual—and priests.

Rotten Compromise

Constantine aspired to unite pagans and Christians in his empire instead of dividing them. Unity was to be the foundation of the new era and political order, even at the expense of the truth of the gospel. The previous persecutions of the church were directed against its efforts to maintain biblical separation from the pagan world. However, now that Christianity had been declared the state religion, “conversion” became easy, and the “former” pagans began

to bring their pagan beliefs and practices into the church. With peace and prosperity during the time of Constantine, paganism, false teachings, and practices inconsistent with the Bible began to spread within the church. Giving glory to God started to take on an externally attractive and artistically beautiful form, but lost its character of personal communion with God.

The beginning of the 4th century marked the beginning of the period of the union of church and state. Pagan, occult, and mysterious cults such as Mithra, Isis, Jupiter, and Bacchus merged with Christianity. “Instead of ‘reaching forth to what was before,’ the Christian Church permitted herself to be overtaken by the spirit of the ages that lay behind her. There came an after-growth of Jewish ritualism, of Greek philosophy, and of pagan ceremonialism and idolatry; and, as the consequence of this threefold action, the clergy began to be gradually changed, as already mentioned, from a ‘teaching ministry’ to a ‘sacrificing priesthood.’ This made them no longer ministers or servants of their fellow Christians; they took the position of a caste, claiming to be superior to the laity, invested with mysterious powers, the channels of grace, and the mediators with God. Thus there arose a hierarchy, assuming to mediate between God and men.”²

The Organization of the Church Building in Space

A building where Christians gathered for worship, whether it was a private home or a structure exclusively used for the purposes of religious gatherings of Christians, was not perceived as a temple. However, from the 4th century onwards, a deviation systematically began. Gradually, but decisively, the power and authority of the word of God were replaced by the fictitious power of religious ceremonies and alleged miracles. Simple believers no longer placed their trust in the one true Saviour, but followed the Roman

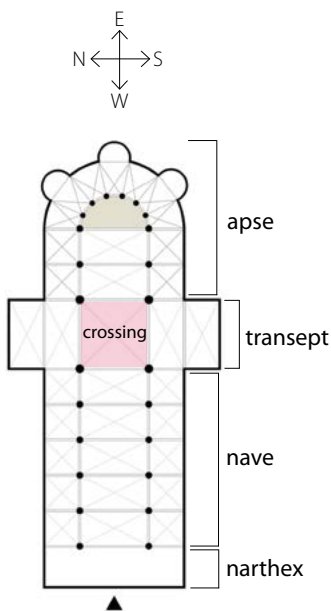
Church, trusting the teachings of popes and priests. It was widely believed that during the Mass, in the Eucharist, the bread and wine were transformed into the literal body and blood of Christ. By the 11th century, the doctrine had solidified that each Mass is a reiteration of Christ’s sacrifice for the sins of the living and the dead. Therefore, the church building is constructed as a temple with the altar as the central point.

In the initial period, the church building consisted of three naves intersected by the so-called transept, which is a transverse nave, and was concluded with an apse (see diagram on the left). The transept along with the apse forms the presbytery, the priestly space, distinct from the longitudinal naves constituting the so-called nave, designated for the laity—ordinary believers.³ This arrangement of a church is known and used not only in Catholic churches, but only Catholic churches function as temples, having an altar on which sacrifices are made by a Catholic priest.

The Foundations of the Church

With the influx of pagans into the Christian church, the cult of the dead penetrated Christianity. This led to an interest in the tombs of martyrs recognized as saints, with people praying at their graves. Sometimes, alleged miracles occurred at the tombs of martyrs, which resulted in an increasing reverence for them. Magnificent basilicas, temples dedicated to these saints, began to be built over their tombs. However, this was not a time when the remains of the deceased could be moved or touched. It was only in the 4th century, during the reign of Emperor Constantine, that an exception was made to allow the transfer of the remains of the deceased recognized as saints. At the end of antiquity, the cult of relics was inseparably linked to the church building. This means that the church—the temple—was a place where fragments of deceased individuals were preserved. Every Catholic church must have an altar on which there must necessarily be a piece of a corpse—a relic; without it, the celebration of the papal Mass is impossible.⁴ Interestingly, it was precisely to those

“
Architecture is the art of designing, constructing, and creating spatial structures, organizing space for human use.”



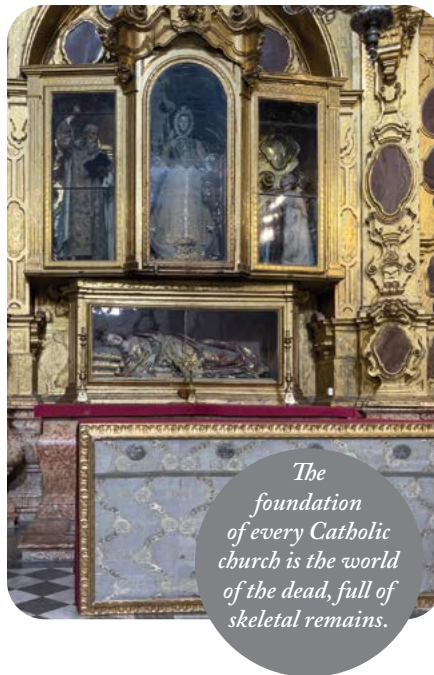
churches where relics were housed that the most pilgrimages took place, as there was a belief in their power to perform miracles.⁵ The foundation of every Catholic church is the world of the dead, full of skeletal remains.

The Temple—Gothic Cathedral

In the history of church architecture, a special place is occupied by the Gothic cathedral, which represents the most perfect expression of the human spirit's quest to dominate the entire space inhabited by medieval humanity. One could even argue that the construction of Gothic cathedrals was the greatest revolution in the history of architecture, enabling a technological and civilizational leap comparable to the industrial revolution. The Gothic cathedrals that emerged in medieval Europe are characterized by incredible magnificence, artistic beauty, breathtaking dimensions, and harmony of proportions. These medieval cathedrals, visible from afar, dominated the cityscape and influenced the public space with their enormity. The monumental structures were sometimes built over hundreds of years, completed when none of the original builders remained among the living. These medieval cathedrals, with their beauty and grandeur, overwhelmed humanity, reminding them of their own insignificance. The sublimity and magnificence of cathedrals are challenging to compare to anything else. Anyone who entered the interior of these monstrous sacred buildings was overwhelmed by the vastness of the space and the height of the vaults, experiencing awe, admiration, as well as a sense of unease and awe. The entire religious and political power of the Roman Catholic Church was manifested in the Gothic cathedral.

Power is everything

Thanks to the reforms of Pope Gregory VII, the Roman Catholic Church reached the peak of its power. The papacy liberated itself from secular



The foundation of every Catholic church is the world of the dead, full of skeletal remains.

authority, breaking free from dependence on feudal lords and rulers, while simultaneously declaring itself the head of the secular hierarchy. Thus, the popes began to subordinate emperors, kings, and princes to themselves.⁶ Now bishops have even more power and money to realize even the boldest architectural visions. In the face of rulers impoverished by the Crusades and the stripped wealth of the nobility, the church presented itself as a true force, gaining and strengthening power by promoting itself as the only path to salvation. The world outside the church appeared as miserable, dark, and foolish. The only light seeped through the stained glass of the Gothic cathedral, promising salvation. It was easier to raise a cathedral around a tangible and defined holy relic. For example, the Cathedral of Chalons (France) received the alleged foreskin of Jesus from the circumcision, and one of at least twenty skulls of John the Baptist is in Amiens (also in France). Relics earned cathedrals money, but later cathedrals earned money from relics.⁷ Cathedrals were built for even greater power and wealth. Of course, all of this was done for the greater glory of God,

as their founders used to say. During the Counter-Reformation, Catholic churches under the guidance of the Jesuits were even more lavishly adorned with gold, precious stones, and works of art, creating even greater splendor, while at the same time quietly emphasizing their spiritual emptiness and ostentatious rebellion against the God revealed in the Old and New Testament.

Protestant Church Architecture

With the Reformation, the architecture and art of Protestant churches underwent a change. Historic Protestant churches are primarily characterized by simple and modest interiors. They do not feature statues, religious decorations, depictions of saints, or relics. At the center of the church is the pulpit—the lectern from which the word of God is preached—around which the faithful gather. Usually, next to or in front of the pulpit, there is a wooden table for the observance of the Lord's Supper, rather than an altar for making offerings. This unequivocally tells us that being in a Protestant church, we are not in a temple but in a house of prayer. It is important to note that among supporters of the Reformation, there were diverse views on buildings for worship. At the beginning of his reformatory journey, Martin Luther believed that churches should only be houses of prayer with a purely utilitarian character. According to the ideas preached by Ulrich Zwingli, a special building dedicated to prayer was not necessary. On the other hand, John Calvin saw the need for such a building, provided that its interior was devoid of any adornments.⁸ However, before Protestants could start building their churches freely, without persecution from Catholics, many years would pass. In some European countries, this would only happen in the second half of the 17th century. In others, it did not occur until the early 18th century.

Forest churches

The period between the onset of the Reformation and the Catholic states granting permission for the organization of public gatherings and the public practice of their faith

was a time of persecution of Protestants by Catholics. I was born and raised in Cieszyn Silesia, which in the mid-16th century was a region where the majority of the population were

Evangelicals. The call to return to the roots of Christianity was embraced by

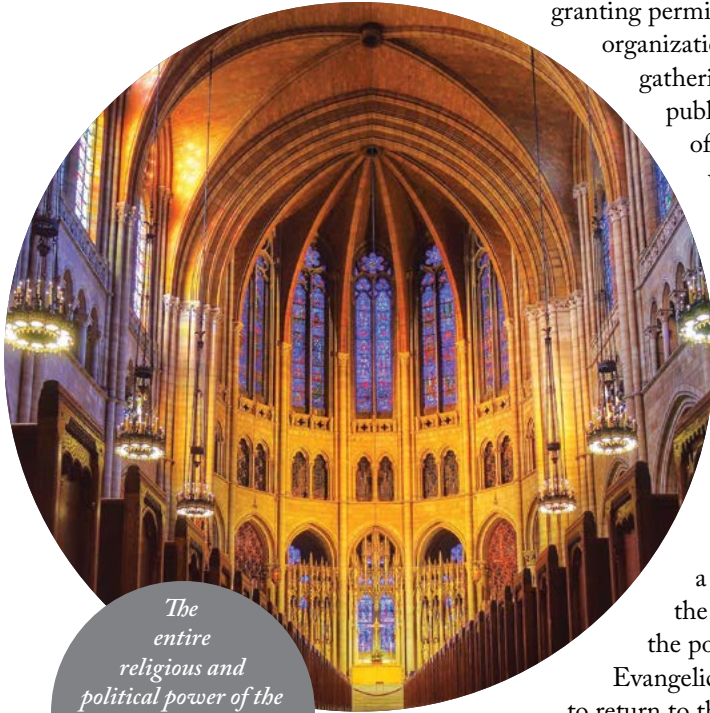
all layers of society at that time. Religious freedom came to an end when the staunchly Catholic Habsburgs took control of the region, and Roman Catholicism became the sole prevailing faith. In 1654, most Protestant churches were taken away. Until 1709, and in some areas until 1781, they could only meet in secrecy. This was the time of the church “in the wilderness.” To preserve their faith, Protestants in Cieszyn Silesia gathered in secret worship, high in the forests on the slopes of the Beskid Mountains, in places hidden from the eyes of persecutors. This is how forest churches were created. To this day, the memory of nine locations has survived, six in Poland and three in the Czech Republic.⁹

Church of God

The church of Christ consists of people filled with the Holy Spirit who keep God’s commandments and bear witness to Jesus Christ, as well as having faith in Jesus. If so, what are the buildings where worship services are held? After all “... the Most High does not dwell in houses made by human

hands. As the prophet says: ‘Heaven is My throne and the earth is My footstool. What kind of house will you build for Me, says the Lord, or where will My place of repose be? Has not My hand made all these things?’” Acts 7:48, 49 BSB

All church buildings serve a supportive role for the church as places of assembly, also known as houses of prayer. In these places, the church gathers, and brothers and sisters filled with the Holy Spirit come together to engage in an atmosphere of prayer, hymns, and psalms, dedicating themselves to the teaching of the word of God. This is how the apostles and the early Christians understood it and practiced it. Moreover, we have the promise of our Lord Jesus that “where two or three gather together in My name, there am I with them.” Matthew 18:20 BSB. Does this mean that if we gather in a church building, its architecture should be uninspiring, and its interior formal and characterless like a conference hall? God has given man a natural need for beauty, aesthetic sensitivity, and creativity. Therefore, let our houses of prayer express—in the architecture and the interior—our principles of faith, simplicity, and elegance, as well as sensitivity to beauty.



