

Adult

Sabbath School

Bible Study Guide

Apr | May | Jun 2024

Name

THE GIFT OF PROPHECY



STUDENT'S PERSONAL
STUDY NOTES

OVERVIEW

General Introduction for the 2nd Quarter, 2024

“Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years--from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God." *Great Controversy 1888 Edition, Author's Preface.*

NOTATIONS

Please Note:

In addition to the writings of Ellen White, the works of a number of other authors have been used in the notes for some of these lessons. While these notes were chosen by the compiler of these lessons, and therefore reflect his own views, they should be seen as providing topics for discussion and further study, rather than authoritative.

This year's Devotional:

“Last Days Events” by E.G. White

My Prayer for Today:

The daily prayer at the end of each lesson, is purely optional to complete and is intended to aid one in their prayer life with The LORD along with the application of the lesson materials into one's daily life. It is encouraged that you ponder the lesson during, as well as on completion, and while you wait upon The LORD, compose a small prayer request. It is not essential that one reads this prayer out loud to the class, yet it is encouraged that one do so in a small prayer group. It is vital that we keep our prayer life in the foreground as this is the primary connection we have with The LORD.

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LESSON 1

“HOW GOD COMMUNICATES WITH MAN”

March 30 — April 5

MEMORY VERSE : “Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets.” Amos 3:7

? STUDY HELP : ✓ The Great Controversy, Introduction, pages v-vii, trade ed.; pages 7-9 missionary ed.;
 * A.G. Daniells, The Abiding Gift of Prophecy, pages 15-21;
 * S.D.A. Bible Commentary on Bible References.

Sabbath – March 30th

1. How did God communicate with man before the fall?

- **Genesis 1:27-28** —
- **Genesis 15:1** —
- **Genesis 15:4** —
- **Genesis 15:7-15** —

NOTE : Adam and Eve then enjoyed open communion with their Creator. “The blessing for the human race was expressed 'unto them.' As intelligent beings they were able to listen to God and to receive communications. This verse contains the first revelation of God to man.” —*S.D.A. Bible Commentary on Gen 1:28.*

2. My Prayer for Today —



*E. G. W. Study Help**Sabbath, March 30th, 2024*

The Great Controversy
Chapters V-Vii, pp. 79-144
“John Wycliffe”
“Huss and Jerome”
“Luther’s Separation from Rome”

Chapter V - John Wycliffe

Before the Reformation there were at times but very few copies of the Bible in existence; but God had not suffered his Word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as he could open prison doors and unbolt iron gates to set his servants free. In the different countries of Europe, men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light, at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved to arise and assert their liberty. {GC88 79.1}

Except among the Waldenses, the Word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated, and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn. {GC88 79.2}

In the fourteenth century arose in England the “morning-star of the Reformation.” John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter, was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations. {GC88 79.3}

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. In his thirst for knowledge he sought to become acquainted with every branch of learning. He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. In his after-labours the value of this early training was apparent. A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. While he could wield the weapons drawn from the Word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter. {GC88 80.1}

While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a reformer. Men of learning had studied the Word of God, and had found the great truth of his free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the Living Oracles. {GC88 80.2}

When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of the church could satisfy. In the Word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed, and Christ set forth as the only

advocate for man. He gave himself to the service of Christ, and determined to proclaim the truths he had discovered. {GC88 80.3}

Like after-reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the Word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people, and that its authority be again established in the church. He was an able and earnest teacher, and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity, won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith, as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papist leaders were filled with rage when they perceived that this reformer was gaining an influence greater than their own. {GC88 81.1}

Wycliffe was a keen detector of error, and he struck fearlessly against many of the abuses sanctioned by the authority of Rome. While acting as chaplain for the king, he took a bold stand against the payment of tribute claimed by the pope from the English monarch, and showed that the papal assumption of authority over secular rulers was contrary to both reason and revelation. The demands of the pope had excited great indignation, and Wycliffe's teachings exerted an influence upon the leading minds of the nation. The king and the nobles united in denying the pontiff's claim to temporal authority, and in refusing the payment of the tribute. Thus an effectual blow was struck against the papal supremacy in England. {GC88 81.2}

Another evil against which the reformer waged long and resolute battle, was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. The monks' life of idleness and beggary was not only a heavy drain upon the resources of the people, but it brought useful labour into contempt. The youth were demoralized and corrupted. By the influence of the friars many were induced to enter a cloister and devote themselves to a monastic life, and this not only without the consent of their parents, but even without their knowledge, and contrary to their commands. One of the early fathers of the Romish Church, urging the claims of monasticism above the obligations of filial love and duty, had declared: "Though thy father should lie before thy door, weeping and lamenting, and thy mother should show thee the body that bare thee and the breasts that nursed thee, see that thou trample them under foot, and go onward straightway to Christ." "By this monstrous inhumanity," as Luther afterward styled it, "savouring more of the wolf and the tyrant than of the Christian and the man," were the hearts of children steeled against their parents. Thus did the papal leaders, like the Pharisees of old, make the commandment of God of none effect by their tradition. Thus homes were made desolate, and parents were deprived of the society of their sons and daughters. {GC88 82.1}

Even the students in the universities were deceived by the false representations of the monks, and induced to join their orders. Many afterward repented this step, seeing that they had blighted their own lives, and had brought sorrow upon their parents; but once fast in the snare, it was impossible for them to obtain their freedom. Many parents, fearing the influence of the monks, refused to send their sons to the universities. There was a marked falling off in the number of students in attendance at the great centres of learning. The schools languished, and ignorance prevailed. {GC88 82.2}

The pope had bestowed on these monks the power to hear confessions and to grant pardon. This became a source of great evil. Bent on enhancing their gains, the friars were so ready to grant absolution that criminals of all descriptions resorted to them, and as a result, the worst vices rapidly increased. The sick and the poor were left to suffer, while the gifts that should have relieved their wants went to the monks, who with threats demanded the alms of the people, denouncing the impiety of those who should withhold gifts from their orders. Notwithstanding their profession of poverty, the wealth of the friars was constantly increasing, and their magnificent edifices and luxurious tables made more apparent the growing poverty of the nation. And while spending their time in luxury and pleasure, they sent out in their stead ignorant men, who could only recount marvellous tales, legends, and jests to amuse the people, and make them still more completely the dupes of the monks. Yet the friars continued to maintain their hold on the superstitious multitudes, and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure them a place in Heaven. {GC88 83.1}

Men of learning and piety had laboured in vain to bring about a reform in these monastic orders; but Wycliffe, with clearer insight, struck at the root of the evil, declaring that the system itself was false, and that it should be abolished. Discussion and inquiry were awakening. As the monks traversed the country, vending the pope's pardons, many were led to doubt the possibility of purchasing forgiveness with money, and they questioned whether they should not seek pardon from God rather than from the pontiff of Rome. Not a few were alarmed at the rapacity of the friars, whose greed seemed never to be satisfied. "The monks and priests of Rome," said they, "are eating us away like a cancer. God must deliver us, or the people will perish." To cover their avarice, these begging monks claimed that they were following the Saviour's example, declaring that Jesus and his disciples had been supported by the charities of the people. This claim resulted in injury to their cause, for it led many to the Bible to learn the truth for themselves, —a result which of all others was least desired by Rome. The minds of men were directed to the Source of truth, which it was her object to conceal. {GC88 83.2}

Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected, and in which the souls and bodies of millions were held captive. {GC88 84.1}

Again Wycliffe was called to defend the rights of the English crown against the encroachments of Rome; and being appointed a royal ambassador, he spent two years in the Netherlands, in conference with the commissioners of the pope. Here he was brought into communication with ecclesiastics from France, Italy, and Spain, and he had an opportunity to look behind the scenes, and gain a knowledge of many things which would have remained hidden from him in England. He learned much that was to give point to his after-labours. In these representatives from the papal court he read the true character and aims of the hierarchy. He returned to England to repeat his former teachings more openly and with greater zeal, declaring that covetousness, pride, and deception were the gods of Rome. {GC88 84.2}

In one of his tracts he said, speaking of the pope and his collectors: "They draw out of our land poor men's livelihood, and many thousand marks by the year, of the king's money, for sacraments and spiritual things, that is cursed heresy of simony, and makes all Christendom assert and maintain his heresy. And certes though our realm had a huge hill of gold, and never other man took thereof but only this proud, worldly priest's collector, by process of time this hill must be spent; for he takes ever money out of our land, and sends naught again but God's curse for his simony." {GC88 85.1}

Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in moulding the belief of the nation. {GC88 85.2}

The papal thunders were soon hurled against him. Three bulls were dispatched to England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III., whom in his old age the prelates were seeking to influence against the reformer, died, and Wycliffe's former protector became regent of the kingdom. {GC88 85.3}

But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not; I am thy shield," [Genesis 15:1.] again stretched out his hand to protect his servant. Death came, not to the reformer, but to the pontiff who had decreed his destruction. Gregory XI. died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed. {GC88 86.1}

God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and promises of rewards in Heaven to his supporters. This

occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the reformer, in the quiet retirement of his parish of Lutterworth, was labouring diligently to point men from the contending popes to Jesus, the Prince of peace. {GC88 86.2}

The schism, with all the strife and corruption which it caused, prepared the way for the Reformation, by enabling the people to see what the papacy really was. In a tract which he published, "On the Schism of the Popes," Wycliffe called upon the people to consider whether these two priests were not speaking the truth in condemning each other as the antichrist. "The fiend," said he, "no longer reigns in one but in two priests, that men may the more easily, in Christ's name, overcome them both." {GC88 86.3}

Wycliffe, like his Master, preached the gospel to the poor. Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market-places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God. {GC88 87.1}

As a professor of theology at Oxford, Wycliffe preached the Word of God in the halls of the university. So faithfully did he present the truth to the students under his instruction, that he received the title of "The Gospel Doctor." But the greatest work of his life was to be the translation of the Scriptures into the English language. In a work on "The Truth and Meaning of Scripture," he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God. {GC88 87.2}

But suddenly his labours were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies, had told upon his strength, and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. "You have death on your lips," they said; "be touched by your faults, and retract in our presence all you have said to our injury." The reformer listened in silence; then he bade his attendant raise him in his bed, and gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble, "I shall not die, but live, and declare the evil deeds of the friars." Astonished and abashed, the monks hurried from the room. {GC88 87.3}

Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome; to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities, he knew that only a few years for labour remained for him, he saw the opposition which he must meet; but, encouraged by the promises of God's Word, he went forward nothing daunted. In the full vigour of his intellectual powers, rich in experience, he had been preserved and prepared by God's special providence for this, the greatest of his labours. While all Christendom was filled with tumult, the reformer, in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task. {GC88 88.1}

At last the work was completed,—the first English translation of the Bible ever made. The Word of God was opened to England. The reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle. {GC88 88.2}

The art of printing being still unknown, it was only by slow and wearisome labour that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand. Some of the more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases, several families united to purchase a copy. Thus Wycliffe's Bible soon found its way to the homes of the people. {GC88 88.3}

The appeal to men's reason aroused them from their passive submission to papal dogmas. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. The preachers whom he had sent out circulated the Bible, together with the reformer's writings, and with such success that the new faith was accepted by nearly one-half of the people of England. {GC88 88.4}

The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe,—an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priest, there was for a season opportunity for the circulation of the Word of God. {GC88 89.1}

Again the papist leaders plotted to silence the reformer's voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II., to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines. {GC88 89.2}

Wycliffe appealed from the synod to Parliament; he fearlessly arraigned the hierarchy before the national council, and demanded a reform of the enormous abuses sanctioned by the church. With convincing power he portrayed the usurpations and corruptions of the papal see. His enemies were brought to confusion. The friends and supporters of Wycliffe had been forced to yield, and it had been confidently expected that the reformer himself, in his old age, alone and friendless, would bow to the combined authority of the crown and the mitre. But instead of this the papists saw themselves defeated. Parliament, roused by the stirring appeals of Wycliffe, repealed the persecuting edict, and the reformer was again at liberty. {GC88 89.3}

A third time he was brought to trial, and now before the highest ecclesiastical tribunal in the kingdom. Here no favour would be shown to heresy. Here at last Rome would triumph, and the reformer's work would be stopped. So thought the papists. If they could but accomplish their purpose, Wycliffe would be forced to abjure his doctrines, or would leave the court only for the flames. {GC88 90.1}

But Wycliffe did not retract; he would not dissemble. He fearlessly maintained his teachings, and repelled the accusations of his persecutors. Losing sight of himself, of his position, of the occasion, he summoned his hearers before the divine tribunal, and weighed their sophistries and deceptions in the balances of eternal truth. The power of the Holy Spirit was felt in the council room. A spell from God was upon the hearers. They seemed to have no power to leave the place. As arrows from the Lord's quiver, the reformer's words pierced their hearts. The charge of heresy, which they had brought against him, he with convincing power threw back upon themselves. Why, he demanded, did they dare to spread their errors?—For the sake of gain, to make merchandise of the grace of God. {GC88 90.2}

“With whom, think you,” he finally said, “are you contending? With an old man on the brink of the grave?—No! with truth,—truth which is stronger than you, and will overcome you.” So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him. {GC88 90.3}

Wycliffe's work was almost done, the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger that threatened him, yet he would have obeyed the summons, had not a shock of palsy made it impossible for him to perform the journey. But though his voice was not to be heard at Rome, he could speak by letter, and this he determined to do. {GC88 90.4}

From his rectory the reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papal see. “Verily I do rejoice,” he said, “to open and declare unto every man the faith which I do hold, and specially unto the bishop of Rome; the which forasmuch as I do suppose to be sound and true, he will most willingly confirm my said faith, or if it be erroneous, amend the same. First, I believe that the gospel of Christ is the whole body of God's law. . . . I do give and hold the bishop of Rome, forasmuch as he be the vicar of Christ here on earth, to be bound most of all men unto that law of the gospel. For the greatness among Christ's disciples did not consist in worldly dignity or honours, but in the near and exact following of Christ in his life and manners. . . . Christ for the time of his pilgrimage here was a most poor man, abjecting and casting off all worldly rule and honour. {GC88 91.1}

“No faithful man ought to follow either the pope himself, or any of the holy men, but in such points as he hath followed the Lord Jesus Christ. For Peter and the sons of Zebedee, by desiring worldly honour, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed. {GC88 91.2}

“The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually move and exhort his whole clergy; for so did Christ, and especially by his apostles. {GC88 91.3}

“If I have erred in any of these points, I will most humbly submit myself unto correction even by death, if necessity so require. If I could labour according to my will and desire in mine own person, I would surely present myself before the bishop of Rome. But the Lord hath otherwise visited me to the contrary, and hath taught me to obey God rather than men.” {GC88 91.4}

In closing he said: “Let us pray unto our God, that he will so stir up our pope, Urban the Sixth, as he began, that he with his clergy may follow the Lord Jesus Christ in life and manners, and that they may teach the people effectually, and that they likewise may faithfully follow them in the same.” {GC88 91.5}

Thus Wycliffe presented to the pope and his cardinals the meekness and humility of Christ, exhibiting not only to themselves but to all Christendom the contrast between them and the Master whose representatives they professed to be. {GC88 92.1}

Wycliffe fully expected that his life would be the price of his fidelity. The king, the pope, and the bishops were united to accomplish his ruin, and it seemed certain that a few months at most would bring him to the stake. But his courage was unshaken. “Why do you talk of seeking the crown of martyrdom afar?” he said. “Preach the gospel of Christ to haughty prelates, and martyrdom will not fail you. What! I should live and be silent? . . . Never! Let the blow fall. I await its coming.” {GC88 92.2}

But God's providence still shielded his servant. The man who for a whole lifetime had stood boldly in defence of the truth, in daily peril of his life, was not to fall a victim to the hatred of its foes. Wycliffe had never sought to shield himself, but the Lord had been his protector; and now, when his enemies felt sure of their prey, God's hand removed him beyond their reach. In his church at Lutterworth, as he was about to dispense the communion, he fell stricken with palsy, and in a short time yielded up his life. {GC88 92.3}

God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and he set a guard about him that this word might come to the people. His life was protected, and his labours prolonged, until a foundation was laid for the great work of the Reformation. {GC88 92.4}

Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him. {GC88 92.5}

The great movement which Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy Word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, he declared the only true authority to be the voice of God speaking through his Word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter, and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the Word of God. {GC88 93.1}

Wycliffe was one of the greatest of the reformers. In breadth of intellect, in clearness of thought, in firmness to maintain the truth, and boldness to defend it, he was equalled by few who came after him. Purity of life, unwearying diligence in study and in labour, incorruptible integrity, and Christ-like love and faithfulness in his ministry, characterized the first of the reformers. And this notwithstanding the intellectual darkness and moral corruption of the age from which he emerged. {GC88 93.2}

The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigour to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character, and sanctifies the soul. An earnest, reverent study of the Scriptures—bringing the mind of the student in direct contact with the infinite mind—would give to the world men of stronger and more

active intellect, as well as of nobler principle, than has ever resulted from the ablest training that human philosophy affords. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding." [Psalm 119:130.] {GC88 93.3}

The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers laboured with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches. But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide. The English monarchs, eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the reformers. For the first time in the history of England, the stake was decreed against the disciples of the gospel. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their cries into the ear of the Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves. {GC88 94.1}

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued for centuries to be uttered. The Christians of that early time had only a partial knowledge of the truth, but they had learned to love and obey God's Word, and they patiently suffered for its sake. Like the disciples in apostolic days, many sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes, gladly sheltered their banished brethren, and when they too were driven forth, they cheerfully accepted the lot of the outcast. Thousands, it is true, terrified by the fury of their persecutors, purchased their freedom at the sacrifice of their faith, and went out of their prisons, clothed in penitents' robes, to publish their recantation. But the number was not small—and among them were men of noble birth as well as the humble and lowly—who bore fearless testimony to the truth in dungeon cells, in "Lollard towers," and in the midst of torture and flame, rejoicing that they were counted worthy to know "the fellowship of His sufferings." {GC88 95.1}

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighbouring brook. "The brook," says an old writer, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." Little did his enemies realize the significance of their malicious act. {GC88 95.2}

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism, and to enter upon the work of reform. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten Word of God. A divine hand was preparing the way for the Great Reformation. {GC88 95.3}

Chapter VI - Huss and Jerome

The gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted in the language of the people. But as the power of the pope increased, so the Word of God was obscured. Gregory VII., who had taken it upon him "to pull down the pride of kings," was no less intent upon enslaving the people, and accordingly a bull was issued forbidding public worship to be conducted in the Bohemian tongue. The pope declared that "God was pleased that his worship should be celebrated in an unknown tongue, and that a neglect of this rule had given rise to many evils and heresies." Thus Rome decreed that the light of God's Word should be extinguished, and the people should be shut up in darkness. But Heaven had provided other agencies for the preservation of the church. Many of the Waldenses and Albigenses, driven by persecution from their homes in France and Italy, came to Bohemia. Though they dared not teach openly, they laboured zealously in secret. Thus the true faith was preserved from century to century. {GC88 97.1}

Before the days of Huss, there were men in Bohemia who rose up to condemn openly the corruption in the church and the profligacy of the people. Their labours excited widespread interest. The fears of the hierarchy were roused, and persecution was opened against the disciples of the gospel. Driven to worship in the forests and the mountains, they were hunted by soldiers, and many were put to death. After a time it was decreed that all who

departed from the Romish worship should be burned. But while the Christians yielded up their lives, they looked forward to the triumph of their cause. One of those who taught that “salvation was only to be found by faith in the crucified Saviour,” declared when dying, “The rage of the enemies of truth now prevails against us, but it will not be forever; there shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail.” Luther's time was yet far distant; but already one was rising, whose testimony against Rome would stir the nations. {GC88 97.2}

John Huss was of humble birth, and was early left an orphan by the death of his father. His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as a charity scholar. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gift of worldly wealth to bestow upon her son, but as they drew near to the great city, she kneeled down beside the fatherless youth, and invoked for him the blessing of their Father in Heaven. Little did that mother realize how her prayer was to be answered. {GC88 98.1}

At the university, Huss soon distinguished himself by his untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem. He was a sincere adherent of the Romish Church, and an earnest seeker for the spiritual blessings which it professes to bestow. On the occasion of a jubilee, he went to confession, paid the last few coins in his scanty store, and joined in the processions, that he might share in the absolution promised. After completing his college course, he entered the priesthood, and, rapidly attaining to eminence, he soon became attached to the court of the king. He was also made professor and afterward rector of the university where he had received his education. In a few years the humble charity scholar had become the pride of his country, and his name was renowned throughout Europe. {GC88 98.2}

But it was in another field that Huss began the work of reform. Several years after taking priest's orders he was appointed preacher of the chapel of Bethlehem. The founder of this chapel had advocated, as a matter of great importance, the preaching of the Scriptures in the language of the people. Notwithstanding Rome's opposition to this practice, it had not been wholly discontinued in Bohemia. But there was great ignorance of the Bible, and the worst vices prevailed among the people of all ranks. These evils Huss unsparingly denounced, appealing to the Word of God to enforce the principles of truth and purity which he inculcated. {GC88 99.1}

A citizen of Prague, Jerome, who afterward became so closely associated with Huss, had, on returning from England, brought with him the writings of Wycliffe. The queen of England, who had been a convert to Wycliffe's teachings, was a Bohemian princess, and through her influence also the reformer's works were widely circulated in her native country. These works Huss read with interest; he believed their author to be a sincere Christian, and was inclined to regard with favour the reforms which he advocated. Already, though he knew it not, Huss had entered upon a path which was to lead him far away from Rome. {GC88 99.2}

About this time there arrived in Prague two strangers from England, men of learning, who had received the light, and had come to spread it in this distant land. Beginning with an open attack on the pope's supremacy, they were soon silenced by the authorities; but being unwilling to relinquish their purpose, they had recourse to other measures. Being artists as well as preachers, they proceeded to exercise their skill. In a place open to the public they drew two pictures. One represented the entrance of Christ into Jerusalem, “meek, and sitting upon an ass” [Matthew 21:5.] and followed by his disciples in travel-worn garments and with naked feet. The other picture portrayed a pontifical procession,—the pope arrayed in his rich robes and triple crown, mounted upon a horse magnificently adorned, preceded by trumpeters, and followed by cardinals and prelates in dazzling array. {GC88 99.3}

Here was a sermon which arrested the attention of all classes. Crowds came to gaze upon the drawings. None could fail to read the moral, and many were deeply impressed by the contrast between the meekness and humility of Christ the Master, and the pride and arrogance of the pope, his professed servant. There was great commotion in Prague, and the strangers after a time found it necessary, for their own safety, to depart. But the lesson they had taught was not forgotten. The pictures made a deep impression on the mind of Huss, and led him to a closer study of the Bible and of Wycliffe's writings. Though he was not prepared, even yet, to accept all the reforms advocated by Wycliffe, he saw more clearly the true character of the papacy, and with greater zeal denounced the pride, the ambition, and the corruption of the hierarchy. {GC88 100.1}

From Bohemia the light extended to Germany; for disturbances in the University of Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first knowledge of the

Bible, and on their return they spread the gospel in their fatherland. {GC88 100.2}

Tidings of the work at Prague were carried to Rome, and Huss was soon summoned to appear before the pope. To obey would be to expose himself to certain death. The king and queen of Bohemia, the university, members of the nobility, and officers of the government, united in an appeal to the pontiff that Huss be permitted to remain at Prague, and to answer at Rome by deputy. Instead of granting this request, the pope proceeded to the trial and condemnation of Huss, and then declared the city of Prague to be under interdict. {GC88 100.3}

In that age this sentence, whenever pronounced, created widespread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to a people who looked upon the pope as the representative of God himself, holding the keys of Heaven and hell, and possessing power to invoke temporal as well as spiritual judgments. It was believed that the gates of Heaven were closed against the region smitten with interdict; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the church-yard. The dead, denied burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields. Thus by measures which appealed to the imagination, Rome essayed to control the consciences of men. {GC88 100.4}

The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities, and demanded that he be given up to the vengeance of Rome. To quiet the storm, the reformer withdrew for a time to his native village. Writing to the friends whom he had left at Prague, he said: "If I have withdrawn from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the Word of God amongst you; but I have not quitted you to deny the divine truth, for which, with God's assistance, I am willing to die." Huss did not cease his labours, but travelled through the surrounding country, preaching to eager crowds. Thus the measures to which the pope resorted to suppress the gospel, were causing it to be the more widely extended. "We can do nothing against the truth, but for the truth." [2 Corinthians 13:8.] {GC88 101.1}

"The mind of Huss, at this stage of his career, would seem to have been the scene of a painful conflict. Although the church was seeking to overwhelm him by her thunder-bolts, he had not renounced her authority. The Roman Church was still to him the spouse of Christ, and the pope was the representative and vicar of God. What Huss was warring against was the abuse of authority, not the principle itself. This brought on a terrible conflict between the convictions of his understanding and the claims of his conscience. If the authority was just and infallible, as he believed it to be, how came it that he felt compelled to disobey it? To obey, he saw, was to sin; but why should obedience to an infallible church lead to such an issue? This was the problem he could not solve; this was the doubt that tortured him from hour to hour. The nearest approximation to a solution, which he was able to make, was that it had happened again, as once before in the days of the Saviour, that the priests of the church had become wicked persons, and were using their lawful authority for unlawful ends. This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide." {GC88 101.2}

When after a time the excitement in Prague subsided, Huss returned to his chapel of Bethlehem, to continue with greater zeal and courage the preaching of the Word of God. His enemies were active and powerful, but the queen and many of the nobles were his friends, and the people in great numbers sided with him. Comparing his pure and elevating teachings and holy life with the degrading dogmas which the Romanists preached, and the avarice and debauchery which they practiced, many regarded it an honour to be on his side. {GC88 102.1}

Hitherto Huss had stood alone in his labours; but now Jerome, who while in England had accepted the teachings of Wycliffe, joined in the work of reform. The two were hereafter united in their lives, and in death they were not to be divided. {GC88 102.2}

Brilliancy of genius, eloquence and learning—gifts that win popular favour—were possessed in a pre-eminent degree by Jerome; but in those qualities which constitute real strength of character, Huss was the greater. His calm judgment served as a restraint upon the impulsive spirit of Jerome, who, with true humility, perceived his worth, and yielded to his counsels. Under their united labours the reform was more rapidly extended. {GC88 103.1}

God permitted great light to shine upon the minds of these chosen men, revealing to them many of the errors of

Rome; but they did not receive all the light that was to be given to the world. Through these, his servants, God was leading the people out of the darkness of Romanism; but there were many and great obstacles for them to meet, and he led them on, step by step, as they could bear it. They were not prepared to receive all the light at once. Like the full glory of the noontide sun to those who have long dwelt in darkness, it would, if presented, have caused them to turn away. Therefore he revealed it to the leaders, little by little, as it could be received by the people. From century to century other faithful workers were to follow, to lead the people on still farther in the path of reform. {GC88 103.2}

The schism in the church still continued. Three popes were now contending for the supremacy, and their strife filled Christendom with crime and tumult. Not content with hurling anathemas, they resorted to temporal weapons. Each cast about him to purchase arms and to obtain soldiers. Of course money must be had; and to procure this, all the gifts, offices, and blessings of the church were offered for sale. The priests also, imitating their superiors, resorted to simony and war to humble their rivals, and strengthen their own power. With daily increasing boldness, Huss thundered against the abominations which were tolerated in the name of religion; and the people openly accused the Romish leaders as the cause of the miseries that overwhelmed Christendom. {GC88 103.3}

Again the city of Prague seemed on the verge of a bloody conflict. As in former ages, God's servant was accused as "he that troubles Israel" [1 Kings 18:17.] The city was again placed under interdict, and Huss withdrew to his native village. The testimony so faithfully borne from his loved chapel of Bethlehem was ended. He was to speak from a wider stage, to all Christendom, before laying down his life as a witness for the truth. {GC88 103.4}

To cure the evils that were distracting Europe, a general council was summoned to meet at Constance. The council was called, at the desire of the emperor Sigismund, by one of the three rival popes, John XXIII. The demand for a council had been far from welcome to Pope John, whose character and policy could ill bear investigation, even by prelates as lax in morals as were the churchmen of those times. He dared not, however, oppose the will of Sigismund. {GC88 104.1}