The entire religious and political power of the Roman Catholic Church was manifested in the Gothic cathedral.

¹ J. Białoostocki, *Sztuka cenniejsza niż złoto*, publishing house PWN, pp. 42, 43
² J.A. Wylie, *History of Protestantism*, Cassel & Co., Vol. 1, p. 10
³ T. Broniewski, *Historia architektury dla wszystkich*, Ossolineum, p. 103
⁴ www.ordo.pallotyni.pl/index.php/dokumenty-o-liturgii/wprowadzenia-do-ksiag-liturgicznych/318-obrzedu-poswiecenia-kosciola-i-oltarza, accessibility: 01.14.2024
⁵ <https://dorzeczy.pl/religia/380383/czym-sa-relikwie-naczym-polega-kult-relikwii.html>, accessibility: 01.14.2024
⁶ P. Rugała, *Państwo i Kościół w walce o dominację nad średniowiecznym światem w badaniach Jaquesa LeGoffa*, MHP, p. 107
⁷ www.national-geographic.pl/artykul/średniowieczne-katedry-swiatlo-z-kamienia, accessibility: 01.15.2024
⁸ P. Czernek, *Protestancka architektura sakralna na Śląsku Cieszyńskim w XX i XXI wieku*, PAN, p. 193
⁹ <https://lutherantheology.wordpress.com/tag/cieszyn/>, accessibility: 01.17.2024

NOTE: BSB (Berean Standard Bible) **LM**

Marcin Watras lives in Katowice, Poland. He is interested in the philosophy of religion and trends in society. He works for the European Union.

Conviction

by Ellen G. White

“My son’s little girl, who was seven years old, ... was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, ‘What, Jesus coming to our world?’ ‘Yes, my child, Jesus is coming to our world.’ ‘Oh!’ said the child, ‘Why didn’t you tell me before? When is He coming?’

“‘We cannot tell just how soon He will come, but Christ is coming very soon.’

“‘Well, how soon is He coming?’

“‘We cannot tell you the time, but Jesus is surely coming to our world.’

“‘Oh,’ said she, ‘I don’t think I am ready. I don’t think I have been a good girl all my life. What shall I do?’

“‘Why, you must give your heart to Jesus, and try to overcome your own will, and overcome having your own way.’

“‘Oh, but, Mother, what can I do? You, know, Mother, it is hard for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?’

“‘You must ask Him to give you a heart to do His will.’

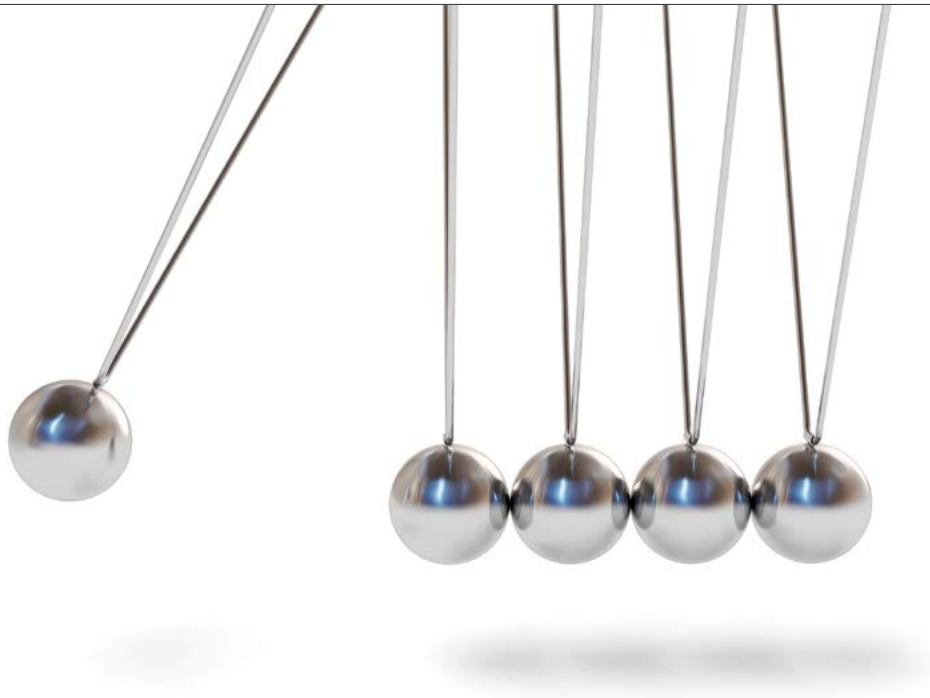
“‘I can’t wait till night, Mother, to pray. Won’t you pray with me right here?’

“‘What conviction upon that child’s heart; tears streamed down her cheeks. She said, ‘Dear Lord, I’ve got a will that is wicked, a will that is hard for me to give up. Will You help me, Jesus, for I don’t know what to do?’

“‘Well, the Lord heard that prayer and He did give help.’”

Manuscript Releases, Vol. 10, 381, 382



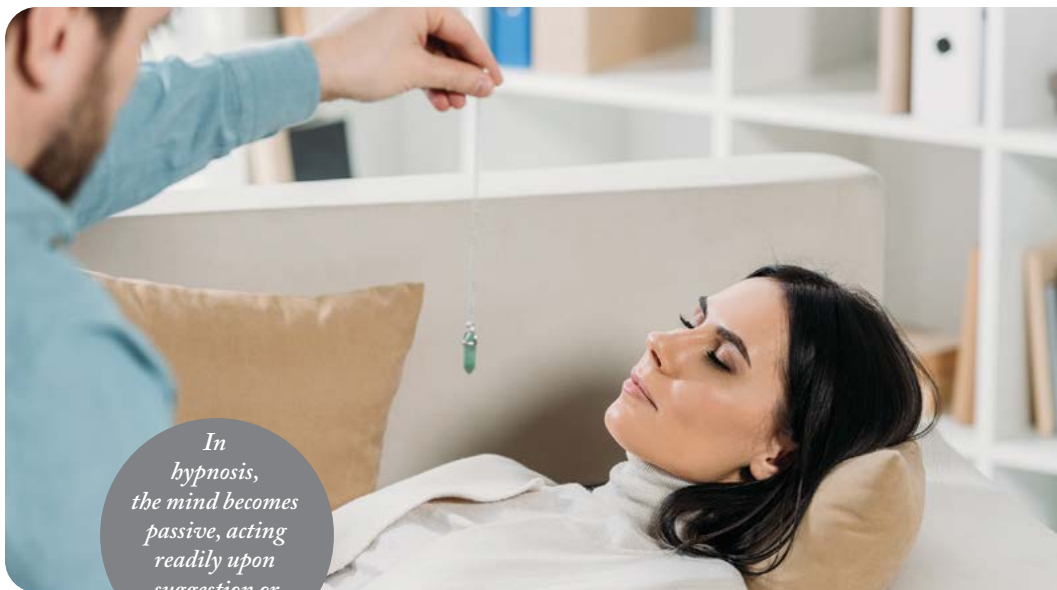


Hypnotism

by James E. White

H*ypnotism*, as defined by the Standard Dictionary, is “an artificially-induced somnambulistic (trance-like) state in which the mind becomes passive, acting readily upon suggestion or direction.” Touching the same phenomenon, the Century Dictionary says: “The subject believes, and at last does all that is commanded.”

The development of the concepts and practices related to hypnosis have been documented for thousands of years, but became particularly popular in the 19th and 20th centuries. It entered the 19th century as an activity associated with quacks, only to later become an approved medical technique practiced in hospitals and other medical institutions. Source: [wikipedia.org/History_of_hypnosis](https://en.wikipedia.org/wiki/History_of_hypnosis); historyofhypnosis.org



In hypnosis, the mind becomes passive, acting readily upon suggestion or direction.

That these definitions are no more than the truth, is abundantly shown by the testimony of hypnotists themselves. One of the most prominent of these in America says:

“What is hypnotism? ... What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys any suggestion, loses his identity, speaks a language foreign to him, feels contradictory sensations, takes part in strange scenes, and then is suddenly aroused, to have no memory of what has happened? ... It is the most wonderful thing on earth. ... Hypnotism is a spell, or trance-like sleep, that one person, by certain simple methods, casts over another. ...

“The mind of the subject is entirely under the control of the operator. He may be made to see and hear, to think and feel, exactly as the hypnotist wishes. ... No pen could adequately describe the marvels that may be brought about by hypnotism. You must see it and learn to use it before you can fully realize how wonderful is that silent and mysterious force which enables one man to seize on its very throne the will of another, and make him conform to his slightest wish in every act and feeling.”

The divine law demands that all our powers be exercised in subjection to the will of God. “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” says the Saviour; while the apostolic injunction is, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (Mark 12:30; 1 Corinthians 10:31.)

But in hypnotism we have a “silent and mysterious force,” which usurps the place of the Creator and “enables one man to seize on its very throne the will of another man and make him conform to his slightest wish in every act and feeling.” Surely no man has any right to make such a surrender of his will, to so place himself under the power and will of another; and just so surely has no man the right to usurp such power over the mind and will of another. Such power belongs alone to God, for He only can safely hold such power.

Nor is it necessary in all cases that the subject make a conscious surrender of his will to the operator. L. W. DeLaurence, professional hypnotist and magnetic healer, in his book, *Hypnotism*, under the heading, “People Hypnotized Against Their Will,” says: “There is a

way in which a shrewd hypnotist can succeed in putting people under the influence who really do not care to be hypnotized.” He then describes his method of entrapping an unwilling victim, and concludes thus: “You can then proceed by a few well-chosen suggestions to put him dead asleep and induce somnambulism or trance in the regular way. He will ever afterwards be your subject if you understand your business in giving post-hypnotic suggestions.”

Thus hypnotism not only accepts the sovereignty of the mind when voluntarily surrendered to it, but by force and fraud “seizes upon its very throne the will” of the unwary victim of its hellish arts. Is not such power satanic, if not in its origin, at least in its exercise?

Whether this power is satanic, that is, whether Satan or one of his angels merely works through the hypnotist or steps in to complete what he has begun, or whether “the silent and mysterious force” is simply the perversion of a God-given power, matters little. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. If the power is satanic, that is if it is conferred upon the



hypnotist by Satan, then he who yields to it directly is the servant of Satan. On the other hand, if this “silent and mysterious force” which seizes “on its very throne the will of another,” is only a perverted and misused power, originally God-given and for that reason inherent in man, then he who yields to it becomes, not indeed primarily the servant of Satan, but a servant of one who is himself Satan’s servant; and of whom it may be truly said, “A servant of servants shall he be.” Genesis 9:25, *last part*. But in either case, the effect can only be ruinous to the one who thus surrenders his will.

How fully the willpower may be seized upon, and with what results, may be seen by the following warning from a noted hypnotist of the better class. He says:

“The hypnotized may fall hopeless victims to the most criminal and harmful actions, not only while they sleep, but after they have been awakened. ... There lies such infernal power in the hands of the hypnotizer that every one ought to be strictly forbidden to meddle with hypnotism, except those who are hon-

orable and trustworthy. The hypnotized can by all kinds of suggestions be made not only to harm themselves, but also others, and they may even be irresistibly driven to any crime.”

The question might be asked very appropriately, Where is there a man sufficiently honorable and trustworthy to be a safe custodian of such power, who would be willing to assume the responsibility? Any man who covets such power is an unsafe and dangerous man, no matter what his profession. No man has any right to such power over any human being.

That this “silent and mysterious force” is sometimes used for the alleviation of pain and the subduing of incorrigible children, does not make it any less dangerous. For when the occasion requires it, “Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers [and agencies] also be transformed as the ministers [and agencies] of righteousness.” 2 Corinthians 11:14, 15

Moreover, this false angel of light collects an awful and lasting toll for all the supposed or pretended benefits con-

ferred. The willpower of the subject is forever broken, and he is ever afterwards subject to the will of the hypnotist, unless rescued and set free by divine grace.

Nor is this all; in a book giving instructions in hypnotism, the would-be operator is warned in these words: “If you become excited after having the subject under control, he may remain in that condition for hours, but in my experience there is no danger if you manage right.”

That there is not only danger of mismanagement, but that it often occurs, is shown by the facts connected with two out of a number of cases that might be cited.

In one of these cases the subject was made to believe that he was a pugilist (a fighter). The hypnotist lost control first of himself and of course of his subject, who soon cleared the house and then began the destruction of fences and other property outside, using as his weapon a heavy ornamental urn. Sixteen young men present were unable to restrain the fury of the subject, who, after thrusting aside his friends, as he might have done so many children, began tearing the clothing from his own body like the man described in Luke 8:26–29. The police patrol was called, and after a desperate struggle by five policemen, the young man was handcuffed and held down while a physician administered morphine to him by hypodermic injection; but even after arriving at the hospital he again became violent, and it was again necessary to quiet him with powerful drugs. We are told that after this experience “he was weak and nervous.” Is it any wonder?

The second sample case, illustrative of the “no danger” assurance is that of a young man, a teacher of music, who submitted himself to a professional hypnotist to be taught the “art.” Very soon dangerous symptoms began to manifest themselves, such as unnatural nervousness, great mental agitation, rapid dilation and contraction of the pupils of his



The Bible says that our powers are to be exercised in subjection to the will of God.

eyes, etc., and in a short time he became hopelessly insane.

And let no one suppose that the hypnotist is himself safe. No man can debauch the will and mind of another without sinning against his own soul. Nor is this all; the operator may become self-hypnotized and fall into that form of hypnotic sleep technically known as the “lethargic” or “independent state.” This is a condition so closely resembling death as to deceive even experts. “There is no doubt,” says Professor DeLaurence, “that Bishop, the mind reader, was in this condition when the autopsy was performed upon his supposed dead body.” Nor is self-induced hypnotism uncommon. In the fall of 1904, the newspapers reported the case of a hypnotist in New York City who went to one of the hospitals there and begged to be taken care of, as he feared that he was about to pass involuntarily into the lethargic state, and was in terror lest he might be buried alive.

Surely such facts alone, if there were no moral principle involved, ought to deter anyone from meddling in any way with this “silent and mysterious force.”

Another statement made by hypnotists, and which is doubtless true, demands special consideration. It ought to appeal strongly to Christian minds. It is the claim that under this “silent and mysterious force” the subject “loses his identity” and “speaks a language foreign to him.”

The power thus to speak in an unknown tongue is one of the gifts of the Spirit of God; but it would be blasphemy to assert that it is the Divine Spirit that confers this power upon the hypnotized subject. Nobody claims this; indeed it is asserted that the mind and will of the subject are controlled by the mind and will of the human operator, the hypnotist. The real truth, however, is that the hypnotic gift of tongues is nothing more nor less than a satanic counterfeit of the Divine Spirit’s gift of tongues on the Day of Pentecost. In its nature and tendency, it is closely akin to the false miracles wrought by Jannes and Jambres for the purpose of discrediting the signs shown by Moses and Aaron. Now, as these magicians withstood Moses, so will there be in the last days men professing godliness who will oppose and seek to discredit truth by various counterfeits and substitutes. (See 2 Timothy 3:8.)

Hypnotism is new only in name, for it has long been practiced by heathen conjurers in India, and has been known to Western Civilization for more than a century and a half under the name of “Mesmerism;” while its principles are doubtless as old as the human race. But its modern growth and the wonderful claims made for it are nevertheless suggestive of the dawn of the time foretold by the apostle, when Satan shall work

“with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”² Thesalonians 2:9, 10

Another evidence that hypnotism is not of God is found in the fact that while this power, or at least the knowledge of how to exercise it, may be bought with money, the gift of God is beyond purchase. “Thy money perish with thee,” said Peter to Simon the sorcerer, “because thou hast thought that the gift of God may be purchased with money.” Acts 8:20. But hypnotism is a commodity to be bought and sold, the same as the knowledge of any other money-making art.

Hypnotism, under whatever name it may be known, is evil and only evil continually, for it violates the great principle of liberty of soul, of individual responsibility and accountability. Whosoever surrenders his will to any man, should know that once out of his own keeping, his will can be restored to him only by a miracle of divine grace, and that he is in imminent danger of being led captive by Satan at his will. Therefore “avoid it, pass not by it, turn from it, and pass away.”

Past, Present, and Future, James Edson White, ©1909, 337–345

[All scripture taken from the King James Bible.] [LM](#)

His Peculiar People

by John R. Pearson

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should [show] forth the praises of Him who hath called you out of darkness into His marvelous light.”

1 Peter 2:9 KJV

In Paul’s letter to Titus, he wrote the following:

“For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own peculiar people, zealous for good works.” Titus 2:11–14

David wrote, “For the Lord has chosen Jacob for Himself, Israel for His special [peculiar] treasure.” Psalm 135:4



If you are reading closely, you will notice a theme running through these verses: God's people are to be peculiar. In the original languages, the words translated as *peculiar* can also mean *special* or *chosen*. Regardless of which translation you choose, it is clear that God's people are unique compared to the "broad-road" world.

What is it that makes God's people peculiar?

"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine." Exodus 19:5

"For you are a holy people to the Lord your God, and the Lord has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth." Deuteronomy 14:2

"Also today the Lord has proclaimed you to be His special [peculiar] people, just as He promised you, that you should keep all His commandments." Deuteronomy 26:18

We have a clue in this last verse as to what makes His people peculiar: they "keep all His commandments."

The immediate thought to a Seventh-day Adventist is that keeping the fourth commandment is what makes God's people peculiar. That is indeed true, but that is not the only act of following God's will that makes His people peculiar.

Revelation 14:12 confirms what we have already noted: God's peculiar people are obedient to all of His commandments.

Searching the Scriptures confirms other "peculiar" character traits.

In Paul's first letter to Timothy, he stressed the importance of appropriate apparel, advising against wearing gold, pearls, or anything that would bring attention to a person's appearance rather than to his or her character.

Another peculiar aspect to the character of God's people is their diet. We are told in 1 Corinthians 6:19, 20, that our



bodies are the temple of the Holy Spirit. Our diet should be pure and unpolluted—a vegan diet consisting of vegetables, grains, fruits, and nuts.

Inspiration augments that counsel by advising that it is best for optimum health to eat only two meals a day so that we can retire at night with an empty stomach. We are also counseled not to snack or do anything that would activate digestive activity between meals.

In Galatians 5, Paul provides some excellent guidance on developing the peculiar character that God expects His people to possess.

"Now the works of the flesh are evident, which are adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God." Galatians 5:19–21

Then in verse 24, Paul states that God's peculiar people will abstain from these habits and attitudes that degrade the image of Christ in them: "And those

who are Christ's have crucified the flesh with its passions and desires," the very passions and desires that he has given in the previous verses.

It is interesting that Paul interjects within his writing those character traits that clearly identify God's people: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law." Verses 22, 23

Based on what we see in society today, anyone who consistently manifests the righteous character traits listed in verses 22 and 23 would likely be very different from the majority of the population and would therefore be viewed as peculiar, to say the least.

Another peculiar, special, or interesting thing often noticed among Adventists is a sincere desire to speak the truth at all times. How many times have you been listening to an Adventist tell a story and then stop and correct himself in mid-story concerning a statement in the story that didn't come out right the first time? It may not even be a material or significant point in the conversation, and certainly not be an intentional misstatement, but it shows how seriously

Adventists keep in mind the fact that no liar will enter the kingdom of heaven.

Given more time and thought, we could think of many other habits or character traits that God's peculiar people manifest that make them stand apart, which is exactly what God wants in His people. After all, in 2 Corinthians 6:17, *first part*, we are told, "Come out from among them and be separate."

One would think that such people would have a positive influence on their unbelieving friends and relatives. Unfortunately, sometimes there is a problem. In addressing this problem, Inspiration makes the following statement:

"There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize His followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world." *Fundamentals of Christian Education*, 289

However, there is a remedy, one that is well-known to us.

"When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we 'are changed into the same image from glory to glory even as by the Spirit of the Lord' (2 Corinthians 3:18)." *Steps to Christ*, 72



In seeking to be the peculiar people that the Lord wants us to be, I'm sure that we all recognize that we have an enemy, and most of us rightly recognize that enemy as Satan. But we also have to recognize that just as God needs human agents to bring the news of salvation to the world, Satan also needs human agents to do his work. In a testimony to a church member, the pen of Inspiration wrote the following concerning Satan's agents:

"Sister K, although possessing excellent natural qualities, is being drawn away from God by her unbelieving friends and relatives, who love not the truth and have no sympathy with the sacrifice and self-denial that must be made for the truth's sake. Sister K has not felt the importance of separation from the world, as the command of God enjoins. The sight of her eyes and the hearing of her ears have perverted her heart." *Testimonies*, Vol. 4, 108

Eyes and ears—two of the avenues Satan uses to reach our souls and lead us astray!

"God has given you abilities which you can use to good account, or abuse to your own injury and to the injury of others. You have not realized the claims

that God has upon you. It should be ever borne in mind that we are living in this world to form characters for the next. And all our associations with our fellow mortals should be with reference to their eternal interest and to our own; but if our interviews with them are devoted only to pleasure and to our own selfish gratification, if we are light and trifling, if we indulge in wrong acts, we are not coworkers with God, but are decidedly working against Him. The precious lives God has given us are not to be molded by unbelieving relatives in a way to please the carnal mind, but to be spent in a manner which God can approve." *Ibid.*, 236

In other words, do not let your unbelieving friends and relatives prevent you from becoming the peculiar person that God wants you to be.

Consider this description of a home where there is a lone Adventist, "a home where the shadows are never lifted . . ." *Ibid.*, Vol. 5, 362

"... perhaps while one member of the family gives his heart to God, others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that division has come into their household. He who has accepted Christ is no less dutiful than before; on the contrary, he is [to be] more kind, more faithful, more affectionate, because his nature is being purified, sanctified, and ennobled by the truth." *The Bible Echo*, March 19, 1894

In other words, he is striving to become one of God's peculiar people.

May the Lord guide us daily as we seek to know and do His will in all situations and all circumstances so that we may indeed become one of His peculiar people. **LM**

John R. Pearson is the office manager and a board member of Steps to Life. He may be contacted by email at johnpearson@stepstolife.org

It's Coming!

May 22-25, 2024

Steps to Life Camp Meeting

It is hard to believe that almost a year has passed since the 2023 Steps to Life camp meeting, yet here we are, just a few weeks away.

As we look around the world today, there can really be no doubt that the day of deliverance is at hand. Jesus is coming to take His children home.

We are very excited that *Pastor Ivan Plummer* and *Dr. Patricia McEachrane* are coming once again to be guest speakers. *Pastor John Grosboll* and *Pastor Domingo Nuñez* will also be speaking.

We are blessed that *Eldaa Royer* will once again be providing music throughout the weekend, including a Sabbath afternoon concert.

Meetings for children up to age 10 will be taught by *Barbara Von Kriegelstein*.

Meetings for young people ages 11 and older will be taught by *Demetrius* and *Desiree Jenkins*.

The May/June newsletter will provide the meeting schedule and additional information regarding available lodging.

“There are stormy times before us, but let us not utter one word of unbelief or

discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls.” *Christian Service*, 136

“Those who are looking for the revelation of Christ in the clouds of heaven with power and great glory, as King of kings and Lord of lords, in life and character will seek to represent Him to the world. ‘And every man that hath this hope in Him purifieth himself, even as He is pure’ (1 John 3:3). They will hate sin and iniquity, even as Christ hated sin. They will keep the commandments of God, as Christ kept His Father’s commandments. They will realize that it is not enough to acquiesce in the doctrines of truth, but that the truth must be applied to the heart, practiced in the life, in order that the followers of Christ may be one with Him, and that men may be as pure in their sphere as God is in His sphere.”

Faith and Works, 115 **LM**

“

Those who are looking for the revelation of Christ... will seek to represent Him to the world.