The chief objects to be accomplished by the council were to heal the schism in the church, and to root out heresy. Hence the two anti-popes were summoned to appear before it, as well as the leading propagator of the new opinions, John Huss. The former, having regard to their own safety, did not attend in person, but were represented by their delegates. Pope John, while ostensibly the convoker of the council, came to it with many misgivings, suspecting the emperor's secret purpose to depose him, and fearing to be brought to account for the vices which had disgraced the tiara, as well as for the crimes which had secured it. Yet he made his entry into the city of Constance with great pomp, attended by ecclesiastics of the highest rank, and followed by a train of courtiers. All the clergy and dignitaries of the city, with an immense crowd of citizens, went out to welcome him. Above his head was a golden canopy, borne by four of the chief magistrates. The host was carried before him, and the rich dresses of the cardinals and nobles made an imposing display. {GC88 104.2}

Meanwhile another traveller was approaching Constance. Huss was conscious of the dangers which threatened him. He parted from his friends as if he were never to meet them again, and went on his journey feeling that it was leading him to the stake. Notwithstanding he had obtained a safe-conduct from the king of Bohemia, and received one also from the emperor Sigismund while on his journey, he made all his arrangements in view of the probability of his death. {GC88 104.3}

In a letter addressed to his friends at Prague he said: "I am departing, my brethren, with a safe-conduct from the king, to meet my numerous and mortal enemies. . . . I confide altogether in the all-powerful God, in my Saviour; I trust that he will listen to your ardent prayers, that he will infuse his prudence and his wisdom into my mouth, in order that I may resist them; and that he will accord me his Holy Spirit to fortify me in his truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death. Jesus Christ suffered for his well-beloved; and therefore ought we to be astonished that he has left us his example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are his creatures; he is the Lord, and we are his servants; he is Master of the world, and we are contemptible mortals;—yet he suffered! Why, then, should we not suffer, also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to his glory, pray that it may come quickly, and that he may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain,—that is, that I may not suppress one title of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will never more behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of his law." {GC88 105.1}

In another letter, to a priest who had become a disciple of the gospel, Huss spoke with deep humility of his own errors, accusing himself of having felt pleasure in wearing rich apparel, and of having wasted hours in trifling occupations. He then added these touching admonitions: “May the glory of God and the salvation of souls occupy thy mind, and not the possession of benefices and estates. Beware of adorning thy house more than thy soul; and above all, give thy care to the spiritual edifice. Be pious and humble with the poor, and consume not thy substance in feasting. Should thou not amend thy life and refrain from superfluities, I fear that thou wilt be severely chastened, as I am myself. . . . Thou know my doctrine, for thou hast received my instructions from thy childhood; it is therefore useless for me to write to thee any further. But I conjure thee, by the mercy of our Lord, not to imitate me in any of the vanities into which thou hast seen me fall.” On the cover of the letter he added: “I conjure thee, my friend, not to break this seal, until thou shalt have acquired the certitude that I am dead,” {GC88 105.2}

On his journey, Huss everywhere beheld indications of the spread of his doctrines, and the favour with which his cause was regarded. The people thronged to meet him, and in some towns the magistrates attended him through their streets. {GC88 106.1}

Upon arriving at Constance, Huss was granted full liberty. To the emperor's safe-conduct was added a personal assurance of protection by the pope. But in violation of these solemn and repeated declarations, the reformer was in a short time arrested, by order of the pope and cardinals, and thrust into a loathsome dungeon. {GC88 106.2}

The pope, however, profiting little by his perfidy, was soon after committed to the same prison. He had been proved before the council to be guilty of the basest crimes, besides murder, simony, and adultery, “sins not fit to be named.” So the council itself declared; and he was finally deprived of the tiara, and thrown into prison. The anti-popes also were deposed, and a new pontiff was chosen. {GC88 106.3}

Though the pope himself had been guilty of greater crimes than Huss had ever charged upon the priests, and for which he had demanded a reformation, yet the same council which degraded the pontiff proceeded to crush the reformer. The imprisonment of Huss excited great indignation in Bohemia. Powerful noblemen addressed to the council earnest protests against this outrage. The emperor, who was loth to permit the violation of a safe-conduct, opposed the proceedings against him. But the enemies of the reformer were malignant and determined. They appealed to the emperor's prejudices, to his fears, to his zeal for the church. They brought forward arguments of great length to prove that he was “perfectly at liberty not to keep faith with a heretic,” and that the council, being above the emperor, “could free him from his word.” Thus they prevailed. {GC88 107.1}

Enfeebled by illness and imprisonment—for the damp, foul air of his dungeon had brought on a fever which nearly ended his life—Huss was at last brought before the council. Loaded with chains he stood in the presence of the emperor, whose honour and good faith had been pledged to protect him. During his long trial he firmly maintained the truth, and in the presence of the assembled dignitaries of Church and State, he uttered a solemn and faithful protest against the corruptions of the hierarchy. When required to choose whether he would recant his doctrines or suffer death, he accepted the martyr's fate. {GC88 107.2}

The grace of God sustained him. During the weeks of suffering that passed before his final sentence, Heaven's peace filled his soul. “I write this letter,” he said to a friend, “in prison, and with my fettered hand, expecting my sentence of death tomorrow. . . . When, with the assistance of Jesus Christ, we shall meet again in the delicious peace of the future life, you will learn how merciful God has shown himself toward me—how effectually he has supported me in the midst of my temptations and trials.” {GC88 107.3}

In the gloom of his dungeon he foresaw the triumph of the true faith. Returning in his dreams to the chapel at Prague where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on its walls. He was deeply troubled at the sight; but the next day his grief was changed to joy, as he beheld many artists come to replace the figures in greater numbers and brighter colours. Their work ended, the painters exclaimed to the crowd gathered eagerly about them, “Now let the popes and bishops come! They shall never efface them more!” Said the reformer, as he related his dream, “I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it will be imprinted anew on the hearts of men by much better preachers than myself.” {GC88 107.4}

For the last time, Huss was brought before the council. It was a vast and brilliant assembly,—the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day. From all parts of Christendom had been gathered the witnesses of this first great sacrifice in the long struggle by which liberty of conscience was to be secured. {GC88 108.1}

Being called upon for his final decision, Huss declared his refusal to abjure, and fixing his penetrating glance upon the monarch whose plighted word had been so shamelessly violated, he declared that of his own free will he had appeared before the council, “under the public faith and protection of the emperor here present.” A deep flush crimsoned the face of Sigismund as the eyes of all in the assembly turned upon him. {GC88 108.2}

Sentence having been pronounced, the ceremony of degradation began. The bishops clothed their prisoner in the sacerdotal habit, and as he took the priestly robe, he said, “Our Lord Jesus Christ was covered with a white robe by way of insult, when Herod had him conducted before Pilate.” Being again exhorted to retract, he replied, turning toward the people, “With what face, then, should I behold the heavens? How should I look on those multitudes of men to whom I have preached the pure gospel? No; I esteem their salvation more than this poor body, now appointed unto death.” The vestments were removed one by one, each bishop pronouncing a curse as he performed his part of the ceremony. Finally a crown or mitre, on which were painted frightful figures of demons, and bearing the inscription, “The Arch-Heretic,” was placed upon his head. “Most joyfully,” he said, “will I wear this crown of shame for thy sake, O Lord Jesus, who for me didst wear a crown of thorns.” {GC88 108.3}

When he was thus arrayed, the prelates devoted his soul to Satan. Huss, looking heavenward, exclaimed, “I do commend my spirit into thy hands, O Lord Jesus, for thou hast redeemed me.” {GC88 109.1}

He was now delivered up to the secular authorities, and led away to the place of execution. An immense procession followed, hundreds of men at arms, priests and bishops in their costly robes, and the inhabitants of Constance. When he had been fastened to the stake, and all was ready for the fire to be lighted, the martyr was once more exhorted to save himself by renouncing his errors. “What errors,” said Huss, “shall I renounce? I know myself guilty of none. I call God to witness that all that I have written or preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached.” {GC88 109.2}

When the flames kindled about him, he began to sing, “Jesus, thou Son of David, have mercy on me,” and so continued till his voice was silenced forever. {GC88 109.3}

Even his enemies were struck with his heroic bearing. A zealous papist, describing the martyrdom of Huss, and of Jerome, who died soon after, said: “Both bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose, they began to sing hymns; and scarce could the vehemence of the fire stop their singing.” {GC88 109.4}

When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up and cast into the Rhine, and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths he preached. Little did they dream that the ashes that day borne away to the sea were to be as seed scattered in all the countries of the earth; that in lands yet unknown it would yield abundant fruit in witnesses for the truth. The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truths for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy. {GC88 110.1}

Yet another stake was to be set up at Constance. The blood of another witness must testify for the truth. Jerome, upon bidding farewell to Huss on his departure for the council, had exhorted him to courage and firmness, declaring that if he should fall into any peril, he himself would fly to his assistance. Upon hearing of the reformer's imprisonment, the faithful disciple immediately prepared to fulfill his promise. Without a safe-conduct he set out, with a single companion, for Constance. On arriving there he was convinced that he had only exposed himself to peril, without the possibility of doing anything for the deliverance of Huss. He fled from the city, but was arrested on the homeward journey, and brought back loaded with fetters, and under the custody of a band of soldiers. At his first appearance before the council, his attempts to reply to the accusations brought against him were met with shouts, “To the flames with him! to the flames!” He was thrown into a dungeon, chained in a position which caused him great suffering, and fed on bread and water. {GC88 110.2}

After some months the cruelties of his imprisonment brought upon Jerome an illness that threatened his life, and his enemies, fearing that he might escape them, treated him with less severity, though he remained in prison for one year. The death of Huss had not resulted as the papists had hoped. The violation of his safe-conduct had roused a storm of indignation, and as the safer course the council determined, instead of burning Jerome, to force him, if possible, to retract. He was brought before the assembly, and offered the alternative to recant or to die at the stake.

Death at the beginning of his imprisonment would have been a mercy, in comparison with the terrible sufferings which he had undergone; but now, weakened by illness, by the rigors of his prison-house, and the torture of anxiety and suspense, separated from his friends, and disheartened by the death of Huss, Jerome's fortitude gave way, and he consented to submit to the council. He pledged himself to adhere to the Catholic faith, and accepted the action of the council in condemning the doctrines of Wycliffe and Huss, excepting, however, the "holy truths" which they had taught. {GC88 111.1}

By this expedient, Jerome endeavoured to silence the voice of conscience and escape his doom. But in the solitude of his dungeon he saw more clearly what he had done. He thought of the courage and fidelity of Huss, and in contrast pondered upon his own denial of the truth. He thought of the divine Master whom he had pledged himself to serve, and who for his sake endured the death of the cross. Before his retraction he had found comfort, amid all his sufferings, in the assurance of God's favour; but now remorse and doubt tortured his soul. He knew that still other retractions must be made before he could be at peace with Rome. The path upon which he was entering could end only in complete apostasy. His resolution was taken: to escape a brief period of suffering he would not deny his Lord. {GC88 111.2}

Soon he was again brought before the council. His submission had not satisfied his judges. Their thirst for blood, whetted by the death of Huss, clamoured for fresh victims. Only by an unreserved surrender of the truth could Jerome preserve his life. But he had determined to avow his faith, and follow his brother martyr to the flames. {GC88 112.1}

He renounced his former recantation, and, as a dying man, solemnly required an opportunity to make his defence. Fearing the effect of his words, the prelates insisted that he should merely affirm or deny the truth of the charges brought against him. Jerome protested against such cruelty and injustice. "You have held me shut up three hundred and forty days in a frightful prison," he said, "in the midst of filth, noisomeness, stench, and the utmost want of everything. You then bring me out before you, and lending an ear to my mortal enemies, you refuse to hear me. If you be really wise men, and the lights of the world, take care not to sin against justice. As for me, I am only a feeble mortal; my life is but of little importance; and when I exhort you not to deliver an unjust sentence, I speak less for myself than for you." {GC88 112.2}

His request was finally granted. In the presence of his judges, Jerome kneeled down and prayed that the Divine Spirit might control his thoughts and words, that he might speak nothing contrary to the truth or unworthy of his Master. To him that day was fulfilled the promise of God to the first disciples: "Ye shall be brought before governors and kings for my sake; . . . but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaks in you." [Matthew 10:18-20.] The words of Jerome excited astonishment and admiration, even in his enemies. For a whole year he had been immured in a dungeon, unable to read or even to see, in great physical suffering and mental anxiety. Yet his arguments were presented with as much clearness and power as if he had had undisturbed opportunity for study. He pointed his hearers to the long line of holy men who had been condemned by unjust judges. In almost every generation have been those who, while seeking to elevate the people of their time, have been reproached and cast out, but who in later times have been shown to be deserving of honour. Christ himself was condemned as a malefactor at an unrighteous tribunal. {GC88 112.3}

At his retraction, Jerome has assented to the justice of the sentence condemning Huss; he now declared his repentance, and bore witness to the innocence and holiness of the martyr. "I knew John Huss from his childhood," he said. "He was a most excellent man, just and holy; he was condemned, notwithstanding his innocence. . . . I also—I am ready to die. I will not recoil before the torments that are prepared for me by my enemies and false witnesses, who will one day have to render an account of their impostures before the great God, whom nothing can deceive." {GC88 113.1}

In self-reproach for his own denial of the truth, Jerome continued: "Of all the sins that I have committed since my youth, none weigh so heavily upon my mind, and cause me such poignant remorse, as that which I committed in this fatal place, when I approved of the iniquitous sentence rendered against Wycliffe, and the holy martyr, John Huss, my master. Yes, I confess it from my heart; and declare with horror that I disgracefully quailed, when, through a dread of death, I condemned their doctrines. I therefore supplicate Almighty God to deign to pardon me my sins, and this one in particular, the most heinous of all." Pointing to his judges, he said firmly: "You condemned Wycliffe and Huss, not for having shaken the doctrine of the church, but simply because they branded with reprobation the scandals of the clergy,—their pomp, their pride, and all the vices of the prelates and priests. The things that they have affirmed, and which are irrefutable, I also think and declare like them." {GC88 113.2}

His words were interrupted. The prelates, trembling with rage, cried out, "What need have we of further proof?" "Away with the most obstinate of heretics!" {GC88 114.1}

Unmoved by the tempest, Jerome exclaimed: "What! do you suppose that I fear to die? You have held me a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh has literally rotted off my bones alive; and yet I make no complaint, for lamentation ill becomes a man of heart and spirit; but I cannot but express my astonishment at such great barbarity toward a Christian." {GC88 114.2}

Again the storm of rage burst out; and Jerome was hurried away to prison. Yet there were some in the assembly upon whom his words had made a deep impression, and who desired to save his life. He was visited by dignitaries of the church, and urged to submit himself to the council. The most brilliant prospects were presented before him as the reward of renouncing his opposition to Rome. But like his Master, when offered the glory of the world, Jerome remained steadfast. {GC88 114.3}

"Prove to me from the Holy Writings that I am in error," he said, "and I will abjure it." {GC88 114.4}

"The Holy Writings!" exclaimed one of his tempters, "is everything to be judged by them? Who can understand them until the church has interpreted them?" {GC88 114.5}

"Are the traditions of men more worthy of faith than the gospel of our Saviour?" replied Jerome. "Paul did not exhort those to whom he wrote to listen to the traditions of men, but said, 'Search the Scriptures.'" {GC88 114.6}

"Heretic," was the response, "I repent having pleaded so long with you. I see that you are urged on by the devil." {GC88 114.7}

Ere long sentence of condemnation was passed upon him. He was led out to the same spot upon which Huss had yielded up his life. He went singing on his way, his countenance lighted up with joy and peace. His gaze was fixed upon Christ, and to him death had lost its terrors. When the executioner, about to kindle the pile, stepped behind him, the martyr exclaimed, "Come forward boldly; apply the fire before my face. Had I been afraid, I should not be here." {GC88 114.8}

His last words, uttered as the flames rose about him, were a prayer. "Lord, Almighty Father," he cried, "have pity on me, and pardon me my sins, for thou know that I have always loved thy truth." His voice ceased, but his lips continued to move in prayer. {GC88 115.1}

When the fire had done its work, the ashes of the martyr, with the earth upon which they rested, were gathered up, and, like those of Huss, were thrown into the Rhine. So perished God's faithful light-bearers. But the light of the truths which they proclaimed,—the light of their heroic example,—could not be extinguished. As well might men attempt to turn back the sun in its course as to prevent the dawning of that day which was even then breaking upon the world. {GC88 115.2}

The execution of Huss had kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that he had fallen a prey to the malice of the priests and the treachery of the emperor. He was declared to have been a faithful teacher of the truth, and the council that decreed his death was charged with the guilt of murder. His doctrines now attracted greater attention than ever before. By the papal edicts the writings of Wycliffe had been condemned to the flames. But those that had escaped destruction were now brought out from their hiding-places, and studied in connection with the Bible, or such parts of it as the people could obtain, and many were thus led to accept the reformed faith. {GC88 115.3}

The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and the armies of Sigismund were hurled upon Bohemia. {GC88 115.4}

But a deliverer was raised up. Ziska, who soon after the opening of the war became totally blind, yet who was one of the ablest generals of his age, was the leader of the Bohemians. Trusting in the help of God and the righteousness of their cause, that people withstood the mightiest armies that could be brought against them. Again and again the emperor, raising fresh armies, invaded Bohemia, to be ignominiously repulsed. The Hussites were raised above the fear of death, and nothing could stand against them. A few years after the opening of the war, the brave Ziska died; but his place was filled by Procopius, who was an equally brave and skilful general, and in some respects a more able leader. {GC88 115.5}

The enemies of the Bohemians, knowing that the blind warrior was dead, deemed the opportunity favourable for

recovering all that they had lost. The pope now proclaimed a crusade against the Hussites, and again an immense force was precipitated upon Bohemia, but only to suffer terrible defeat. Another crusade was proclaimed. In all the papal countries of Europe, men, money, and munitions of war were raised. Multitudes flocked to the papal standard, assured that at last an end would be made of the Hussite heretics. Confident of victory, the vast force entered Bohemia. The people rallied to repel them. The two armies approached each other, until only a river lay between them. The allies were greatly superior in numbers, yet instead of advancing boldly to attack the Hussites, they stood as if spell-bound, silently gazing upon them. Then suddenly a mysterious terror fell upon the host. Without striking a blow that mighty force broke and scattered, as if dispelled by an unseen power. Great numbers were slaughtered by the Hussite army, which pursued the fugitives, and an immense booty fell into the hands of the victors, so that the war, instead of impoverishing, enriched the Bohemians. {GC88 116.1}

A few years later, under a new pope, still another crusade was set on foot. As before, men and means were drawn from all the papist countries of Europe. Great were the inducements held out to those who should engage in this perilous enterprise. Full forgiveness of the most heinous crimes was insured to every crusader. All who died in the war were promised a rich reward in Heaven, and those who survived were to reap honour and riches on the field of battle. Again a vast army was collected, and crossing the frontier they entered Bohemia. The Hussite forces fell back before them, thus drawing the invaders farther and farther into the country, and leading them to count the victory already won. At last the army of Procopius made a stand, and, turning upon the foe, advanced to give them battle. The crusaders, now discovering their mistake, lay in their encampment awaiting the onset. As the sound of the approaching force was heard, even before the Hussites were in sight, a panic again fell upon the crusaders. Princes, generals, and common soldiers, casting away their Armor, fled in all directions. In vain the papal legate, who was the leader of the invasion, endeavoured to rally his terrified and disorganized forces. Despite his utmost endeavours, he himself was swept along in the tide of fugitives. The rout was complete, and again an immense booty fell into the hands of the victors. {GC88 116.2}

Thus the second time a vast army, sent forth by the most powerful nations of Europe, a host of brave, warlike men, trained and equipped for battle, fled without a blow, before the defenders of a small and hitherto feeble nation. Here was a manifestation of divine power. The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, who put to flight the armies of Midian before Gideon and his three hundred, who in one night laid low the forces of the proud Assyrian, had again stretched out his hand to wither the power of the oppressor. "There were they in great fear, where no fear was; for God hath scattered the bones of him that encamps against thee; thou hast put them to shame, because God hath despised them." [Psalm 53:5.] {GC88 117.1}

The papal leaders, despairing of conquering by force, at last resorted to diplomacy. A compromise was entered into, that while professing to grant to the Bohemians freedom of conscience, really betrayed them into the power of Rome. The Bohemians had specified four points as the condition of peace with Rome: The free preaching of the Bible; the right of the whole church to both the bread and the wine in the communion, and the use of the mother-tongue in divine worship; the exclusion of the clergy from all secular offices and authority; and in cases of crime, the jurisdiction of the civil courts over clergy and laity alike. The papal authorities at last agreed to accept the four articles, stipulating, however, that the right of explaining them, of deciding upon their exact meaning, should belong to the church. On this basis a treaty was entered into, and Rome gained by dissimulation and fraud what she had failed to gain by conflict; for, placing her own interpretation upon the Hussite articles, as upon the Bible, she could pervert their meaning to suit her own purposes. {GC88 117.2}

A large class in Bohemia, seeing that it betrayed their liberties, could not consent to the compact. Dissensions and divisions arose, leading to strife and bloodshed among themselves. In this strife the noble Procopius fell, and the liberties of Bohemia perished. {GC88 118.1}

Sigismund, the betrayer of Huss and Jerome, now became king of Bohemia, and, regardless of his oath to support the rights of the Bohemians, he proceeded to establish popery. But he had gained little by his subservience to Rome. For twenty years his life had been filled with labours and perils. His armies had been wasted and his treasuries drained by a long and fruitless struggle; and now, after reigning one year, he died, leaving his kingdom on the brink of civil war, and bequeathing to posterity a name branded with infamy. {GC88 118.2}

Tumults, strife, and bloodshed were protracted. Again foreign armies invaded Bohemia, and internal dissension continued to distract the nation. Those who remained faithful to the gospel were subjected to a bloody persecution. As their former brethren, entering into compact with Rome, imbibed her errors, those who adhered to the ancient faith had formed themselves into a distinct church, taking the name of "United Brethren." This act drew upon them

maledictions from all classes. Yet their firmness was unshaken. Forced to find refuge in the woods and caves, they still assembled to read God's Word and unite in his worship. {GC88 118.3}

Through messengers secretly sent out into different countries, they learned that here and there were isolated confessors of the truth—a few in this city and a few in that, the object, like themselves, of persecution; and that amid the mountains of the Alps was an ancient church, resting on the foundations of Scripture. This intelligence was received with great joy, and a correspondence was opened with the Waldensian Christians. {GC88 119.1}

Steadfast to the gospel, the Bohemians waited through the night of their persecution, in the darkest hour still turning their eyes toward the horizon like men who watch for the morning. “Their lot was cast in evil days, but they remembered the words first uttered by Huss, and repeated by Jerome, that a century must revolve before the day should break. These were to the Hussites what the words of Joseph were to the tribes in the house of bondage: ‘I die, and God will surely visit you, and bring you out.’” About the year 1470 persecution ceased, and there followed a period of comparative prosperity. When “the end of the century arrived, it found two hundred churches of the ‘United Brethren’ in Bohemia and Moravia. So goodly was the remnant which, escaping the destructive fury of fire and sword, was permitted to see the dawning of that day which Huss had foretold.” {GC88 119.2}

Chapter VII - Luther's Separation from Rome

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world. {GC88 120.1}

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner, his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life. {GC88 120.2}

Luther's father was a man of strong and active mind, and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same. {GC88 120.3}

Luther's parents bestowed great care upon the education and training of their children. They endeavoured to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of his truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn. {GC88 120.4}

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents, that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. Yet under so many and so great discouragements, Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. {GC88 121.1}

He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. When, at the age of eighteen, he entered the University of Erfurt, his situation was more favourable and his prospects brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He applied himself to the study of the

best authors, diligently treasuring their most weighty thoughts, and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors, he had early given promise of distinction; and with favourable influences his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application, soon placed him in the foremost rank among his associates. Intellectual discipline ripened his understanding, and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life. {GC88 121.2}

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study." {GC88 122.1}

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's Word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, "Oh, if God would give me such a book for my own!" Angels of Heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before. {GC88 122.2}

An earnest desire to be free from sin and to find peace with God, led him at last to enter a cloister, and devote himself to a monastic life. Here he was required to perform the lowest drudgery, and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins. {GC88 122.3}

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep, and grudging even the time spent at his scanty meals. Above everything else he delighted in the study of God's Word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavouring, by fasting, vigils, and scourgings, to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could attain Heaven by his monkish works, I should certainly have been entitled to it. If I had continued much longer, I should have carried my mortifications even to death." As the result of this painful discipline, he lost strength, and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief. He was at last driven to the verge of despair. {GC88 123.1}

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the Word of God to Luther's mind, and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself on account of your sins, cast yourself into the arms of your Redeemer. Trust in him,—in the righteousness of his life,—in the atonement of his death. Listen to the Son of God. He became man to give you the assurance of divine favour." "Love him who has first loved you." Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul. {GC88 123.2}

Luther was ordained a priest, and was called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalm, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. Staupitz, his friend and superior, urged him to ascend the pulpit, and preach the Word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervour touched their hearts. {GC88 124.1}

Luther was still a true son of the papal church, and had no thought that he would ever be anything else. In the

providence of God he was led to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks dwelt in splendid apartments, attired themselves in the richest and most costly robes, and feasted at a sumptuous table. With painful misgivings Luther contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed. {GC88 124.2}

At last he beheld in the distance the seven-hilled city. With deep emotion he prostrated himself upon the earth, exclaiming, "Holy Rome, I salute thee!" He entered the city, visited the churches, listened to the marvellous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens, he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "It is incredible," he wrote, "what sins and atrocities are committed in Rome; they must be seen and heard to be believed. So that it is usual to say, 'If there be a hell, Rome is built above it. It is an abyss whence all sins proceed.'" {GC88 124.3}

By a recent decretal, an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment-hall, and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, "The just shall live by faith." [Romans 1:17.] He sprung upon his feet, and hastened from the place, in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When he turned his face from Rome, he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church. {GC88 125.1}

After his return from Rome, Luther received at the University of Wittenberg the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the Word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation. {GC88 125.2}

Luther saw the danger of exalting human theories above the Word of God. He fearlessly attacked the speculative infidelity of the schoolmen, and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles. {GC88 126.1}

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teaching fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through his atoning blood, rejoiced their hearts, and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time. {GC88 126.2}

But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour himself declared, "I came not to send peace, but a sword." [Matthew 10:34.] Said Luther, a few years after the opening of the Reformation, "God does not conduct, but drives me forward. I am not master of my own actions. I would gladly live in repose, but I am thrown into the midst of tumults and revolutions." He was now about to be urged into the contest. {GC88 126.3}

The Roman Church had made merchandise of the grace of God. The tables of the money-changers [Matthew 21:12.] were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship,—the corner-stone laid with the wages of iniquity. But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and

led to the battle which shook the papal throne, and jostled the triple crown upon the pontiff's head. {GC88 126.4}

The official appointed to conduct the sale of indulgences in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due to his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. With great effrontery he repeated the most glaring falsehoods, and related marvellous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the Word of God, they would not have been thus deceived. It was to keep them under the control of the papacy, in order to swell the power and wealth of her ambitious leaders, that the Bible had been withheld from them. {GC88 127.1}

As Tetzel entered a town, a messenger went before him, announcing, “The grace of God and of the holy father is at your gates.” And the people welcomed the blasphemous pretender as if he were God himself come down from Heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that “even repentance was not indispensable.” More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to Heaven. {GC88 127.2}

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” [Acts 8:20.] But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin. {GC88 128.1}

The doctrine of indulgences had been opposed by men of learning and piety in the Romish Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous traffic, but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of his church. {GC88 128.2}

Luther, though still a papist of the straightest sort, was filled with horror at the blasphemous assumptions of the indulgence-mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzel with the complaint that their confessor had refused his certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he had orders from the pope “to burn the heretics who dared oppose his most holy indulgences.” {GC88 128.3}