Pr. John Grosboll



Dr. Patricia McEachrane



Pr. Domingo Nunez



Pr. Ivan Plummer

The Plan of Redemption and the Sanctuary Service

Clues – KJV

Across

- C16 The _____ of the Lord filled the tabernacle. Exodus 40:35
 D5 Whoever _____ Jesus will not walk in darkness. John 8:12
 F17 Whoever does not enter the _____ by the door is a thief. John 10:1
 H13 Our fathers received the lively _____ to give to us. Acts 7:38
 J2 Angels are _____ spirits. Hebrews 1:14
 J16 Truth comes to the light that deeds be _____. John 3:21
 L19 The type of wood used to burn incense. Exodus 30:1
 M7 The _____ that light came into the world. John 3:19
 O5 The priest's garment was made from _____. Leviticus 6:10
 P10 Told to put away _____ to receive meekness. James 1:21
 R6 The _____ shall divide (alternate spelling). Exodus 26:33
 S13 Aaron burned _____ incense before the Lord. Exodus 30:8
 T21 The Lord's _____ filled the temple. Isaiah 6:1
 U2 The names of the children of Israel who were borne on the _____. Exodus 28:29
 U15 What was the laver made from? Exodus 38:8
 W5 Part of the priest's garment was a _____ coat. Exodus 28:4
 W19 Saul believed the enemy would _____ him. 1 Samuel 31:4
 Y15 We are admonished to _____ ourselves. 2 Corinthians 13:5

Down

- A19 Men loved _____ rather than light. John 3:19
 A22 Jesus said, "Thus will I magnify _____." Ezekiel 38:23
 A25 Righteousness and peace have _____ each other. Psalm 85:10
 B6 A _____ shall the Lord raise up. Acts 7:37
 B8 Show _____ and assurance of hope unto the end. Hebrews 6:11
 B10 God writes His law in their _____ parts. Jeremiah 31:33
 C2 Gold _____ stretch their wings above the mercy seat. Exodus 25:20
 E4 The Levites were appointed over the _____ of testimony. Numbers 1:50
 F13 Jesus is described as the _____. John 10:9
 F17 Now our _____ is nearer than when we believed. Romans 13:11
 F24 One _____ offered in the morning and another in the evening. Numbers 28:4
 H11 Inside the tabernacle was a _____. Hebrews 9:2
 H21 The blood of Christ is _____. 1 Peter 1:19
 J9 Elijah prayed and heard the sound of _____. 1 Kings 18:44
 L23 One of the stones on the breastplate. Leviticus 8:8
 L25 God communes from above the _____ seat. Exodus 25:22
 M7 A cloud covered the tent of the _____. Exodus 40:34
 N2 A living sacrifice is _____ unto God. Romans 12:1
 O15 Description of those saying they are rich. Revelation 3:17
 Q4 Two tables of stone were engraved by the _____ of God. Exodus 31:18
 Q21 The _____ of people prayed at the time of incense. Luke 1:10
 R25 Jesus would _____ the people with His own blood. Hebrews 13:12
 S10 The incense was offered with the _____ of all saints. Revelation 8:3
 S18 The Israelites were accused of not fulfilling their _____. Exodus 5:14
 T12 In that day, _____ women take hold of one man. Isaiah 4:1

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Answer Key:

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Sin Stinks

Years ago, my husband and I had two dogs, Dixie and Chuck. Neither of them were purebreds and both were rescue dogs. While Dixie was the smaller dog, she was what we call the alpha dog—the boss. Together those two got into all sorts of adventures.

Both Dixie and Chuck had been trained not to chase or harm any other animal or bird in any way, and they obeyed this directive to a tee, with one exception. For a reason known only to her, Dixie loved skunks. Being the boss, Dixie led the way in their adventures and this included the occasional run-in with the skunks that lived in the pasture around our house.

We lived in the country, about a quarter of a mile north of a section of the Chikaskia River. Dixie and Chuck loved playing in the river, which was only ever about six to eight inches deep except for

a handful of times in the five or six years we lived there when it flooded.

Many Sabbath afternoons, we would take the path mowed through the waist-high grasses down to the river to watch the dogs play in the water and fetch the sticks we threw for them.

One such Sabbath, we were headed back to the house when I heard my husband say quietly to me, “Run.” I wasn’t sure that I heard him, so I said, “What?” He repeated, a bit more urgently, “Run.”

I said, “Why?” He was already backing up the path away from me and pointing behind me. I turned just in time to see a skunk emerging from the grass with Dixie headed right for it. I yelled, “Dixie! No!” But Dixie wasn’t listening. She had to meet this new friend and she ran right up to the skunk as it turned around and raised its tail. I yelled for Chuck to come, and turned to run just as Dixie’s nose went right to that skunk’s tail. And

with a resounding yelp, Dixie backpedaled away from that skunk very quickly.

When surprised or feeling threatened, skunks defend themselves by spraying a foul-smelling chemical that can cause irritation, temporary blindness, violent sickness, and a runny nose. It is strong enough that it can ward off bears and other potential attackers. But here’s the part about skunk spray that made it not only bad for Dixie, but for all of us. Skunk spray and smell can travel in the air as far as 3.5 miles downwind. While the wind that day wasn’t blowing hard, it was blowing straight toward us. My husband, Chuck and I ran as fast as we could to get inside the house, leaving Dixie to fend for herself.

When things had calmed down, we went out to give Dixie what had become a regular occurrence—a bath with some special, heavy-duty shampoo supplied by our vet to remove the smell.

You know, that experience, and the many others that followed for Dixie (because she never did give up her liking for skunks), is a lot like us and sin. Because of our sinful nature, we are attracted to the devil and seem to think that he is our friend, but, my sweet children, he is not. He tempts us to do wrong and when we give in, he just tempts us again and again. And the more we give in, the more sin fills our lives and covers every part of us until we are enveloped in the stink of sin.

But, there is a remedy. Just like we were able to use that special shampoo to get that horrible smell off Dixie, Jesus can cleanse us and remove the stink of sin.

David once did some very bad things, and all he could sense of himself was the stink of sin. So he prayed, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God, and renew a steadfast spirit within me." Psalm 51:7, 10

And Revelation 7:14 tells us that God's people won't be stinky with sin when He comes to take them to heaven because they will have been washed clean. "These are the ones who come out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

I have a great many favorite songs and one of them is titled *Are You Washed in the Blood?* I'm sharing the words on the right.

Remember, the devil is not your friend. But if you forget or even purposely give in to his temptations and you start to stink of sin, just go to the fountain flowing with the cleansing blood of Jesus and He will wash you, clean you right up, and make you one of His children.

The next time you smell something really bad, say to yourself, "I don't want to smell stinky with sin, so I'm going to ask Jesus to always help me to do what is right and to remember that the devil is not my friend and that sin stinks."

Have you been to Jesus for the cleansing pow'r?

Are you washed in the blood of the Lamb?

Are you fully trusting in His grace this hour?

Are you washed in the blood of the Lamb?

Are you walking daily by the Saviour's side?

Are you washed in the blood of the Lamb?

Do you rest each moment in the Crucified?

Are you washed in the blood of the Lamb?

Lay aside the garments that are stained with sin,

And be washed in the blood of the Lamb;

There's a fountain flowing for the soul unclean,

O be washed in the blood of the Lamb.

Are you washed in the blood,

In the soul-cleansing blood of the Lamb?

Are your garments spotless?

Are they white as snow?

Are you washed in the blood of the Lamb? **LM**





Sanctifying Power



“Sanctify them through Thy truth: Thy word is truth.”

John 17:17

The truth which we profess will be of no avail to us unless we are sanctified through it. ... While error is prevailing to such an extent in our land, we want to know what is truth, because we cannot be sanctified by error. The better we understand the truth as it is in God’s word, the better we shall know how to sanctify our lives through God’s word.

We are in this world as probationers, and God is proving us by giving us an opportunity to obey His truth. It is a very solemn thing to live in this age of the world, and we should not be satisfied unless we have a living connection with the God of heaven, and we should have a sense of our accountability to Him every day of our lives. ...

There are voices that we shall hear all around us to divert us away from the truth, but if we have an eye single to the glory of God and are striving to do His will, we shall hear His voice and know it is the voice of the Good Shepherd. It is very important that we understand the voice that speaks to us. ...

There are temptations that will come to every one of us. We all have our different dispositions to overcome, and how are we to know that we are doing this work day by day? We must look into the mirror—God’s holy law—and there discover the defects in our characters. It is a very difficult thing for one to understand himself. We must examine closely to see if there is not something that must be laid aside, and then as we make an effort to put away self, our precious Saviour will give us the help we need that we may be overcomers. ...

This world is not heaven, it is the preparation place; it is the workshop of God where we are to be hewed and chiseled and fitted up for the heavenly mansions. Then do not be satisfied with a mere sense of the truth; God calls for a reformation at every step. It is to have a fitness for the mansions that Christ has gone to fit up for us. And if we can only be of the heavenly family in the kingdom of glory then we shall have the eternal reward. May God help us to overcome by the blood of the Lamb and the word of His testimony. *In Heavenly Places*, 145 **LM**

Where is He?

Year	Disaster	Region	Casualties
1346-1353	Black plague pandemic	Europe	75,000,000-200,000,000
1900	Galveston hurricane	United States	8,000+
1906	San Francisco earthquake and fire	United States	3,000+
1908	Messina earthquake	Italy	123,000
1911	Heat wave	France	41,000
1912	Titanic sinking	Atlantic Ocean	1,700
1918-1920	Spanish flu	Global	50,000,000-100,000,000
1922	Shantou typhoon	China	50,000-100,000
1931	Flooding (July-November)	China	432,000-4,000,000
1941-1945	The Holocaust	Europe	6,000,000+
1959-1961	Famine	China	11,000,000-40,000,000
1991	Hurricane	Bangladesh	139,000
2001	September 11 terrorist attack	United States	3,000+
2004	Earthquake and tsunami	Indonesia	228,000
2010	Earthquake	Haiti	100,000-316,000
2019-2023	Covid-19 pandemic	Global	29,000,000



Sources: [wikipedia.org/wiki/List_of_natural_disasters_by_death_toll](https://en.wikipedia.org/wiki/List_of_natural_disasters_by_death_toll); [wikipedia.org/wiki/1906_San_Francisco_earthquake](https://en.wikipedia.org/wiki/1906_San_Francisco_earthquake); [Britannica.com/event/Galveston-hurricane-of-1900](https://www.britannica.com/event/Galveston-hurricane-of-1900); [history.com/21st-century/9-11-attacks#how-many-people-died-in-the-9-11-attacks](https://www.history.com/21st-century/9-11-attacks#how-many-people-died-in-the-9-11-attacks); [worldpopulationreview.com/country-rankings/starvation-deaths-by-country](https://www.worldpopulationreview.com/country-rankings/starvation-deaths-by-country)

Where is the God who calmed the sea and stopped the storm? Where is the God who healed the sick and raised the dead? Where is the God who fed 5,000 and more with five loaves of bread and two fishes? Where is the God who opened the Red Sea, providing safe passage for His people, yet utter destruction of the Egyptian army? Where is the God who caused water to flow from a rock in the middle of the desert?

The world asks these questions and many more. How could a God of love and mercy allow such horrible, unspeakable things to happen?

“It is sin that darkens our minds and dims our perceptions.” *Sons and Daughters of God*, 339

“It is sin in some form that brings variance and disunion.” *The Paulson Collection of Ellen G. White*, 146

“It is sin that brings ruin.” *The Ellen G. White 1888 Materials*, 1767

“It is sin that is destroying souls.” *Child Guidance*, 441


“It is sin that alienates from God.” *The Review and Herald*, September 27, 1906

“It was sin that crucified the Redeemer of the world.” *Testimonies on Sexual Behavior, Adultery, and Divorce*, 157

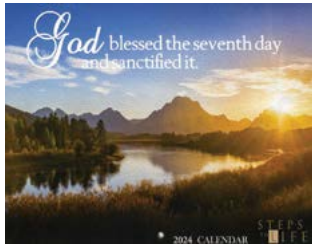
It is sin that causes death (Romans 6:23).

God allows trial and hardship to perfect character, but He also provides every means to accomplish it. And even if we fall, He is always right there beside us to lift us up, carry us if need be, and to encourage us. God does not abandon those He loves. It is the sinfulness of our nature and the sins we particularly cherish that keep us from Him.

But we can know for certain that there is nothing that God hates more than sin, and nothing He loves more than us. “Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.”

Jeremiah 31:3 

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May Sermon of the Month

To Make Ready a People

by John J. Grosboll

Outside the holy city, there will be many people, preachers, and teachers included, who appeared to have never done a bad thing, but who are lost because they trusted in themselves refusing Christ a place in their hearts.

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

From the Desk of Pastor John J. Grosboll

May 2024

How can I witness for Christ? Someone may ask this question because it appears to them that it is impossible. Here are a few suggestions.

1. “Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.” Hebrews 13:3. There are millions of people in prison all over the world. Those who are saved will exhibit a desire and willingness to visit those who are sick or in prison. They will provide food and clothing for those who are neglected and in need. Some will be prayer warriors, sending up prayers on behalf of those who are in trouble. Paul commended the Hebrew Christians because they had compassion on him in his chains. (See Matthew 25:34–36.)
2. Are you seeking to be sociable so that you gain friends? “Christ taught His disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word He uttered was a savor of life unto life.” *My Life Today*, 190
3. Use hospitality one to another without grudging. 1 Peter 4:9

“There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that ‘it is too much trouble.’ It would not be if you would say: ‘We have made no special preparation, but you are welcome to what we have.’ By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation.

“Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ’s sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings.

“As you open your door to Christ’s needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings.” *My Life Today*, 194

Your brother in witnessing,

John J. Grosboll

Dem Bones



When a baby is born, it has 270 bones, but most of these bones are cartilage. As the child grows, a number of these bones fuse together until over time, the number of bones decreases to 206, making up its adult skeleton. The human skeleton is divided into two types of bone: the axial and the appendicular.

The axial skeleton is composed of the 80 bones of the spine, chest, and head.

The spine, or vertebral column, includes seven cervical vertebrae, 12 thoracic vertebrae, five lumbar vertebrae, and the sacrum, which is composed of five bones at birth, but later fuses into one.

There is one bone in the sternum and 24 ribs (in 12 pairs).

The head contains 29 bones. The skull has 23: eight cranial and 15 facial, and six bones found in the middle ear (three on each side).

The appendicular skeleton is composed of the 126 bones of the arms and legs, including the shoulder and pelvic girdles.

Each arm has a total of 32 bones, this includes the 28 bones that make up the phalanges (fingers) of the hand.

The pelvis includes the pelvic girdle, the sacrum, and the coccyx (often referred to as the tail bone).

Each leg has a total of 8 bones, each foot has 26 bones, and 14 bones make up the phalanges (toes) of each foot.

The skeleton performs six major functions—support, movement, protection, production of blood cells, storage of minerals, and endocrine regulation.

The most common issue with bone is low bone density, leading to osteopenia which makes the bones brittle or osteoporosis which thins and weakens the bones, resulting in sudden fractures. Scoliosis is a curvature of the spine that can affect breathing and movement, and causes pain that worsens with age. Osteoarthritis can affect the bones, and in severe cases can result in bone-on-

bone contact between the joints. Cancer can also be found in the bones. The most common are the following:

Osteosarcoma—most commonly in the leg or arm bones in both children and young adults, Chondrosarcoma—most commonly in the pelvis, legs or arms of middle-aged and older adults, and Ewing sarcoma—most commonly in the pelvis, legs, or arms of children and young adults.

So how can we protect our bones so that they will function at top efficiency in the way God intended?

- A calcium-rich diet (1,000-1,200 milligrams daily), that also includes magnesium, zinc, and Omega-3 fatty acids.
- Eat lots of vegetables. They are one of the best sources for vitamin C, which stimulates the production of bone-forming cells.
- Vitamin D (400-1,000 IU daily) helps the body absorb calcium into the bones, and vitamin K2 helps prevent the loss of calcium from the bones.
- Strength training and weight-bearing exercise like walking.
- Consume an adequate amount of protein.
- Maintain a stable, healthy weight.
- Follow God's Eight Laws of Health.

Sources: [wikipedia.org/wiki/List_of_bones_of_the_human_skeleton](https://en.wikipedia.org/wiki/List_of_bones_of_the_human_skeleton); [healthline.com/build-healthy-bones](https://www.healthline.com/build-healthy-bones); [medicalnewstoday.com/articles/bone-one-bone-arthritis](https://www.medicalnewstoday.com/articles/bone-one-bone-arthritis); [medlineplus.gov/bonediseases.html](https://www.medlineplus.gov/bonediseases.html) **LM**

from the
Mission Fields



Free Seventh-Day Adventist Churches in Guerrero, Mexico

by Pastor Domingo Nunez

Costa Chica of Guerrero, Mexico is a coastal region that lies along the Pacific Ocean that runs from south-east Acapulco ending along the border of Oaxaca to the south. The little town of Copala in Costa Chica is home to Angel Damian Serrano and his family. Angel accepted the three angels' messages years ago. He followed the conviction the Lord put on his heart for his family, and he shared the messages with his mother and sisters. After all of his family became Adventists, they committed their money and resources to construct a church building and in 2011, established the first Free Seventh-day Adventist church in Copala.

There are many towns along the coast of Costa Chica. Angel and brothers from their church in Copala decided to work together to evangelize these

small, coastal towns. As a result of their sacrifice, new churches—in Tecuanapa, Cruz Verde, Pabellón, Cuajinicuilapa, La Culebra—have been established and are operating under the New Testament gospel order. Angel is the gospel coordinator of the church in Copala, and also the director of the Costa Chica Board of Free Seventh-day Adventists in Guerrero, Mexico.

Brothers Salomon, Santos, and Alfonso are elders in the Cuajinicuilapa, Tecuanapa, and Cruz Verde churches, respectively. They, and others in the area, are determined to preach and teach the three angels' messages now that they have churches where people can come to hear the messages and to study the Bible.

Some of the churches have become dilapidated over the years, but the

brethren along Costa Chica have joined together to refurbish the church buildings. Tecuanapa has new paint and new furniture. Cuajinicuilapa will soon have a brand new church building.

Our friends in Mexico wish to extend their gratitude to you for your continued prayers and support of the work in southern Mexico. I ask that you will continue to pray for them. To make a contribution to help these faithful workers as they build and repair church buildings, and to spread the gospel of Jesus Christ, simply mark it as *Missions-Mexico*.

By the grace of God, I look forward to that day when we can all meet together in that city of gold and you can see the harvest of souls that your support helped to bring in. **LM**



1. *Pabellon Church*
2. *Tecuanapa Church with new paint*
3. *Tecuanapa Church*
4. *Cuajinicilapa Church*
5. *Copala Church Sabbath Morning Service*
6. *Brother Alfonso and the Cruz Verde Church Members*

All We Can Be

We have six cats, all rescues from the hard times of living on the streets. Animals have many things to teach us. With each rescue I have ever been surprised by how love can take over in what appears at first to be an indifferent cat. Here are two of their stories.



Tank lived next door to us. One day freezing rain was falling and I saw him high up on the windowsill of his house, trying to get someone's attention inside to let him in. He was a very young cat, and I went out and got him and took him to his owner. I found out that they left him outside most of the time, even in severe winter weather. I would see him going back and forth in our backyard, but he would never come to me. During the time before winter of that year, I did not see him as much, but finally spotted him one day in the cold winter weather and snow outside of our window eating the corn and deer meal.

I know a cat will not eat this kind of food unless they are starving. He had been left outside to fend for himself, and I found that he had been coming and going back and forth under the abandoned house next door to us. He must have suffered terribly that long winter outside, but I knew I could not get him to come to me to rescue him.

As winter finally faded into early spring, he was still coming and going underneath the abandoned house. I began to give him food in the morning and evening, and eventually, he would sit on my lap under a blanket for a short time in the morning sunlight. Little by little I would call him when I brought him food and he would come. His owners knew he was living under the abandoned house, but they would not take him home. He needed to be neutered, but they would not do it. I asked them if I could have him neutered and the owner said I could.

I took him to the vet and then kept him on our front porch for many days after, secluded from our other cats. I invited his owner to come over to see him and when she did, she said I could keep him. Shortly after his operation he had a urinary blockage and had to be in the

hospital for over a week to clear it up. When he was able to come home, and after he felt better, I introduced him to our other cats. He did not have an aggressive nature and got along well with all but Harry, another male cat, who was a bully. Tank and Jasper became playmates and best friends. Tank is now a happy kitty with no more food or shelter worries. He became a happy indoor cat and does not long to go outside again. He was so grateful to have a home.

As the days and weeks went by, Tank really began to change. He was so loving, and now, no longer afraid of me, he comes up on the bed at night while I am sleeping and lays his head on my shoulder with one paw on my face and goes to sleep. I remember the morning I first woke up and saw him peacefully sleeping beside me, amazed at what love could do and how it had changed him.

Jasper was found going back and forth from the abandoned house to get food, chasing all the other cats away. I had to take him in to stop this. He was

not wild and let me pick him up. One November day, I realized I hadn't seen him for a few days and prayed that he would come back before winter so I could rescue him. God answered and he has been part of the family ever since. He was people-friendly, and while we didn't know his story, we concluded that he had gotten lost, because he appeared to have been on

his own for a long time. He was raggedy with gray around his face and the vet thought that he was about five years old. Apparently not so. As soon as he got good food and care, the gray on his face all went away and he was playing like a kitten. He is the sweetest cat ever and so happy to be in his forever home.

Through Tank's and Jasper's reaction to kindness I have been reminded of the changes that can take place in us through the love of Christ. We can be wholly made new through His love, mercy and intervention in our lives. Through the love and care of Christ we can get through the trials of this world, and at last be forever home. LM



The Glory of God Manifested in Man

by John J. Grosboll

“The body is a most important medium through which the mind and the soul are developed for the upbuilding of character.”

Prophets and Kings, 488

Hebrews 10:5 tells us that Christ came in a human body, “A body You have prepared for Me.” He came in this way to show that He has the power to unite humanity and divinity in those who are willing to be sanctified.

Christ not only had a real physical body like man, but He also had a real human mind, the mental nature of man that was united with the mind of God. Did Jesus Christ also have a human spiritual nature? To answer this question, we need to look at five items.

1. What is the grace of God?
2. What is the spiritual nature?
3. What is spiritual life?
4. What is the glory?
5. What do the crown and the throne represent?

What is the grace of God?

The grace of God is linked to the Holy Spirit. “The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is

reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude.” *The Desire of Ages*, 391

“Cherish the grace of the Holy Spirit, else you will stand as hindrances in the way of the work of God. Make straight paths for your feet, lest the lame be turned out of the way.” *Evangelism*, 404

“Christ in the fullness of His grace is there [in the communion service, the foot washing service] to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord.” *The Desire of Ages*, 650. So, the grace of God is the transforming agency, through the work of the Holy Spirit, to recreate in the heart of man the love of God so that the divine similitude, the image of God, will be manifested in the human character.

What is the spiritual nature?

“Sanctify them through Thy truth; Thy word is truth.’ Every moment of

our probationary time is precious; for it is our time for character-building. We should give most diligent heed to the culture of our spiritual nature.” *The Review and Herald*, February 24, 1891. “The spirit, the character you have manifested has not been at all after the Pattern I have given you in My life and character, when I was upon the earth.” *Ibid.*, October 16, 1894. “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection, every man will have his own character.” *The Seventh-day Adventist Bible Commentary*, Vol. 6, 1093. Spiritual nature is related to character.

What is spiritual life?

“Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased

with His own blood. He longs with inexpressible desire that they should come to Him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love, which shows that spiritual life is begun in the soul." *The Desire of Ages*, 191

However, we find in the parable of the rich man recorded in Luke 12:16–21, there are those who have never had this experience. "In living for self, he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away." *Christ's Object Lessons*, 258

"Aside from Christ man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature, and men become Christlike in character." *Manuscript Releases*, Vol. 14, 86. It is impossible for us to keep the law because, "The law is spiritual, but I am carnal, sold under sin." Romans 7:14. "To be carnally minded is death." Romans 8:6. "By nature man has no love for God." *The Review and Herald*, March 12, 1901

Spiritual life is divine love, and when the divine love of God has come into and fills the heart, selfishness is eradicated. It is the grace of God that creates in the heart this spiritual life.

What is the significance of the word *heart*?

"God has bought us, and He claims a throne in each heart." *Special Testimonies to Ministers and Workers*, Series A, 39

"God is the owner of the body." *The Youth's Instructor*, September 14, 1893

Does God own your body? He's bought your body and your soul and your life at a price. "... and when the



body, purchased at infinite cost, is made to serve the customs and practices of this world, by following the fashions of this degenerate age, the testimony is borne to the world that pride and sin reign in the heart, that Christ does not abide in the soul temple. The Lord Jesus will not be made to serve with your sins. He claims the undivided throne of the heart, and would banish from the life every worldly, unsanctified action, whose influence would tell against the fact that you are His sons and daughters." *Ibid.*

The heart is the throne in the temple of man where his spiritual life is created.

Let's Review

- The spiritual nature relates to the character.
- The character consists of the thoughts and feelings.
- Spiritual life is the divine love of God implanted in the heart by grace through the power of the Holy Spirit which is necessary if I'm to be like Christ.

What is the glory?

"Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same." Hebrews 2:14, *first part*. Paul is writing here about Christ. Jesus possessed a real, literal human nature that possessed more glory

than Moses. The glory of God is His character. "Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the paradise of God. A renovated race shall walk with Him in white, for they are worthy." *The Desire of Ages*, 331

"Before men and angels Satan has been revealed as man's enemy and destroyer; Christ, as man's friend and deliverer. His Spirit will develop in man all that will ennoble the character and dignify the nature. It will build man up for the glory of God in body and soul and spirit. 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' 2 Timothy 1:7. He has called us 'to the obtaining of the glory'—character—'of our Lord Jesus Christ;' has called us to be 'conformed to the image of His Son.'" *Ibid.*, 341

Jesus was crowned with the brightness of His Father's glory—His Father's character: "... being the brightness of His glory and the express image of His person." Hebrews 1:3

What then is our conclusion? The glory and the character conformed to the character of Christ, depending on the context, are synonymous terms.

What do the crown and the throne represent?

"In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ." *The Acts of the Apostles*, 543

The crown and the throne are symbols of self-conquest.

When was Jesus crowned with glory? "Then the angel said to her, 'Do

“
Cherish the grace of the Holy Spirit, else you will stand as hindrances in the way of the work of God.”

not be afraid, Mary, for you have found favor with God. And, behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.’ Then said Mary to the angel, ‘How shall this be, since I do not know a man?’ And the angel answered and said to her, ‘The Holy Ghost will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One [Thing, KJV] who is to be born will be called the Son of God.’” Luke 1:30–35 KJV
“She bore a male Child who was to rule all nations with a rod of iron.