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counselled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience on vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy. {GC88 129.1}

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. According on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of “All-Saints,” was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses next day at the university, against all who should see fit to attack them. {GC88 129.2}

His propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole

scheme was a farce,—an artifice to extort money by playing upon the superstitions of the people,—a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith. {GC88 129.3}

Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had to know how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set his hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions. {GC88 130.1}

But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responded, "that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death?—Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions." {GC88 130.2}

Again he declared: "What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work be of God, who shall stop it? If it be not, who shall forward it? Not my will, not theirs, not ours, but thy will, holy Father who art in Heaven!" {GC88 131.1}

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those on high position had inspired him with joy and hope. Already in anticipation he had seen a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, both of Church and State, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom he had sent to enlighten them. {GC88 131.2}

Luther trembled as he looked upon himself,—one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. "Who was I," he writes, "to oppose the majesty of the pope, before whom the kings of the earth and the whole world trembled?" "No one can know what I suffered in those first two years, and into what dejection and even despair I was often plunged." But he was not left to become utterly disheartened. When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm. {GC88 131.3}

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his Word. There is no other interpreter of the Word but the Author of that Word himself. Even as he has said, 'They shall all be taught of God.' Hope nothing from your study and the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this matter." Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan, and of men who love the fables that he has advised. In the conflict with the powers of evil, there is need of something more than strength of intellect and human wisdom. {GC88 132.1}

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamoured for his blood, as the Jews had clamoured for the blood of Christ. "He is a heretic," cried the Roman zealots; "it is a sin to allow him to live an hour longer! Away with him at once to the scaffold!" But Luther did not fall a prey to their fury. God had a work for him to do, and angels of Heaven were sent to protect him. Many, however, who had received from Luther the precious light, were made the objects of Satan's wrath, and for the truth's sake fearlessly suffered torture and death. {GC88 132.2}

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The Word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rights and earthly mediators, were now turning, in penitence and faith, to Christ and him crucified. {GC88 133.1}

This widespread interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany. {GC88 133.2}

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to "prosecute and reduce him to submission without delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to "proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him." And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in Church or State, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome. {GC88 133.3}

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and, in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in Church or State! {GC88 134.1}

At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther. {GC88 134.2}

Augsburg had been fixed upon as the place of trial, and the reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They even entreated him to leave Wittenberg for a time, and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more they increase their threatenings, the more they multiply my joy. . . . They have already torn to pieces my honour and my good name. All I have left is my wretched body; let them have it; they will then shorten my life by a few hours. But as to my soul, they shall not have that. He who resolves to bear the word of Christ to the world, must expect death at every hour." {GC88 134.3}

The tidings of Luther's arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the power of Rome, and the legate determined

that he should not escape. The reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retract, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavoured to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador. {GC88 135.1}

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point, without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error. {GC88 135.2}

The only response was, "Recant, recant." The reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing. {GC88 136.1}

"In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language." At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground, —the traditions and teachings of the church —and utterly overthrew his assumptions. {GC88 136.2}

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract, or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your case. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church." And he finally declared, in a haughty and angry tone, "Retract, or return no more." {GC88 136.3}

The reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another, in utter chagrin at the unexpected failure of his schemes. {GC88 136.4}

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying, "Retract, or be sent to Rome for punishment." {GC88 137.1}

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before daybreak, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they

had thought in their power was gone, escaped as a bird from the snare of the fowler. {GC88 137.2}

At the news of Luther's escape, the legate was overwhelmed with surprise and anger. He had expected to receive great honour for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the Elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the reformer to Rome or banish him from Saxony. {GC88 137.3}

In defence, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the Word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause. {GC88 138.1}

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candour, force, and clearness of Luther's words; and, until the reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Doctor Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavour to make him retract without having convinced him of his errors. None of the learned men in our principality have informed us that Martin's doctrine is impious, antichristian, or heretical. We must refuse, therefore, either to send Luther to Rome or to expel him from our States." {GC88 138.2}

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that Luther was labouring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church. {GC88 138.3}

He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All-Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg,—not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight of Wittenberg for the first time, would "raise their hands to heaven, and bless God for having caused the light of truth to shine forth from Wittenberg, as in former ages from Mount Zion, that it might penetrate to the most distant lands." {GC88 138.4}

Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the decretals of the popes, and . . . I know not whether the pope is antichrist himself, or whether he is his apostle; so misrepresented and even crucified does Christ appear in them." Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion. {GC88 139.1}

The reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their death-like stupor to the joy and hope of a life of faith. {GC88 139.2}

Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the reformer, and inquired why he went thus alone. "I am in the hands of God," answered Luther. "He is my help and my shield. What can man do unto me?" Upon hearing these words, the stranger turned pale, and fled away, as from the presence of the angels of Heaven. {GC88 139.3}

Rome was bent upon the destruction of Luther; but God was his defence. His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobles, in the universities, in the palaces of kings; and noble men were rising on every hand to sustain his efforts. {GC88 140.1}

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian reformer. "We have all," said Luther, "Paul, Augustine, and myself, been Hussites without knowing it." "God will surely visit it upon the world," he continued, "that the truth was preached to it a century ago, and burned." {GC88 140.2}

In an appeal to the emperor and nobility of Germany in behalf of the Reformation of Christianity, Luther wrote concerning the pope: "It is monstrous to see him who is called the vicar of Christ, displaying a magnificence unrivalled by that of any emperor. Is this to represent the poor and lowly Jesus or the humble St. Peter? The pope, say they, is the lord of the world! But Christ, whose vicar he boasts of being, said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his superior?" {GC88 140.3}

He wrote thus of the universities: "I fear much that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I advise no one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the Word of God is not diligently studied, must become corrupt." {GC88 140.4}

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the reformer and his adherents, after which, if they did not recant, they were all to be excommunicated. {GC88 140.5}

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from intercourse with their fellows, and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, and I care not to know." "Wherever the blow may reach me. I fear not. Not so much as a leaf falls without the will of our Father; how much rather will he care for us! It is a light matter to die for the Word, since this Word, that was made flesh for us, hath himself died. If we die with him, we shall live with him; and, passing through that which he has passed through before us, we shall be where he is, and dwell with him forever." {GC88 141.1}

When the papal bull reached Luther, he said: "I despise it, and resist it, as impious and false. . . . It is Christ himself who is condemned therein." "I glory in the prospect of suffering for the best of causes. Already I feel greater liberty; for I know now that the pope is antichrist, and that his throne is that of Satan himself." {GC88 141.2}

Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope, and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. Everything seemed to indicate that the reformer's work was about to close. {GC88 141.3}

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation, and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able by burning my books," he said, "to injure the cause of truth in the minds of some, and to destroy souls; for this reason I consume their books in return. A serious struggle has just commenced. Hitherto I have been playing with the pope; now I wage open war. I began this work in God's name; it will be ended without me, and by his might." {GC88 142.1}

To the reproaches of his enemies, who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me to perform this needed work, and if these babblers ought not to fear that by despising me, they despise God himself? They say I am alone; no, for Jehovah is with me. In their sense, Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah was alone in Jerusalem; Ezekiel was alone in Babylon. Hear this, O Rome: God never selected as a prophet either the high priest or any great personage; but rather, he chose low and despised men, once even the shepherd Amos. In every age the saints have been compelled to rebuke kings, princes, recreant priests, and wise men at the peril of their lives." "I do not say that I also am a prophet; but I do say that they ought to fear precisely because I am alone, while on the side of the oppressor are numbers, caste, wealth, and mocking letters. Yes, I am alone; but I stand serene, because side by side with me is the Word of God; and with all their boasted numbers, this, the greatest of powers, is not with them." {GC88 142.2}

Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the

church. It was about this time that he wrote: “I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it cost me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I asked myself with bitterness that question which was so frequent on the lips of the papist: “Art thou alone wise? Can everyone else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?” “’Twas so I fought with myself and with Satan, till Christ, by his infallible Word, fortified my heart against these doubts.” {GC88 143.1}

The pope had threatened Luther with excommunication if he did not recant, and the threat was now fulfilled. A new bull appeared, declaring the reformer's final separation from the Romish Church, denouncing him as accursed of Heaven, and including in the same condemnation all who should receive his doctrines. The great contest had been fully entered upon. {GC88 143.2}

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of his will, has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live, and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favour than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history. {GC88 143.3}

Said Jesus to his disciples: “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” [John 15:19, 20.] And on the other hand our Lord declared plainly: “Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. [Luke 6:26.] The spirit of the world is no more in harmony with the Spirit of Christ today than in earlier times; and those who preach the Word of God in its purity will be received with no greater favour now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists, and will be manifested to the end of time. {GC88 144.1}

Devotional - Last Day Events

Sabbath, March 30th, 2024

Last Day Events, Chapter 3, pp. 100

“Devotional Life of the Remnant”

March 30th

No Sharp Thrusts in Our Papers

A soft answer turns away wrath: but grievous words stir up anger.

Proverbs 15:1

Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love and not to mix in with the truth the unsanctified elements of the natural heart and speak things that savour of the same spirit possessed by our enemies. . . .

We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ.--9T 240, 241, 244 (1909).

We should weed out each expression in our writings, our utterances, that, if taken by itself, could be misinterpreted so as to make it seem antagonistic to law and order. Everything should be carefully considered lest we place ourselves on record as uttering things that will make us appear disloyal to our country and its laws.--Letter 36, 1895.

Christianity is not manifested in pugilistic accusations and condemnations.--6T 397 (1900).

Daily Scripture**Sabbath, March 30th, 2024****Numbers Chapter 28****Daily Offerings**

- Num 28:1 And the LORD spake unto Moses, saying,
- Num 28:2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.
- Num 28:3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.
- Num 28:4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
- Num 28:5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.
- Num 28:6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.
- Num 28:7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.
- Num 28:8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

Sabbath Offerings

- Num 28:9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:
- Num 28:10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

Monthly Offerings

- Num 28:11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;
- Num 28:12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;
- Num 28:13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.
- Num 28:14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.
- Num 28:15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

Passover Offerings

- Num 28:16 And in the fourteenth day of the first month is the Passover of the LORD.
- Num 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.
- Num 28:18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:
- Num 28:19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:
- Num 28:20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;
- Num 28:21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:
- Num 28:22 And one goat for a sin offering, to make an atonement for you.
- Num 28:23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.
- Num 28:24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

Num 28:25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Offerings for the Feast of Weeks

Num 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

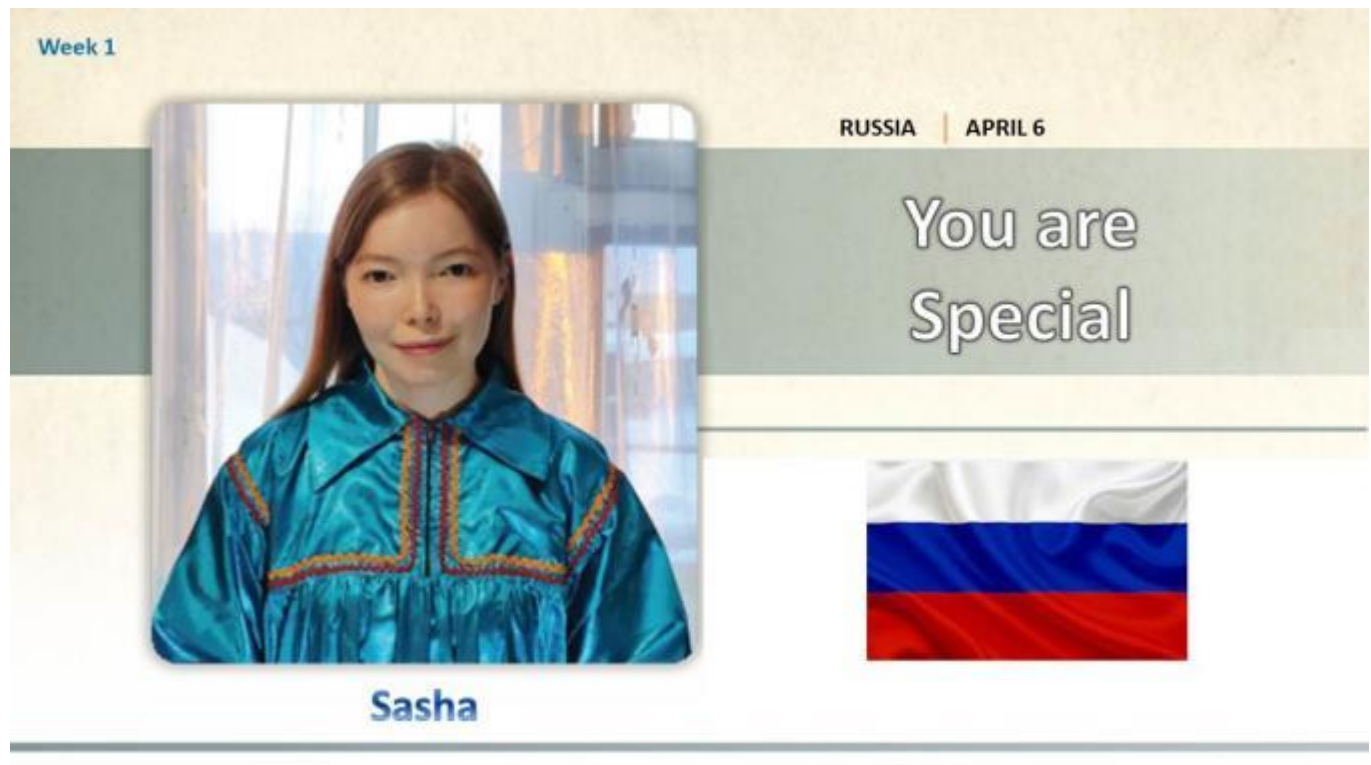
Num 28:27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

Num 28:28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

Num 28:29 A several tenth deal unto one lamb, throughout the seven lambs;

Num 28:30 And one kid of the goats, to make an atonement for you.

Num 28:31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

*Children's Mission Story**Sabbath, April 6th, 2024*

Late one night, 9-year-old Sasha slipped into her house in a city located right on the Arctic Circle. She had been playing outside in the cold snow, and now she wanted to warm up. It also was time for bed.