And her Child was caught up to God and to His throne.” Revelation 12:5. The word of God states that He was called that Holy Thing or Holy One at conception. In Him was life; not the kind of life that you and I have, but a life that has no beginning or end. “In Him was life, and His life was the light of men.” John 1:4. This life is the divine love of God that was in Christ the man from the moment of conception.

“The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him, for His spiritual nature was free from every taint of sin. The aversion to suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience.” *Manuscript Releases*, Vol. 11, 345

Jesus’ human nature was not only physical and mental, but also spiritual. However, the question that brings division among Adventists today is whether Jesus took the nature of Adam before his fall or after it.

Before the Fall or After

There is no division regarding the fact that Jesus took the deteriorated condition of man’s physical nature after the Fall. Steps

to Life Ministry has received mail from all over the country since we began publishing this *Mystery of Godliness* series, and I have yet to find anyone who contradicts that. Remember, Hebrews 2 says that Jesus took part of the same flesh and blood as the children. So, the question we must address is Was His human mental or spiritual nature any different from any other man who has been born into this world?

Now when you ask that question among Adventists, some will say Yes, it was, and others will say No, it was not. So, we must be very careful that we search and study the Scriptures and Inspiration to find the truth about Jesus’ spiritual nature.

“Men estimate character by that which they themselves are capable of appreciating. The narrow and worldly-minded judged of Christ by His humble birth, His lowly garb, and daily toil. They could not appreciate the purity of that spirit upon which was no stain of sin.” *The Desire of Ages*, 196

Those who do not appreciate the purity of His spirit use the following texts as absolute proof that there was no difference between the human nature of Christ and the human nature of Adam and his posterity after the Fall. In every way, Christ’s physical, mental, and spiritual natures were the same as ours.

“...God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.” Romans 8:3

“For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same.” Hebrews 2:14

However, in our previous studies of this subject, we found that Romans 8:3 clearly stated that when God sent His own Son in the likeness of sinful flesh, Jesus took the fallen or ruined physical nature of man which is the result of sin.

Likeness, as found in Romans 8, means “in the form of.” So, Jesus took the physically deteriorated body of man which made it possible for Him to die. But it was also seen in Romans 8 that the term *sinful flesh* is referring to the carnal mind, the lower, corrupt mental nature of man. “So then, they that are in the flesh cannot please God.” Verse 8

The person who has the carnal mind, who is in the flesh, cannot please God. However, we find that the Bible records two occasions where God the Father testified out loud—verbally and publicly—that He was well pleased with Jesus. Both occasions occurred while Jesus was living in this world as a man.

“When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’” Matthew 3:16, 17

“And He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. ... While he [Peter] was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ‘This is My beloved Son, in whom I am well pleased. Hear Him!’” Matthew 17:2, 3, 5

Are Matthew and Paul contradicting each other? Paul has written that it is impossible for those who live in the flesh to please God. Yet Matthew writes that Jesus, who came to this world in the flesh, by God’s own words, pleased Him. That which seems to be a contradiction is made plain when the word *flesh* is appropriately defined according to the context in which it is used.

Let’s look at the context of the expression *flesh and blood* in Hebrews 2:14. Is it the same sinful flesh that we inherit from Adam? Was the human nature that Jesus took identical to ours?

“Christ’s perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted anymore than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly



identical with our own nature, except without the taint of sin.” *Manuscript Releases*, Vol, 16, 181, 182

Ellen White talks about this repeatedly. She says that Jesus’ nature was identical to ours, then adds a qualifier so you don’t get mixed up. She says His nature was identical with ours except without the taint of sin. The humanity that Jesus took was perfectly identical to our own except for that one thing. And it was this difference, the fact that His humanity was not tainted with sin that made His suffering greater than any man will ever have to experience.

Jesus became a man so that He could suffer being tempted. Do you understand what this meant for Jesus?

“Human nature was to Him a robe of suffering; and when the crisis came, when He yielded Himself a victim to Satan’s rage, when He hung agonizing upon the cross, dying the cruelest, most ignominious of deaths, the hosts of evil exulted, but man was saved.” *The Signs of the Times*, August 17, 1891

“Would that we could comprehend the significance of the words, ‘Christ suffered, being tempted.’ While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to

Him. Yet with human nature upon Him, He met the arch apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, ‘The prince of this world cometh, and hath nothing in Me.’ The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God.” *The Review and Herald*, November 8, 1887

What is the power of temptation?

“Feeling the terrible power of temptation, the drawing of desire that leads to indulgence, many a man cries in despair, ‘I cannot resist evil.’” *Counsels on Health*, 439. Desire is the terrible power of temptation.

“It was a continual pain to Christ to be brought into contact with enmity, depravity, and impurity; but never did He utter one expression to show that His sensibilities were shocked or His refined tastes offended. Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness.” *The Ministry of Healing*, 165. This is about as close to an incomprehensible statement as you could read.

“Prophecy had declared that the ‘Mighty One,’ the holy One from Mount Paran, was to tread the winepress alone; ‘of the people there was none’ with Him. His own arm brought salvation; He was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne.

“The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. How intense was the desire

of the humanity of Christ to escape the displeasure of an offended God, how His soul longed for relief, is revealed in the words, ‘O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.’” *The Signs of the Times*, December 9, 1897

Jesus’ desire for the removal of suffering was stronger than anything we will experience, therefore, His temptations were greater than we will ever experience. He could have, at any time, chosen to exercise His divine power and be free from all His pain. But had He done that, the entire human race would have been lost. He suffered being tempted to save us.

“The divine nature combined with the human, made Him capable of yielding to Satan’s temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God.” *Manuscript Releases*, Vol. 16, 182, 183. Jesus took our ruined physical nature so that He could die.

“He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil.” *Testimonies*, Vol. 2, 202. Not all passions are evil. But the passions referred to in that statement are evil because Christ did not possess evil passions.

The humanity of Christ was identical to ours except that it was untainted with the natural sin of selfishness. His faculties, the powers of His mind, were not perverted because Satan could not touch His mind unless He yielded to Satan rather than following the will of God. This is why Jesus could say, “The prince of this world is coming, and he has nothing in Me.”

What do we conclude when we read these things? “That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. ‘As the children are partakers of flesh and blood, He also Himself likewise took part of the same.’ ...

“Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God.” *The Signs of the Times*, September 24, 1902. Jesus became one flesh with us so that we might become one spirit with Him.

“Christ, the Redeemer and Restorer, was to sanctify and purify man’s mind, making it a power that would draw other minds to Himself.” *Ibid.* When Christ has sanctified and purified our minds, then our mind will be used by Him to draw other minds to Himself. “Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because he kept His will surrendered and sanctified, He never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God.” *Ibid.*, October 29, 1894

One of the most powerful texts explaining the true nature of Christ as a man is found in James 1:13. “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone.” So, if someone says that Christ was tempted with evil, then they deny Jesus’ divinity.

Jesus brought His divinity into humanity giving us an example of what God meant when He said, “‘And I will put enmity between you and the woman, and between your seed and her Seed.’” Genesis 3:15

When Jesus prayed for those whom He sanctifies, those whom He is not ashamed to call His brethren, He explains the purpose of sanctification. “That they all may be one, as you, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one.” John 17:21, 22. The glory, the character that the Father gave

to Jesus, is the glory that Jesus wants to give to you and me.

“To human eyes Christ was only a man, yet He was a perfect man. In His humanity, He was the impersonation of the divine character. God embodied His own attributes in His Son—His power, His wisdom, His goodness, His purity, His truthfulness, His spirituality, and His benevolence. In Him, though human, all perfection of character, all divine excellence, dwelt.” *The Youth’s Instructor*, September 16, 1897

Though Jesus took upon Himself the form of sinful man, clothing His divinity with humanity, He was holy even as God is holy. If He had not been—having no stain of sin—He could not have been the Saviour of mankind. He was the sin bearer needing no atonement. One with God in purity and holiness of character, He could make propitiation for the sins of the whole world.

“In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame?” *Our High Calling*, 364

“Christ came to this earth, taking humanity and standing as man’s representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God.” *Manuscript Releases*, Vol. 16, 115

God wants to put the principles of His own character in your mind, to make you a new creature. This is why Jesus came. Will you let Him? **LM**

Pastor John J. Grosboll is Director of Steps to Life and pastors the Prairie Meadows Church in Wichita, Kansas. He may be contacted by email at historic@stepstolife.org, or by telephone at 316-788-5559.

May 26 – June 1, 2024

Two Apartments

Key Text

“The veil shall be a divider for you between the holy place and the most holy.” Exodus 26:33, *last part*

Study Help: *Patriarchs and Prophets*, 343–349

Introduction

“The building [the tabernacle] was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars.” *Patriarchs and Prophets*, 347

Sunday

1 THE HOLY AND THE MOST HOLY

1.a. Describe the first apartment or holy place of the sanctuary. Hebrews 9:2

Note: “In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.” *The Great Controversy*, 412

1.b. Describe the second apartment or most holy place of the sanctuary. Hebrews 9:3–5

Note: “In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment, the divine presence was manifested in the cloud of glory between the cherubim.” *The Great Controversy*, 412

Monday

2 THE CANDLESTICK AND THE SHOWBREAD

2.a. Whom did the candlestick represent? John 8:12; Revelation 1:12–20

Note: “No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God.” *God’s Amazing Grace*, 95

2.b. Why is it that many prefer to close their eyes to the true Light and walk in their own sparks? Isaiah 50:11; John 3:19–21

Note: “Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ’s day. Christ did not fulfill men’s expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God’s word does not harmonize with men’s practices and their natural inclination, and thousands reject its light.” *The Desire of Ages*, 587

2.c. To whom did the showbread point? Exodus 25:30; John 6:48–51

Note: “Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us.” *Patriarchs and Prophets*, 354

2.d. In what sense do all popular churches (represented by seven women) prefer to “eat [their] own bread”? Isaiah 4:1. What is the only thing they want to accept from Christ?

Note: “It is absence of religion that makes the path of so many professors of religion shadowy. There are those who may pass for Christians but who are unworthy the name. They have not Christian characters. When their Christianity is put to the test, its falsity is too evident. True religion is seen in the daily deportment. The life of the Christian is characterized by earnest, unselfish working to do others good and to glorify God.” *Testimonies*, Vol. 3, 377

Tuesday

3 THE ALTAR OF INCENSE AND THE ARK OF THE COVENANT

3.a. What was before the veil of the most holy place? Exodus 30:1, 7, 8; 40:5; Revelation 8:3, 4

Note: “All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. ... The humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy.” *The Seventh-day Adventist Bible Commentary*, Vol. 6, 1078

3.b. What spiritual attitude is not a sweet smell but rather a noisome smoke to the Lord? Isaiah 65:5; Luke 18:9–11

3.c. Name the most important object in the holy of holies. Exodus 31:18; 40:20

Note: “In this apartment [holy of holies], was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the ten commandments. Hence it was called the ark of God’s testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel.” *Patriarchs and Prophets*, 348

3.d. Where do all true worshipers carry the law of God? Jeremiah 31:33

3.e. What else did the ark of the covenant contain besides the law of God (the Testimony)? Numbers 17:10; Exodus 16:33–35; Hebrews 9:4

Note: “The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world.” *Patriarchs and Prophets*, 297

“The rod of Aaron for the house of Levi was budded.’... This miracle effectually settled the question of the priesthood.

“It was ... fully established that Moses and Aaron had spoken by divine authority.” *Ibid.*, 403

Wednesday

4 THE MERCY SEAT WITH THE CHERUBIM

4.a. Give a description of the mercy seat. Exodus 25:17–21

Note: “The cover of the sacred chest [of the ark of the covenant] was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility.” *Patriarchs and Prophets*, 348

4.b. What was represented by the two cherubim looking reverently toward the law of God? Psalm 103:20; Hebrews 1:14

Note: “The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption.” *Patriarchs and Prophets*, 348, 349

“One wing of each angel was stretched forth on high, while the other wing of each angel covered his form. The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, each with one wing overshadowing the mercy seat.” *The Story of Redemption*, 153, 154

4.c. How was God’s character revealed in the ark? Psalms 89:14, 15; 119:172; Deuteronomy 32:4

Note: “The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner.” *Patriarchs and Prophets*, 349

Thursday

5 GOD’S PRESENCE MANIFESTED

5.a. What was the Shekinah? Exodus 25:22. How can we describe the entire sanctuary scene?

Note: “Above the ark [in the holiest of the Holy City], where the angels stood, was an exceeding bright glory.” *Early Writings*, 32

“The Shekinah [was] the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. . . .

“No language can describe the glory of the scene presented within the sanctuary—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah’s presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man’s redemption.”

Patriarchs and Prophets, 349

“The glory often so filled both apartments that the priest was unable to officiate and was obliged to stand at the door of the tabernacle.

“The priest in the holy place, directing his prayer by faith to the mercy seat, which he could not see, represents the people of God directing their prayers to Christ before the mercy seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy seat and direct their prayers to Him, and with assurance claim the benefits of His mediation.” *The Story of Redemption*, 155

Friday

PERSONAL REVIEW QUESTIONS

- 1 Describe the two apartments of the sanctuary.
- 2 Explain the significance of the candlestick and the showbread.
- 3 What was the spiritual meaning of the golden altar of incense?
- 4 How does the true Christian’s heart reflect the ark of the covenant?
- 5 How did God sometimes manifest His divine will in the most holy place?

June 2 – 8, 2024

The Court

Key Text

“You shall also make the court of the tabernacle.” Exodus 27:9, *first part*

Study Help: *Testimonies*, Vol. 4, 159; *Patriarchs and Prophets*, 347, 348, 352, 353

Introduction

“The sacred tent was enclosed in an open space called the court, which was surrounded by hangings.” *Patriarchs and Prophets*, 347

Sunday

1 THE COURTYARD

1.a. What was set up around the tent? Exodus 40:8, 33

Note: “The entrance to this enclosure [the court’s open space] was at the eastern end. It was closed by curtains of costly material and beautiful workmanship.” *Patriarchs and Prophets*, 347

1.b. How many doors did the court have? Leviticus 8:3, 4. Through how many doors do we have access to God the Father? John 10:9; 14:6

Note: “Every provision has been made to meet the needs of our spiritual and our moral nature. ... Jesus has said that He has set before us an open door, and no man can shut it. The open door is before us, and through the grace of Christ, beams of merciful light stream forth.” *Sons and Daughters of God*, 19

1.c. Who has always been the only door to the fold of God? John 10:1–8

Note: “Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. ... Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ.” *The Desire of Ages*, 477

Monday

2 THE WAY IS OPEN

2.a. What fact, in relation to the heavenly sanctuary, indicates that the earth is the outer court where “the Lamb of God, which taketh away the sin of the world” (John 1:29) was sacrificed? Hebrews 13:12, 13

Note: “Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. ...

“Type met antitype in the death of Christ, the Lamb slain for the sins of the world. The great High Priest has made the only sacrifice that will be of any value.” *That I May Know Him*, 73

2.b. How was the way to the heavenly sanctuary opened for us? Hebrews 9:8; 10:16–22. What should be our response to God’s merciful provision?

Note: “At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race.” *The Faith I Live By*, 201

“Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour’s love. When the sinner reaches the cross and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom. . . .

“It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to Him who gave Himself for us. Then with the light of love that shines from His face on ours, we shall go forth to reflect it to those in darkness.” *The Review and Herald*, April 29, 1902

Tuesday

3 THE BRAZEN ALTAR

3.a. What stood in the courtyard close to the entrance?
Exodus 40:29

Note: “In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood.” *Patriarchs and Prophets*, 347

3.b. What was suggested by the fact that the altar of sacrifice had no steps? Exodus 20:26. In the spiritual sense, how can we apply this to ourselves personally? Revelation 3:17

Note: “You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ’s righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God.” *Manuscript Releases*, Vol. 20, 98

3.c. Explain the way we come before God—is it directly “without steps” or is it through intermediaries, such as priests and saints? John 6:37; 1 Timothy 2:5

Note: “Hold fast to your only hope—the precious privilege of access to God through Christ. Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God. There is no atoning efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness.

“The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps—only thus can you find salvation. The Word of the living God is your guide and counsellor. Jesus Christ is the way into the holy of holies—the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge.” *Manuscript Releases*, Vol. 2, 24, 25

“If we are doers of the word, we can come to God with full assurance of faith, saying, ‘Remember the word unto thy servant, upon which thou hast caused me to hope.’ . . .

“And the call is not to a few, but to all.” *The Review and Herald*, December 6, 1898

Wednesday

4 THE LAVER

4.a. What was between the altar and the door of the tabernacle? Exodus 38:8

Note: “Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.” *Patriarchs and Prophets*, 347, 348

4.b. What lessons should we learn from the brazen laver which was made from the mirrors the women had surrendered? 2 Corinthians 13:5, 6; James 1:21–25

Note: “Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. ... Idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God’s word.” *Messages to Young People*, 359, 360

“The law of God is the standard of righteousness. It is the mirror into which we are to look to discern the defects in our character. When we look into a mirror, it reveals the defects of our dress or person; but it does not remove a single imperfection. These we must remedy ourselves.” *The Signs of the Times*, May 5, 1887

“What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, ‘Cleanse me from my filth,’ would it cleanse us from our filth? That is not the office of the looking glass [mirror]. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.

“So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor—if we have done on our part all that we could.” *Sermons and Talks*, Vol. 1, 15

Thursday

5 SPECIAL MANIFESTATION OF GOD’S APPROVAL

5.a. What happened when the building of the tabernacle with its court was completed? Exodus 40:34, 35

Note: “With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. ... There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them.” *Patriarchs and Prophets*, 349, 350

5.b. What assurance should fill our hearts with joy and gladness? Romans 8:31; Hebrews 13:6

Note: “He who was the support of His servant then has been the dependence of His people in every age. In every crisis, His people may confidently declare, ‘If God be for us, who can be against us?’ Romans 8:31. However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels. The response of faith today will be the response made by Nehemiah, ‘Our God shall fight for us;’ for God is in the work, and no man can prevent its ultimate success.” *Prophets and Kings*, 645

Friday

PERSONAL REVIEW QUESTIONS

- 1 Whom did the door of the court symbolize?
- 2 How was the door to the heavenly sanctuary opened before us?
- 3 What was suggested by the fact that the brazen altar of sacrifice was in the court, nearest the entrance?
- 4 What can we learn from considering the laver made from mirrors?
- 5 What assurance should fill our heart with joy?

June 9 – 15, 2024

The Priesthood

Key Text

“You shall appoint the Levites over the tabernacle of the Testimony.” Numbers 1:50

Study Help: *Patriarchs and Prophets*, 350, 351

Introduction

“By divine direction the tribe of Levi was set apart for the service of the sanctuary.” *The Faith I Live By*, 195

Sunday

1 GOD CHOOSES

- 1.a. Which tribe was charged with the care of the sanctuary? Numbers 1:50–53. For what reason did God bypass the tribe of Reuben and choose Levi as His firstborn son? Genesis 49:3, 4
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Note: “In the earliest times, every man was the priest of his own household. In the days of Abraham, the priesthood was regarded as the birthright of the eldest son. Now, instead of the firstborn of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf.” *Patriarchs and Prophets*, 350

“The father [Jacob] pictured what should have been the position of Reuben as the firstborn son; but his grievous sin at Edar had made him unworthy of the birthright blessing.” *Ibid.*, 235

- 1.b. Which Levite family was set apart for the priesthood? Exodus 28:1; Numbers 18:1, 6, 7
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Note: “The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered.” *Patriarchs and Prophets*, 350

Monday

2 PRIESTLY GARMENTS – Part 1

- 2.a. Specify the main parts of the high priest’s dress. Exodus 28:2–4
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Note: “The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet.” *Patriarchs and Prophets*, 350, 351

- 2.b. The ephod. Exodus 28:6, 9, 10
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Note: “Outside of this [the robe of blue] was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.” *Patriarchs and Prophets*, 351

- 2.c. The breastplate. Exodus 28:29
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Note: “Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious

stones, the same that form the twelve foundations of the city of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord’s direction was, ‘Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.’ Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner’s behalf, bears upon His heart the name of every repentant, believing soul.” *Patriarchs and Prophets*, 351

Tuesday

3 PRIESTLY GARMENTS – Part 2

3.a. What were the Urim and Thummim? Exodus 28:30; Leviticus 8:8

Note: “At the right and left of the breastplate were set two larger stones, which shone with great brilliancy. When difficult matters were brought to the judges, which they could not decide, they were referred to the priests, and they inquired of God, who answered them. If He favored, and if He would grant them success, a halo of light and glory especially rested upon the precious stone at the right. If He disapproved, a vapor or cloud seemed to settle upon the precious stone at the left hand. When they inquired of God in regard to going to battle, the precious stone at the right, when circled with light, said, Go, and prosper. The stone at the left, when shadowed with a cloud, said, Thou shalt not go; thou shalt not prosper.” *The Story of Redemption*, 183, 184

3.b. Describe the miter of the high priest. Exodus 28:39; 39:28

Note: “The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, ‘Holiness to Jehovah.’” *Patriarchs and Prophets*, 351

3.c. Describe the garments of the common priests. Leviticus 6:10

Note: “The robe of the common priest was of white linen and woven in one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet.” *Patriarchs and Prophets*, 350

3.d. What effect was the dress of the priests and their deportment to have upon the people?

Note: “Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.” *Patriarchs and Prophets*, 351

Wednesday

4 ADEQUATE COVERING AND REVERENT ATTITUDE

4.a. Why did the altar not have steps? Exodus 20:26

4.b. What did the prophet Isaiah think of himself when he had a vision of God sitting upon His throne in the temple in heaven? Isaiah 6:5. How could we apply this insightful experience to ourselves?

Note: “Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! ...

“The vision given to Isaiah represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips—a people whose lips have often spoken vanity and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.” *The Review and Herald*, December 22, 1896

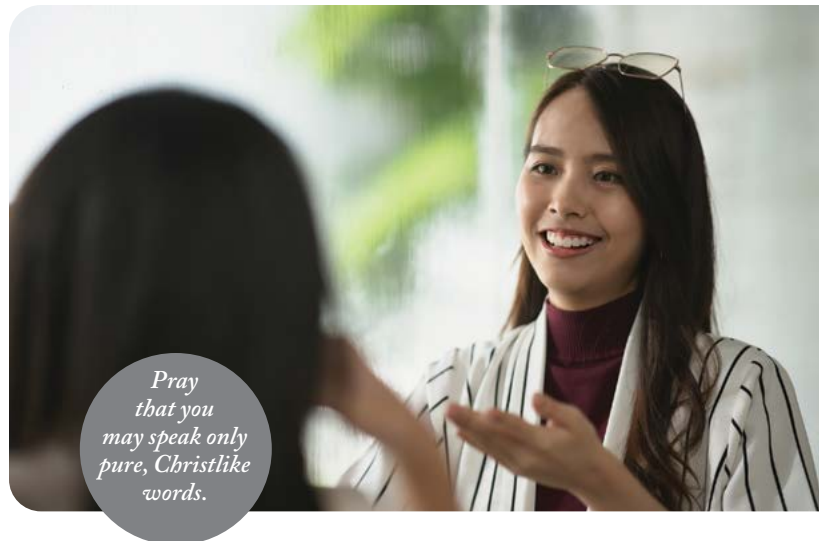
“Isaiah had a wonderful view of God’s glory. He saw the manifestation of God’s power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips’” *Ibid.*, June 4, 1889

Thursday

5 ISAIAH’S MISSION—AND OURS

- 5.a. How does the vision of Isaiah chapter 6 apply today?
Romans 15:4. Where should our hope be anchored?
Hebrews 6:11, 19
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Note: “As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, [the prophet Isaiah] felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple?” *The Seventh-day Adventist Bible Commentary*, Vol. 4, 1140



- 5.b. What comforting assurance given to a humbled Isaiah is likewise offered today to every believer?
Isaiah 6:5–7
-
-

Note: “Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly.” *The Review and Herald*, January 14, 1904

“When you place yourselves where you should be in order to hear the voice of God, you will come before Him every day, saying, ‘Speak, Lord; for thy servant heareth.’ ‘Lord, what wilt thou have me to do?’ And the Lord will give you a burden for souls and will touch your lips as He did those of Isaiah, with a live coal from off His altar.” *General Conference Daily Bulletin*, March 20, 1891

Friday

PERSONAL REVIEW QUESTIONS

- Which of the twelve tribes was put in charge of the sanctuary, and why?
- Describe the garments of the high priest.
- Describe the garments of the common priests and explain what effect their dress, and especially their deportment, was to have upon the people.
- What should we learn from the reverent attitude and adequate covering of priests and angels in the presence of the Lord?
- In what sense does the vision of Isaiah (6:1–7) have a special application for us living in the era of self-righteous Laodicea?

June 16 – 22, 2024

The Gospel in the Sanctuary Service

Key Text

“And they shall attend to ... the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle.” Numbers 3:7

Study Help: *Patriarchs and Prophets*, 352–358

Introduction

“Not only the sanctuary itself, but the ministration of the priests, was to ‘serve unto the example and shadow of heavenly things.’ Hebrews 8:5.” *The Faith I Live By*, 195

Sunday

1 THE DEDICATION

1.a. Describe the dedication of the sanctuary and of the priests. Leviticus 8:10–12, 30, 33. What should we learn from this solemn procedure?