As Sasha entered the door, she heard someone speak to her.

Sasha didn't hear the voice with her ears; she heard it in her head, almost like a thought.

"You are special," said a warm and kind voice.

How was Sasha special? Was it because she lived in a Far North region of Russia called Yamal, which means "End of the Land." Her home did seem to be at the end of the land, perched at the top of the world.

Or was Sasha special because she was a member of an indigenous group of people called the Khanty. Only about 31,000 Khanty people live in the whole world, and she was one of them.

Sasha wasn't sure why she was special. But she liked being told that she was special. Joy filled her heart.

But then Sasha began to have problems. At school, other children were mean to her. At home, her much older sister, Olga, started drinking. Father and Mother also began to drink. It wasn't fun being at home or at school.

Sasha wondered if she really was special. She wondered why people live.

On television, she heard a woman say that people live to have children.

Sasha didn't believe it, so she asked Mother.

"Why do people live?" she said.

Mother said the same thing as the woman on the television.

"We live to have children," she said.

Sasha still didn't believe it.

Several years passed, and Sasha kept wondering why people live.

Then she made a new friend named Alyona. Alyona was everything that Sasha wanted to be. Alyona was happy. She had a radiant smile that lit up the room.

Sasha wanted to be happy like Alyona. She was surprised to learn that Alyona was happy even though she hadn't had a happy life. She didn't know her parents. She had lived in an orphanage for many years. Then she had been adopted by a Seventh-day Adventist family.

Alyona introduced Sasha to her family.

Sasha liked the family. They welcomed her like their own daughter. They loved her, and they taught her about God.

Through the family, Sasha learned that people live because God created them. She realized that she is special because God created her.

Today, Sasha is happier than ever before. She knows why she is special. She is a child of God.

"I live for God," she said.

Part of this quarter's Thirteenth Sabbath Offering will help open a special centre in Sasha's hometown of Salekhard in the Russian Far North. Children and adults will be able to learn at the centre about the God who sees every person as special. Thank you for planning a generous offering on June 29.

By Andrew McChesney

*Sunday – March 31st***1. Since the fall, how has God communicated with man?**

- **Hebrews 1:1** —
- **Isaiah 59:2** —

NOTE : By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets. — *Acts of the Apostles, page 221.*

2. By what other means does God communicate with man?

- **Psalms 19:1-4** —
- **Romans 1:20** —

NOTE : “Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognised as the children of God.” — *Desire of Ages, pg. 638.*

3. My Prayer for Today

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Devotional - Last Day Events

Sunday, March 31st, 2024

Last Day Events, Chapter 3, pp. 101

“Devotional Life of the Remnant”

March 31st

Beware of Side Issues

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5:16

God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. . . . Let none be self-confident, as though God had given them special light above their brethren. . . .

One accepts some new and original idea which does not seem to conflict with the truth. He . . . dwells upon it until it seems to him to be clothed with beauty and importance, for Satan has power to give this false appearance. At last it becomes the all-absorbing theme, the one great point around which everything centres, and the truth is uprooted from the heart. . . .

I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension.--5T 291, 292 (1885).

Daily Scripture**Sunday, March 31st, 2024****Numbers Chapter 29****Offerings for the Feast of Trumpets**

- Num 29:1** And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
- Num 29:2** And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:
- Num 29:3** And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,
- Num 29:4** And one tenth deal for one lamb, throughout the seven lambs:
- Num 29:5** And one kid of the goats for a sin offering, to make an atonement for you:
- Num 29:6** Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Offerings for the Day of Atonement

- Num 29:7** And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:
- Num 29:8** But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:
- Num 29:9** And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,
- Num 29:10** A several tenth deal for one lamb, throughout the seven lambs:
- Num 29:11** One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Offerings for the Feast of Booths

- Num 29:12** And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
- Num 29:13** And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:
- Num 29:14** And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
- Num 29:15** And a several tenth deal to each lamb of the fourteen lambs:
- Num 29:16** And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- Num 29:17** And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:
- Num 29:18** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:19** And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
- Num 29:20** And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
- Num 29:21** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:22** And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- Num 29:23** And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

- Num 29:24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:25 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- Num 29:26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:
- Num 29:27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:28 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- Num 29:29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:
- Num 29:30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:31 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- Num 29:32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:
- Num 29:33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
- Num 29:34 And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- Num 29:35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein:
- Num 29:36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:
- Num 29:37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:
- Num 29:38 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- Num 29:39 These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
- Num 29:40 And Moses told the children of Israel according to all that the LORD commanded Moses.

*Monday – April 1st***1. Through whom did God warn Lot?**

- **Genesis 19:1-3** —
- **Genesis 19:12-13** —
- **Hebrews 1:14** —

NOTE : From time to time members of the human family entertained angels (Hebrews 13:2) and communed with them as they brought some message from heaven to the inhabitants of earth. Christ and two angels appeared in person to Abraham (Genesis 18:1,2,22,33; Patriarchs and Prophets, pages 138,139).

[See also Judges 13:2,8,9; Luke 1:19,26,27.]

2. What means did God use to warn Pharaoh of coming famine?

- **Genesis 41:1-7** —

NOTE : God at times communicated through dreams to individuals, giving some specific information or warning. (See Genesis 40:5; Daniel 2:1,4; 4:4,5; Matthew 2:13,14). Those to whom God thus communicated were not prophets, nor did the rare experience place them in the category of prophets.

3. My Prayer for Today

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Devotional - Last Day Events***Monday, April 1st, 2024***

Last Day Events, Chapter 4, pp. 102
“Lifestyle and Activities of the Remnant”

--
“Country Living”
 --
“The Cities”

April 1st**Emphasize Unity, Not Differences**

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Corinthians 10:13

There are a thousand temptations in disguise prepared for those who have the light of truth, and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer, and if they see no light in it, yield to their judgment, for "in the multitude of counsellors there is safety." . . .

Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. . . . We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men from the truth.--5T 293, 295, 296 (1885).

We must make it appear essential to be united, not that we are to require others to come to our ideas, but if all are seeking the meekness and lowliness of Christ they will have the mind of Christ. Then there will be unity of spirit.--Letter 15, 1892.

I urge those who claim to believe the truth to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension.--TM 57 (1893).

*Daily Scripture**Monday, April 1st, 2024***Numbers Chapter 30****Men and Vows**

- Num 30:1** And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.
- Num 30:2** If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.

Women and Vows

- Num 30:3** If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;
- Num 30:4** And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
- Num 30:5** But if her father disallow her in the day that he hears; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.
- Num 30:6** And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;
- Num 30:7** And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
- Num 30:8** But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.
- Num 30:9** But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.
- Num 30:10** And if she vowed in her husband's house, or bound her soul by a bond with an oath;
- Num 30:11** And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.
- Num 30:12** But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.
- Num 30:13** Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
- Num 30:14** But if her husband altogether hold his peace at her from day to day; then he establishes all her vows, or all her bonds, which are upon her: he confirms them, because he held his peace at her in the day that he heard them.
- Num 30:15** But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.
- Num 30:16** These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

Tuesday – April 2nd

1. 6. What other means did God provide through which He might reveal His will to ancient Israel?

- **Exodus 28:29-30** —
- **Leviticus 8:8** —
- **1 Samuel 30:7-8** —

NOTE : “At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and the Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.”—*Patriarchs and Prophets*, page 351.

2. What did Jesus say concerning Himself?

- **John 12:46** —
- **John 1:1-5** —
- **John 1:9** —
- **John 1:14** —
- **John 1:18** —

NOTE : Jesus is the light that lights every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great Teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object. He allowed nothing to divert him. Christian Education, page 80. The Father on several occasions communicated with Christ in an audible voice (Matthew 3:17; John 12:28; Luke 9:35)

3. My Prayer for Today

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Devotional - Last Day Events

Tuesday, April 2nd, 2024

**Last Day Events, Chapter 4, pp. 103
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 2nd

How to Meet Critics

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Matthew 4:4

Those who have departed from the faith will come to our congregations to divert our attention from the work that God would have done. You cannot afford to turn your ears from the truth to fables. Do not stop to try to convert the one who is speaking words of reproach against your work, but let it be seen that you are inspired by the Spirit of Jesus Christ, and angels of God will put into your lips words that will reach the hearts of the opposers. If these men persist in pressing their way in, those who are of a sensible mind in the congregation will understand that yours is the higher standard. So speak that it will be known that Jesus Christ is speaking through you.—*Testimonies to the Church Volume 9 148, 149 (1909).*

*Daily Scripture**Tuesday, April 2nd, 2024***Numbers Chapter 31**
Vengeance on Midian

- Num 31:1 And the LORD spake unto Moses, saying,
Num 31:2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.
Num 31:3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.
Num 31:4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.
Num 31:5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.
Num 31:6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
Num 31:7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.
Num 31:8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
Num 31:9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
Num 31:10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.
Num 31:11 And they took all the spoil, and all the prey, both of men and of beasts.
Num 31:12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.
Num 31:13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.
Num 31:14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.
Num 31:15 And Moses said unto them, Have ye saved all the women alive?
Num 31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.
Num 31:17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.
Num 31:18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.
Num 31:19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.
Num 31:20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.
Num 31:21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;
Num 31:22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,
Num 31:23 Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abides not the fire ye shall make go through the water.
Num 31:24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.
Num 31:25 And the LORD spake unto Moses, saying,
Num 31:26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

- Num 31:27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:
- Num 31:28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:
- Num 31:29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.
- Num 31:30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.
- Num 31:31 And Moses and Eleazar the priest did as the LORD commanded Moses.
- Num 31:32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,
- Num 31:33 And threescore and twelve thousand beeves,
- Num 31:34 And threescore and one thousand asses,
- Num 31:35 And thirty and two thousand persons in all, of women that had not known man by lying with him.
- Num 31:36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
- Num 31:37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.
- Num 31:38 And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve.
- Num 31:39 And the asses were thirty thousand and five hundred; of which the LORD'S tribute was threescore and one.
- Num 31:40 And the persons were sixteen thousand; of which the LORD'S tribute was thirty and two persons.
- Num 31:41 And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.
- Num 31:42 And of the children of Israel's half, which Moses divided from the men that warred,
- Num 31:43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,
- Num 31:44 And thirty and six thousand beeves,
- Num 31:45 And thirty thousand asses and five hundred,
- Num 31:46 And sixteen thousand persons;)
- Num 31:47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.
- Num 31:48 And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:
- Num 31:49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacks not one man of us.
- Num 31:50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.
- Num 31:51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.
- Num 31:52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.
- Num 31:53 (For the men of war had taken spoil, every man for himself.)
- Num 31:54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

Wednesday – April 3rd

1. Besides dreams and Urim, what other method of communication from God was available to ancient Israel?

➤ 1 Samuel 28:6 —

NOTE : Dreams, Urim, and prophets, “These were God's own appointed mediums of communication.”—Patriarchs and Prophets, page 683. “The king had by his own act forfeited the benefits of all the methods of inquiring of God... Could he expect to be answered by God when he had cut off the channels of communication that Heaven had ordained?”—*Ibid.*, page 676.

2. By what means did God commonly impart His messages to prophets?

➤ Acts 26:19 —

➤ Numbers 12:6 —

NOTE : “The facts related were new to Festus, as to nearly all present. The whole audience had listened spell-bound to Paul's account of wonderful experiences and visions, of revelations and ancient prophecies, and of a Jewish prophet who had been rejected and crucified, yet who had risen from the dead and ascended to Heaven; and who only could forgive sins and lighten the darkness of Jews and Gentiles.” — *Sketches from the life of Paul.* page 259.

3. My Prayer for Today

➤

Devotional - Last Day Events

Wednesday, April 3rd, 2024

**Last Day Events, Chapter 4, pp. 104
“Lifestyle and Activities of the Remnant”**

--
“Country Living”

--
“The Cities”

April 3rd

Exalt the Word of God

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Acts 16:6

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "Preach the Word." We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit, which is light and life.--2SM 16, 17 (1894).

We must go to the people with the solid Word of God, and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God.--2SM 43 (1908).

It is through the Word--not feeling, not excitement--that we want to influence the people to obey the truth. On the platform of God's Word we can stand with safety.--3SM 375 (1908).

Numbers Chapter 32**Reuben and Gad Settle in Gilead**

- Num 32:1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;
- Num 32:2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,
- Num 32:3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
- Num 32:4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:
- Num 32:5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.
- Num 32:6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?
- Num 32:7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?
- Num 32:8 Thus did your fathers, when I sent them from Kadeshbarnea to see the land.
- Num 32:9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.
- Num 32:10 And the LORD'S anger was kindled the same time, and he sware, saying,
- Num 32:11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:
- Num 32:12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.
- Num 32:13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.
- Num 32:14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.
- Num 32:15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.
- Num 32:16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
- Num 32:17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
- Num 32:18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.
- Num 32:19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.
- Num 32:20 And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,
- Num 32:21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from

before him,

- Num 32:22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.
- Num 32:23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.
- Num 32:24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.
- Num 32:25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commands.
- Num 32:26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:
- Num 32:27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord says.
- Num 32:28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:
- Num 32:29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:
- Num 32:30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.
- Num 32:31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.
- Num 32:32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.
- Num 32:33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.
- Num 32:34 And the children of Gad built Dibon, and Ataroth, and Aroer,
- Num 32:35 And Atroth, Shopan, and Jaazer, and Jogbehah,
- Num 32:36 And Bethnimrah, and Bethharan, fenced cities: and folds for sheep.
- Num 32:37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
- Num 32:38 And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.
- Num 32:39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.
- Num 32:40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.
- Num 32:41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.
- Num 32:42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Thursday – April 4th

1. What is the message of the prophet frequently called?

- **Hosea 1:1** —
- **Joel 1:1** —
- **Micah 1:1** —

NOTE : The expression, “Word of the Lord,” indicates clearly that God, not man, is the source of the message. In the Book of Jeremiah, the expression, “the Word of the Lord came,” is used over one hundred times; in Ezekiel over sixty times, in Amos over fifty times. “We are simply to present the Word of the Lord, in its true dignity and purity, before the minds of those who are ignorant or indifferent regarding its teachings. . . . We need not tell them that they will go to hell unless they keep the Sabbath of the fourth commandment. The truth itself, accompanied by the power of the Holy Spirit, will convict and convert hearts”.—*Manuscript 110, 1904.4*

2. What does the Old Testament say of prophetic guidance in the last days?

- **Acts 2:16-21** —
- **Joel 2:28-32** —

NOTE : “In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.”—*Great Controversy, Introduction, page ix.*

3. My Prayer for Today



Devotional - Last Day Events

Thursday, April 4th, 2024

**Last Day Events, Chapter 4, pp. 105
“Lifestyle and Activities of the Remnant”**

--
“Country Living”

--
“The Cities”

April 4th

The Divine Ideal

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luke 2:40

Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet He manifested His great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labour was not wearisome, but pleasant and invigorating. This beautiful garden was to be their home, their special residence.--*3SG 34 (1864)*.