Note: “The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him. He gave special directions to Moses in regard to everything connected with His service. He gave instruction even in regard to the arrangement of their houses and specified the dress which those should wear who were to minister in His service. They were to maintain order in everything and especially to preserve cleanliness.” *Testimonies*, Vol. 2, 610, 611

1.b. Explain the two divisions of the sanctuary service. Leviticus 4:1–12; 16:29–34

Note: “The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.” *Patriarchs and Prophets*, 352

“Once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary.” *The Great Controversy*, 418

Monday

2 THE DAILY SERVICE

2.a. Describe the regular daily services in behalf of the nation. Exodus 29:38–42; Numbers 28:3–6

Note: “The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. ...

“Every morning and evening a lamb of a year old was burned upon the altar ... thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ.” *Patriarchs and Prophets*, 352

2.b. How did the priests choose the animals to be sacrificed? Exodus 12:5. Who was symbolized by the offering “without blemish”? 1 Peter 1:19

Note: “The priests were to examine all animals brought as a sacrifice and were to reject everyone in which a defect was discovered. Only an offering ‘without blemish’ could be a symbol of His perfect purity who was to offer Himself as ‘a lamb without blemish and without spot.’ 1 Peter 1:19.” *Patriarchs and Prophets*, 352

2.c. What else should the perfect offering cause us to consider? Romans 12:1

Note: “We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.”

Patriarchs and Prophets, 352, 353

“The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. . . .

“What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.” *Testimonies*, Vol. 6, 479

Tuesday

3 INDIVIDUAL OFFERINGS

3.a. In the ancient Hebrew system, when an individual sinned, what was he or she required to do?

Leviticus 4:2, 3, 22, 23, 27-30

Note: “The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.”

Patriarchs and Prophets, 354

3.b. Specify the five classes of offerings. What should these cause us to ponder?

- Burnt offerings – Leviticus 1:2, 3
- Grain offerings – Leviticus 2:1-3
- Peace offerings – Leviticus 3:1, 2
- Sin offerings – Leviticus 4:2
- Trespass offerings – Leviticus 5:1-6

Note: “Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. ‘Without shedding of blood,’ says the apostle, there is no remission of sin. ‘The life of the flesh is in the blood.’ Leviticus 17:11. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed.” *The Great Controversy*, 418

“Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is one thing which God hates with a perfect hatred, and that is sin.” *Manuscript Releases*, Vol. 14, 73

Wednesday

4 THE OFFERING OF INCENSE

4.a. Describe the offering of incense. Exodus 30:1, 6-8; 40:5

Note: “In the offering of incense, the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle.” *Patriarchs and Prophets*, 353

**4.b. What did the offering of incense represent?
Revelation 8:3, 4**

Note: “The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.” *Patriarchs and Prophets*, 353

“As we acknowledge before God our appreciation of Christ’s merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer’s merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

“Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. Men are to cooperate with Him for the salvation of their own souls, and then make earnest, persevering efforts to save those who are ready to die.” *Testimonies*, Vol. 8, 178

Thursday

5 A TIME OF HEART-SEARCHING

5.a. What did the assembled worshippers do, morning and evening, at the time of daily sacrifice and offering of incense? Luke 1:10

Note: “As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the

tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation.” *Patriarchs and Prophets*, 353, 354

5.b. How should we imitate the worship of the pious Jews—especially before partaking of the Lord’s Supper? 2 Corinthians 13:5, 6; 1 Corinthians 11:28

Note: “In this custom [of the Jewish hour of sacrifice], Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.” *Patriarchs and Prophets*, 354

5.c. What should be our main concern today? Romans 13:11-14

Friday

PERSONAL REVIEW QUESTIONS

- 1 Describe the ministration of the sanctuary.
- 2 What was the significance of the offering “without blemish”?
- 3 Explain the key part of the daily ministration in the sanctuary.
- 4 What did the offering of incense represent?
- 5 What lessons should we learn from the morning and evening incense?

June 23 – 29, 2024

Christ's Preexistence

Key Text

“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” John 17:5

Study Help: *Evangelism*, 615, 616; *Selected Messages*, Book 1, 247; *The Acts of the Apostles*, 38, 39

Introduction

“Christ was indeed glorified, even with the glory which He had with the Father from all eternity.” *The Acts of the Apostles*, 38, 39

Sunday

1 HE WAS BEFORE ALL THINGS

1.a. How does the Bible refute the claim that Christ did not exist before His birth in Bethlehem? John 8:58; 17:5, 24

Note: “While God’s word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father.” *Lift Him Up*, 16

1.b. Who was the Creator of all things? John 1:1–3; Colossians 1:13–17; Hebrews 1:2, 8–10

Note: “If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the

highest sense. He was with God from all eternity, God over all, blessed forevermore.” *Lift Him Up*, 16

“Christ is the preexistent, self-existent Son of God. ... In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.” *The Faith I Live By*, 46

Monday

2 HE WROUGHT THE DELIVERANCE FROM EGYPT

2.a. What deeply influential relationship did Christ have with Moses? Exodus 3:2–8; Hebrews 11:24–27

Note: “The burning bush, in which God appeared to Moses, revealed Christ. There is living truth in this spectacle. In mercy, God was about to deliver His people from Egyptian bondage; and He appeared to Moses, telling him that he had been selected as the visible leader of God’s people. ...

“He who sees the end from the beginning, watched over and guarded His servant. God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses, and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness. He gave him sheep to care for, that he might become qualified to be the shepherd of God’s people.” *The Youth’s Instructor*, December 13, 1900

2.b. Who was the Angel from whom Moses received the moral law (Exodus 20:3–17) to be given to the Hebrews and to us? Malachi 3:1; Acts 7:37, 38

Note: “Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father’s law. It was He who gave to Moses the law engraved upon the tables of stone.” *Patriarchs and Prophets*, 366

“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.” *The Seventh-day Adventist Bible Commentary*, Vol. 1, 1103, 1104

“The ten holy precepts spoken by Christ upon Sinai’s mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction over the whole human heritage.” *Ibid.*, 1105

Tuesday

3 HE LED ISRAEL THROUGH THE DESERT

- 3.a. How was Christ involved in leading the people of Israel through the desert? Exodus 23:20–23; 32:34; 1 Corinthians 10:4

Note: “Shrouded in the pillar of cloud, the world’s Redeemer held communion with Israel. Let us not say, then, that they had not Christ. When the people thirsted in the wilderness and gave themselves up to murmuring and complaint, Christ was to them what He is to us—a Saviour full of tender compassion, the Mediator between them and God.” *The Seventh-day Adventist Bible Commentary*, Vol. 6, 1061

- 3.b. Whom did the Israelites tempt and provoke during the wilderness pilgrimage? Psalm 78:18, 56; 1 Corinthians 10:9

Note: “Moses smote the rock, but it was Christ who stood by him and caused the water to flow from the flinty rock. The people tempted the Lord in their thirst, and said, If God has brought us out here, why does He not give us water, as well as bread. That if showed criminal unbelief and made Moses afraid that God would punish them for their wicked murmurings. The Lord tested the faith of His people, but they did not endure the trial. They murmured for food and for water,

and complained of Moses. Because of their unbelief, God suffered their enemies to make war with them, that He might manifest to His people from whence cometh their strength.”

The Story of Redemption, 132, 133

“One equal with God, His only begotten Son, carried out His Father’s mind in the deliverance of the Israelites. God had promised Moses, ‘My presence shall go with thee,’ and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor.” *Manuscript Releases*, Vol. 13, 185, 186

Wednesday

4 HE SPOKE THROUGH THE PROPHETS

- 4.a. Describe Christ’s relationship with Noah, a mouthpiece who preached the gospel to the “spirits in prison” that were “dead” in trespasses and sins. 1 Peter 3:18–20; 4:6

Note: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.’ Christ was engaged in this warfare in Noah’s day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation.” *The Seventh-day Adventist Bible Commentary*, Vol. 1, 1088, 1089

- 4.b. Describe Christ’s relationship with other Old Testament prophets, such as David (Psalms 22:7, 8; 40:6–8; 110:1), Isaiah (chapter 53), and Jeremiah (31:33, 34). 1 Peter 1:9–11

Note: “Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the

authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face. ...

"It was Christ that spoke to His people through the prophets." *Patriarchs and Prophets*, 366

"The ceremonial law was given by Christ. ...

"Jesus was the light of His people—the Light of the world—before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth. In the plan of redemption Christ is the Alpha and the Omega—the First and the Last." *Ibid.*, 367

Thursday

5 HE IS THE WAY, THE TRUTH, AND THE LIFE

5.a. Describe the experience of Simeon as he held the infant Jesus in his arms. Luke 2:25–33

Note: "Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment." *The Seventh-day Adventist Bible Commentary*, Vol. 5, 1116

5.b. Why were the other priests unable to recognize Jesus as the promised Saviour? John 9:40, 41

Note: "God could not manifest His glory and power to His people through a corrupt priesthood. The set time to favor His people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God." *The Seventh-day Adventist Bible Commentary*, Vol. 5, 1116



God gave Moses sheep that he might become qualified to be the shepherd of God's people.

5.c. How does the Bible describe the Son of God as the source of life? John 1:4; 10:10, last part

5.d. What assurance is given to all who die as faithful followers of Christ? John 11:25

Note: "In Christ is life, original, unborrowed, underived. ... The divinity of Christ is the believer's assurance of eternal life." *The Desire of Ages*, 530

Friday

PERSONAL REVIEW QUESTIONS

- 1 Quote at least one verse that says Christ made all things.
- 2 How can you show that the law of ten commandments, given "unto us" (Acts 7:38), was received from the hands of Christ?
- 3 Describe Christ's leading the Israelites in the wilderness.
- 4 Give examples showing that Christ spoke through the prophets.
- 5 Why did only a few in number recognize Jesus as the promised Messiah?

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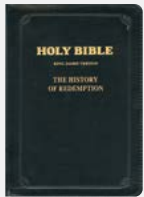
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Cardamom

Cardamom is a member of the ginger family, and is the third most expensive spice in the world after saffron and vanilla. Commonly used in Indian cuisine, it has earned the nickname “The Queen of Spices.” Because of its complex flavor profile, it is used in both sweet and savory dishes. There are two types of cardamom—green and black.

Green cardamom has a warm, herbal, citrusy—with a touch of spiciness, and a hint of mint—flavor. Black green cardamom and you have white cardamom,

which is a favorite in the Scandinavian countries and much of northern Europe.

Black cardamom has a smokier flavor, and is used more often in savory dishes, such as soup.

Cardamom also has a number of health benefits. It contains high levels of antioxidants that may help lower blood pressure. Cardamom powder increases the activity of certain enzymes that help fight cancer and enhances the ability of natural killer cells to attack tumors.

It is often used as a breath freshener, and has been shown to have

anti-bacterial and anti-inflammatory properties that disrupt the bacteria in the mouth that cause gum disease and other periodontal infections, and it can help relieve digestive problems, including ulcers.

Compounds in cardamom may help to increase airflow to the lungs, improving breathing by relaxing the airways. This is particularly helpful for treating asthma. Cardamom can decrease elevated liver enzymes, reduce anxiety, and is generally safe for most people.

Sources: allrecipes.com/article/what-is-cardamom/; healthline.com/nutrition/cardamom-benefits/; sciencedirect.com/science/article/abs/pii/S1075996419301490 **LM**

Fruit

Vegetables

Legumes

Nuts/Seeds

Grains



VEGAN RICE PUDDING

Ingredients

1 cup arborio rice
 1/4 tsp. nutmeg
 1/4 tsp. ground cardamom
 3 1/2 cups almond milk
 2 Tbs. maple syrup
 4 Tbs. jam of choice



Process

1. In medium saucepan stir together the rice, nutmeg, and cardamom. (This will stop the spices from clumping). Add the almond milk and bring to a simmer on medium-high heat.
2. Once simmering, reduce the heat to low and cook the rice, stirring often for 20-25 minutes, or until soft and pleasantly chewy. (Add splashes more almond milk as needed during cooking, if consistency is getting too thick for your liking). Once cooked, drizzle in the maple syrup to sweeten and stir to combine.
3. Divide into 4 bowls and top each with 1 tablespoon of jam. Drizzle with more maple syrup to sweeten to taste.

Rice pudding will keep in fridge for up to 5 days, and can be frozen for up to 3 months. Source: twospoons.ca/the-creamiest-vegan-rice-pudding



Change Service Requested

Health Benefits of Cardamom

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