What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labour; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, gladsome service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God--these were the conditions and opportunities of the early life of Jesus.--*MH 365, 366 (1905)*.

Numbers Chapter 33**Recounting Israel's Journey**

- Num 33:1 These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
- Num 33:2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.
- Num 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.
- Num 33:4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.
- Num 33:5 And the children of Israel removed from Rameses, and pitched in Succoth.
- Num 33:6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
- Num 33:7 And they removed from Etham, and turned again unto Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.
- Num 33:8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
- Num 33:9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.
- Num 33:10 And they removed from Elim, and encamped by the Red sea.
- Num 33:11 And they removed from the Red sea, and encamped in the wilderness of Sin.
- Num 33:12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
- Num 33:13 And they departed from Dophkah, and encamped in Alush.
- Num 33:14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
- Num 33:15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
- Num 33:16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.
- Num 33:17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.
- Num 33:18 And they departed from Hazeroth, and pitched in Rithmah.
- Num 33:19 And they departed from Rithmah, and pitched at Rimmonparez.
- Num 33:20 And they departed from Rimmonparez, and pitched in Libnah.
- Num 33:21 And they removed from Libnah, and pitched at Rissah.
- Num 33:22 And they journeyed from Rissah, and pitched in Kehelathah.
- Num 33:23 And they went from Kehelathah, and pitched in mount Shapher.
- Num 33:24 And they removed from mount Shapher, and encamped in Haradah.
- Num 33:25 And they removed from Haradah, and pitched in Makheloth.
- Num 33:26 And they removed from Makheloth, and encamped at Tahath.
- Num 33:27 And they departed from Tahath, and pitched at Tarah.

- Num 33:28 And they removed from Tarah, and pitched in Mithcah.
- Num 33:29 And they went from Mithcah, and pitched in Hashmonah.
- Num 33:30 And they departed from Hashmonah, and encamped at Moseroth.
- Num 33:31 And they departed from Moseroth, and pitched in Benejaakan.
- Num 33:32 And they removed from Benejaakan, and encamped at Horhagidgad.
- Num 33:33 And they went from Horhagidgad, and pitched in Jotbathah.
- Num 33:34 And they removed from Jotbathah, and encamped at Ebronah.
- Num 33:35 And they departed from Ebronah, and encamped at Eziongaber.
- Num 33:36 And they removed from Eziongaber, and pitched in the wilderness of Zin, which *is* Kadesh.
- Num 33:37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
- Num 33:38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.
- Num 33:39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.
- Num 33:40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
- Num 33:41 And they departed from mount Hor, and pitched in Zalmonah.
- Num 33:42 And they departed from Zalmonah, and pitched in Punon.
- Num 33:43 And they departed from Punon, and pitched in Oboth.
- Num 33:44 And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.
- Num 33:45 And they departed from Iim, and pitched in Dibongad.
- Num 33:46 And they removed from Dibongad, and encamped in Almondiblathaim.
- Num 33:47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.
- Num 33:48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.
- Num 33:49 And they pitched by Jordan, from Bethjesimoth *even* unto Abelshittim in the plains of Moab.

Drive Out the Inhabitants

- Num 33:50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
- Num 33:51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;
- Num 33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:
- Num 33:53 And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.
- Num 33:54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falls; according to the tribes of your fathers ye shall inherit.
- Num 33:55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.
- Num 33:56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

*Preparation Day – April 5th***1. What is one important characteristic of the remnant people of God?**

- **Revelation 12:17** —
- **Revelation 19:10** —

NOTE : “The expression 'Spirit of Prophecy' refers specifically to the 'manifestation of the Spirit' in the form of a special gift of the Holy Spirit that inspires the recipient and enables him to speak authoritatively as a representative of God (1 Corinthians 12:7-10) when 'moved by the Holy Ghost' to do so (2 Peter 1:21). The context of the expression in Revelation 19:10 defines 'the testimony of Jesus' and 'the spirit of prophecy' in this sense. In view of the fact that the 'remnant' of chapter 12:17 specifically refers to the church after the close of the 1260 prophetic days of verses 6 and 14, that is, after 1798 (see on Daniel 7:25), chapter 12:17 stands as a clear prediction of the special manifestation of the 'spirit,' or 'gift,' of prophecy in the church in our day. Seventh-day Adventists believe the ministry of Ellen G. White meets the specifications of Revelation 12:17 in a unique way.” —*The Seventh-day Adventist Bible Commentary, Vol. 7, page 876.*

2. How did Paul refer to those who were waiting for the day of the Lord?

- **1 Thessalonians 5:4-6** —
- **1 Corinthians 1:4-7** —

NOTE : The Apostle Paul envisioned the Corinthian Christians as enjoying a full, rich, well informed experience, as “waiting for the coming of our Lord Jesus Christ” and as coming behind in no gift, as “the testimony of Christ,” or the Spirit of Prophecy, was confirmed in them. (See Revelation 12:17; 19:10)

3. THOUGHT QUESTIONS**1. Can you think of other methods employed by God to speak to man?**

➤

2. How does God speak to your heart?

➤

4. My Prayer for Today

➤

Devotional - Last Day Events

Friday, April 5th, 2024

**Last Day Events, Chapter 4, pp. 106
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 5th

Away From the Cities

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation 18:4, 5

Get out of the cities as soon as possible and purchase a little piece of land where you can have a garden, where your children can watch the flowers growing and learn from them lessons of simplicity and purity.--2SM 356 (1903).

Out of the cities, is my message at this time. Be assured that the call is for our people to locate miles away from the large cities. One look at San Francisco as it is today would speak to your intelligent minds, showing you the necessity of getting out of the cities. . . .

The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. Proportionate to their sins will be their visitation. When one city is destroyed, let not our people regard this matter as a light affair, and think that they may, if favourable opportunity offers, build themselves homes in that same destroyed city. . . .

Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book.--MR 1518 (May 10, 1906).

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.--AH 141 (1894).

Numbers Chapter 34**Boundaries of the Land**

- Num 34:1 And the LORD spake unto Moses, saying,
- Num 34:2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
- Num 34:3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:
- Num 34:4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:
- Num 34:5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.
- Num 34:6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.
- Num 34:7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:
- Num 34:8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:
- Num 34:9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.
- Num 34:10 And ye shall point out your east border from Hazarenan to Shepham:
- Num 34:11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:
- Num 34:12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.
- Num 34:13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:
- Num 34:14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:
- Num 34:15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun rising.

List of Tribal Chiefs

- Num 34:16 And the LORD spake unto Moses, saying,
- Num 34:17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.
- Num 34:18 And ye shall take one prince of every tribe, to divide the land by inheritance.
- Num 34:19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.
- Num 34:20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
- Num 34:21 Of the tribe of Benjamin, Elidad the son of Chislon.

- Num 34:22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
- Num 34:23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
- Num 34:24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
- Num 34:25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
- Num 34:26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
- Num 34:27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
- Num 34:28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
- Num 34:29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

*Adult Mission Story**Friday, April 5th, 2024*

When Artyom was small, about 5 years old, he went to the Seventh-day Adventist church with Father and Grandmother a few times in Uzbekistan.

But then Father and Mother divorced. Artyom lived with Mother, and she forbade him from going to church. Like many people in Uzbekistan and other countries of the former Soviet Union, she viewed Adventists as members of a sect that had broken away from the Christian church.

Artyom never set foot inside an Adventist church again until he was 17. Then he went because Father told him that he was grown up and needed to get baptized. Artyom took Bible studies and, two years later, gave his heart to Jesus in baptism. He loved God with all his heart, and he helped the local church by manning its sound equipment.

Mother, meanwhile, had remarried, and Artyom lived with her and his stepfather.

One Thursday, his stepfather forbade him from going to church to help with the sound equipment for a music rehearsal. Mother was away from the house at the time.

“You can’t go today,” his stepfather said.

But Artyom wanted to go. He wanted to help with the sound equipment.

“I am going,” he replied.

“No, you aren’t going,” his stepfather said.

“I am going,” Artyom said.

“You have a choice,” his stepfather said.

“Everything will be fine if you stop going to church. Or you can go to church — and take your belongings with you and leave this house forever.”

Artyom took his belongings and left. He wept as he went to the home of his father and grandmother. They welcomed him in.

Living with Father and Grandmother, Artyom grew closer to God as he prayed and read the Bible for hours at a time. He was especially moved as he read the promise that Jesus gave in Mark 10:29–30. The passage reads, “So Jesus answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and lands, with persecutions — and in the age to come, eternal life’” (NKJV).

Artyom had left everything, and it seemed like Jesus was saying to him, “Take courage! You will have a house and eternal life.”

The peace that Artyom was enjoying in his new home shattered when Father stopped going to church and began drinking. One Sabbath, Father told Artyom that he needed help at work. Father made furniture at home.

Artyom refused. “Let’s do it on another day,” he said.

Father angrily ordered the teen out of the house. “Get out of here!” he said.

Artyom had nowhere to go. He received permission to live at the Adventist church.

Months passed, and his mother and stepfather invited him to return home. They said he could go to church whenever he wanted. Artyom returned home, but tensions lingered. Father died a few months later, and he moved back to live with Grandmother. All this time, he kept on praying and reading the Bible. Then an Adventist friend had an idea.

“Let’s pray that God gives you someone to give Bible studies to,” he said.

The two started praying. One month passed. Two months and three months passed. Artyom noticed a steady trickle of visitors at church, and he invited several to study the Bible with him. Soon he had formed a small group that met regularly.

As they studied, a desire grew in Artyom’s heart to become a missionary. He heard about Global Mission pioneers, people who share the gospel within their own culture. He prayed to become a Global Mission pioneer.

Then he went to the church pastor to ask how to become a Global Mission pioneer. But before he could open his mouth, the pastor spoke. “I have good news for you,” the pastor said. We would like to invite you to become a Global Mission pioneer.”

Artyom was surprised! The pastor had answered his question before he even asked it.

Today, Artyom is 22 years old, and his biggest desire is to help many people prepare for Jesus’ soon coming.

“I’m seeing the first fruits of my labors,” he said. “I have consecrated my life to God, and my goal in life is to bring people to Christ.”

Part of this quarter’s Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Uzbekistan. Thank you for planning a generous offering on June 29. By Andrew McChesney

LESSON 2

“THE CALL TO PROPHETIC OFFICE”

April 6 — April 12

MEMORY VERSE : “And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel.” **Amos 7:15**

? STUDY HELP :

- * Seventh-day Adventist Bible Dictionary, article “Prophet,” pages 879-883;
- ✓ Selected Messages, Book 1, pages 34-37;
- * A.G. Daniels, The Abiding Gift of Prophecy, 5 pages 22-29, 36-45;
- * The SDA Bible Commentary, on Scripture references.

Sabbath – April 6th

1. Who called Isaiah to his important work and gave him his message?

➤ **Isaiah 6:8-9** —

➤ **2 Peter 1:21** —

NOTE : The prophet did not choose his own work. His brethren did not elect or appoint him to this important office. The prophetic gift was not handed down from father to son. “The call to prophetic office, and the accompanying bestowal of the prophetic gift, were acts of God, as in the case of Isaiah (chapter 6:8,9), Jeremiah (chapter 1:5), Ezekiel (chapter 2:3-5), and Amos (chapter 7:15). Moses received his call at the burning bush (Exodus 3:1 to 4:17). Elisha's call to the prophetic office was announced by Elijah (1 Kings 19:19, 20; compare 2 Kings 2:13, 14). Accompanying the prophetic call was a special endowment qualifying the prophet to speak for God. This call constituted each prophet a 'watchman' over the house of Israel (see Ezekiel 33:7), and made the prophet strictly accountable to God for faithfully delivering the messages he was commissioned to bear (verse 3, 6).”—Seventh-day Adventist Bible Dictionary, page 881.

3. My Prayer for Today

➤

E. G. W. Study Help 2***Sabbath, April 6th, 2024*****Selected Messages Book 1, p. 36-37****The Work of a Prophet and More**

During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. {1SM 35.6}

My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.--Letter 55, 1905. {1SM 36.1}

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.--Letter 244, 1906. (Addressed to elders of Battle Creek church.) {1SM 36.2}

Receiving and Imparting the Light

As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. {1SM 36.3}

At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.--Spiritual Gifts (1860), vol. 2, pp. 292, 293. {1SM 36.4}

Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.--The Review and Herald, Oct. 8, 1867. {1SM 37.1}

The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past has been recalled to my mind forcibly.--The Writing and Sending Out of the Testimonies, p. 24. {1SM 37.2}

No Claim to Infallibility

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be

disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.--The Review and Herald, July 26, 1892. {1SM 37.3}

In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in Him is no variableness, or shadow of turning.--Letter 10, 1895. {1SM 37.4}

Devotional - Last Day Events**Sabbath, April 6th, 2024**

Last Day Events, Chapter 4, pp. 107
“Lifestyle and Activities of the Remnant”

--
“Country Living”
 --
“The Cities”

April 6th**Cities to Be Worked From Outposts**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:6, 7

As God's commandment-keeping people we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.--*Evangelism* 77, 78 (1899).

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes, not by God's people living in them but by their visiting them, to warn them of what is coming upon the earth."--2SM 358 (1902).

For years I have been given special light that we are not to centre our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labour unions and the strikes, would prove a great hindrance to our work.—*Testimonies for the Church Volume 7, p. 84* (1902).

When iniquity abounds in a nation there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them even if they had lived in a place some distance away from the city.-- *Evangelism* 78 (1903).

For the present, some will be obliged to labour in Chicago, but these should be preparing working centres in rural districts from which to work the city. The Lord would have His people looking about them and securing humble, inexpensive places as centres for their work. And from time to time larger places will come to their notice, which they will be able to secure at a surprisingly low price.-- *Evangelism* 402 (1906).

Numbers Chapter 35

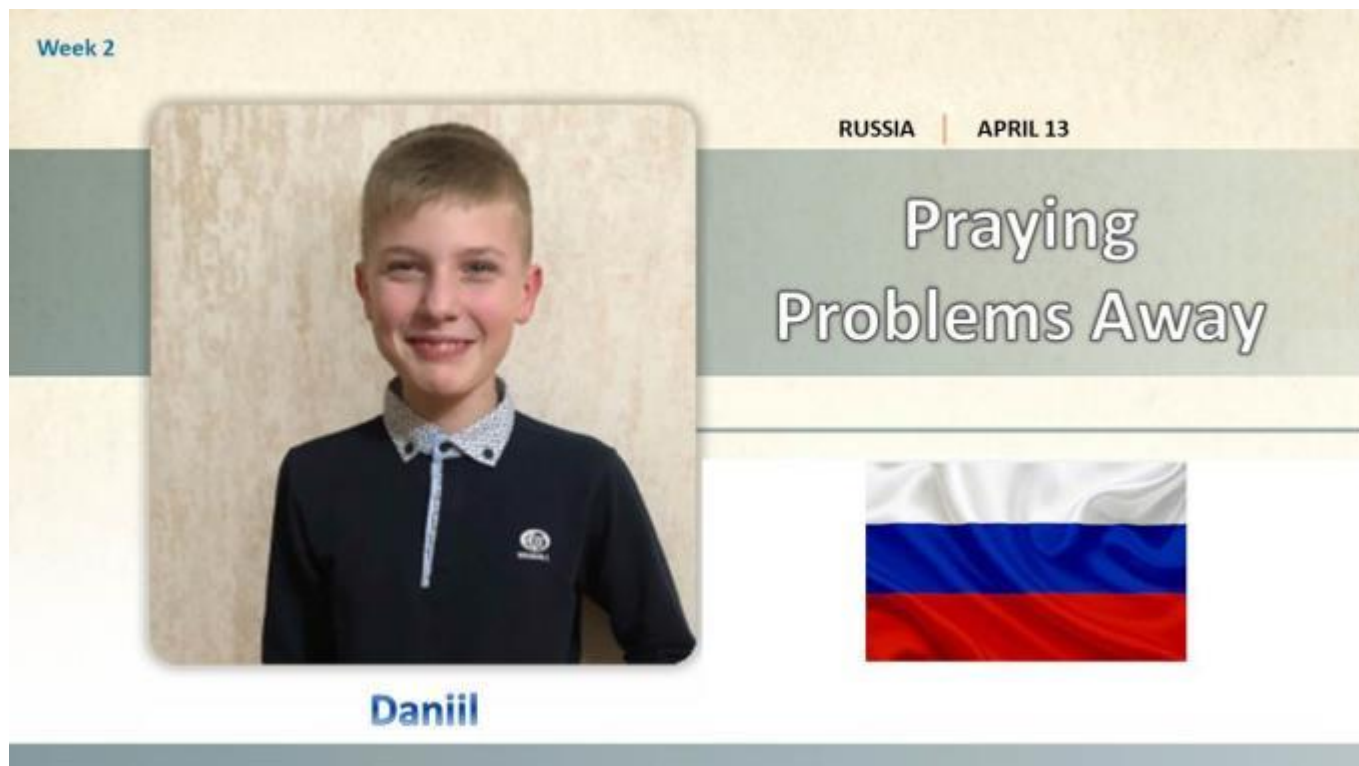
Cities for the Levites

- Num 35:1 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
- Num 35:2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.
- Num 35:3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.
- Num 35:4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.
- Num 35:5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.
- Num 35:6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.
- Num 35:7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.
- Num 35:8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inherits.

Cities of Refuge

- Num 35:9 And the LORD spake unto Moses, saying,
- Num 35:10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;
- Num 35:11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which kills any person at unawares.
- Num 35:12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.
- Num 35:13 And of these cities which ye shall give six cities shall ye have for refuge.
- Num 35:14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.
- Num 35:15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that kills any person unawares may flee thither.
- Num 35:16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.
- Num 35:17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- Num 35:18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- Num 35:19 The revenger of blood himself shall slay the murderer: when he meets him, he shall slay him.

- Num 35:20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;
- Num 35:21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meets him.
- Num 35:22 But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait,
- Num 35:23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:
- Num 35:24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:
- Num 35:25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.
- Num 35:26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;
- Num 35:27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:
- Num 35:28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.
- Num 35:29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.
- Num 35:30 Whoso kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.
- Num 35:31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.
- Num 35:32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.
- Num 35:33 So ye shall not pollute the land wherein ye *are*: for blood it defiles the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.
- Num 35:34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

*Children's Mission Story**Sabbath, April 13th, 2024*

Eleven-year-old Daniil was struggling to do his fifth-grade math homework on the home computer in the Russian Far North. He was able to solve all of the math problems ... except one. It was a very hard problem.

Daniil tried to solve the problem one way. It didn't work. He tried to solve the problem another way. It didn't work. For 10 minutes, Daniil tried to solve the problem. His eyes grew sad. His head hung down. He didn't want to sit at the computer anymore.

Getting up, he went into the living room. Father was sitting on the couch, typing an email to someone on his cell phone. "Father, I can't solve a math problem," he said.

Father followed the boy to the computer. Daniil showed him the math problem. Father looked closely. He twisted his mouth. He also could not solve it. But he had an idea.

"Let's pray," he said. "God can solve this problem. He definitely will help you."

Father bowed his head and closed his eyes. Daniil bowed his head and closed his eyes.

"Dear God," Father prayed, "thank You for being with us. You know that Daniil needs to solve this math problem. We can't figure it out, but You can. Please help us. Amen."

Father raised his head and opened his eyes. Daniil raised his head and opened his eyes. Then he looked at the math problem on the computer screen. "Oh!" he exclaimed. "Maybe we should try this."

He typed something and, just like that, the math problem was solved.

“See, I told you that God would help,” Father said, smiling.

Daniil’s smile was brighter than the sun. He was so happy! “Hooray!” he exclaimed.

A day or two later, Daniil was struggling with a math problem again. He tried to solve the problem one way. It didn’t work. He tried to solve it another way. It didn’t work. For 10 minutes, Daniil tried. Finally, he sadly got up and went to the kitchen. Father was peeling potatoes as he helped Mother make borscht (beet soup) for supper. “Father, I can’t solve a math problem,” Daniil said.

Father followed the boy to the computer, and Daniil showed him the problem. It was too difficult for Father to solve.

“Let’s pray,” he said. “God can solve this problem. He definitely will help you again.”

Father bowed his head and closed his eyes. Daniil bowed his head and closed his eyes.

“Dear God, thank You for being with us,” Father prayed. “You know that Daniil needs to solve this math problem. We can’t figure it out, but You can. Please help us. Amen.”

Father raised his head and opened his eyes. Daniil raised his head and opened his eyes. Then he looked at the math problem on the computer screen. He still couldn’t solve it.

Father returned to the kitchen and resumed peeling potatoes.

Five minutes later, Daniil ran to the kitchen.

“Father, I solved the problem!” he exclaimed.

Father was so happy.

“God wants to show you that He can solve any problem, not just in math but in every area of your life,” he said.

Daniil knew that it was true. God could help him in anything. All he needed to do was ask.

Part of this quarter’s Thirteenth Sabbath Offering will help open a special center where children and adults can learn about the God who hears prayers in Daniil’s hometown of Salekhard in the Russian Far North. Thank you for planning a generous offering on June 29.

By Andrew McChesney

Sunday – April 7th

1. How and when was Jeremiah called to the prophetic office?

➤ **Jeremiah 1:4-10** —

NOTE : A prophet is one who speaks for God. In the first chapter of his book, Jeremiah presents as the credentials of his prophetic office the account of his divine call. “This vocation was his, not by human choice, but by virtue of a direct commission from God. The deep sense of the divine call was the driving force of his ministry and his support and stay in moments of discouragement against the hostility of his people.” —*The Seventh-day Adventist Bible Commentary, on Jeremiah 1:4.*

Ellen G. White wrote concerning her call in her youth to serve as God's messenger to His people: “My Saviour declared me to be His messenger. “Your work,” He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right.”—*1 Selected Messages, page 32.*

2. How early in history was the prophetic gift manifested?

➤ **Luke 1:70** —

NOTE : “It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time.” —*Desire of Ages, page 799.*

"To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God." Education, page 47.

3. My Prayer for Today

➤

Devotional - Last Day Events

Sunday, April 7th, 2024

**Last Day Events, Chapter 4, pp. 108
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 7th

Rich Blessings in a Natural Environment

He makes me to lie down in green pastures: he leads me beside the still waters.

Psalm 23:2

We say again, "Out of the cities." Do not consider it a great deprivation that you must go into the hills and mountains, but seek for that retirement where you can be alone with God, to learn His will and way. .

I urge our people to make it their lifework to seek for spirituality. Christ is at the door. This is why I say to our people, "Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God's handiwork, imperceptibly you will be changed into the same image."--2SM 355, 356 (1908).

Numbers Chapter 36

Marriage of Female Heirs

- Num 36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:
- Num 36:2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.
- Num 36:3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.
- Num 36:4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
- Num 36:5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.
- Num 36:6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.
- Num 36:7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.
- Num 36:8 And every daughter, that possesses an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.
- Num 36:9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.
- Num 36:10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:
- Num 36:11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:
- Num 36:12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.
- Num 36:13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

Monday – April 8th

1. According to the Scripture record, what patriarch was first endowed with the prophetic gift?

➤ **Jude 1:14-15** —

NOTE : “Enoch was the first prophet among mankind. He foretold by prophecy the second coming of Christ to our world, and His work at that time. His life was a specimen of Christian consistency. Holy lips alone should speak forth the words of God in denunciation and judgments. His prophecy is not found in the writings of the Old Testament. We may never find any books which relate to the works of Enoch, but Jude, a prophet of God, mentions work of Enoch.” —*Ellen G. White Comments, in The Seventh-day Adventist Bible Commentary, Vol. 1, page 1088.*

2. What is said concerning the word of the Lord in the days of Samuel?

➤ **1 Samuel 3:1** —

NOTE : That the words “no open vision” do not indicate a complete cessation of prophetic utterance at that time is evident from the fact that they are immediately preceded by a solemn message delivered to Eli from the “*Lord God of Israel*,” through a “*man of God*.” [1 Samuel 2:27-36]

3. My Prayer for Today

➤

Devotional - Last Day Events***Monday, April 8th, 2024*****Last Day Events, Chapter 4, pp. 109
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 8th**Character Development Easier in the Country**

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:2

Parents flock with their families to the cities because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation.--5T 232 (1882).

Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.--FE 326 (1894).

The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination.--AH 136 (1902).

It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy.--8T 101 (1904).

There is not one family in a hundred who will be improved physically, mentally, or spiritually, by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of streetcars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the Word of God.--AH 137 (1905).

Deuteronomy Chapter 1

The Command to Leave Horeb

- Deu 1:1 These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.
- Deu 1:2 (*There are eleven days' journey* from Horeb by the way of mount Seir unto Kadeshbarnea.)
- Deu 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;
- Deu 1:4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:
- Deu 1:5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,
- Deu 1:6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:
- Deu 1:7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.
- Deu 1:8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

Leaders Appointed

- Deu 1:9 And I spake unto you at that time, saying, I am not able to bear you myself alone:
- Deu 1:10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.
- Deu 1:11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)
- Deu 1:12 How can I myself alone bear your cumbrance, and your burden, and your strife?
- Deu 1:13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.
- Deu 1:14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.
- Deu 1:15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.
- Deu 1:16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.
- Deu 1:17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.
- Deu 1:18 And I commanded you at that time all the things which ye should do.

Israel's Refusal to Enter the Land

- Deu 1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye

saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.

- Deu 1:20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.
- Deu 1:21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.
- Deu 1:22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.
- Deu 1:23 And the saying pleased me well: and I took twelve men of you, one of a tribe:
- Deu 1:24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.
- Deu 1:25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.
- Deu 1:26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:
- Deu 1:27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
- Deu 1:28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.
- Deu 1:29 Then I said unto you, Dread not, neither be afraid of them.
- Deu 1:30 The LORD your God which goes before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;
- Deu 1:31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.
- Deu 1:32 Yet in this thing ye did not believe the LORD your God,
- Deu 1:33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

The Penalty for Israel's Rebellion

- Deu 1:34 And the LORD heard the voice of your words, and was wrath, and sware, saying,
- Deu 1:35 Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,
- Deu 1:36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.
- Deu 1:37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.
- Deu 1:38 *But* Joshua the son of Nun, which stands before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.
- Deu 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.
- Deu 1:40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.
- Deu 1:41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.
- Deu 1:42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye

be smitten before your enemies.

- Deu 1:43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.
- Deu 1:44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.
- Deu 1:45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.
- Deu 1:46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

Tuesday – April 9th**1. How was Elisha called to the prophetic office?**

- **1 Kings 19:15-16** —
- **1 Kings 19:19-21** —

NOTE : Usually the call of God to the prophet was direct, as in the experience of Jeremiah and Amos. In the case of Elisha, God made His choice known to the prophet Elijah, and he was bidden to convey the message to his successor, whom he found faithfully discharging his daily tasks.

2. What gift did God entrust to Daniel?

- **Daniel 1:17, last part.** —

NOTE : “All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision, of the great and solemn events that we must know as we stand on the very threshold of their fulfillment.” —*Manuscript 32, 1896 (Manuscript Releases, vol. 17, pages 9-11).*

3. My Prayer for Today

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Devotional - Last Day Events**Tuesday, April 9th, 2024****Last Day Events, Chapter 4, pp. 110
“Lifestyle and Activities of the Remnant”**

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“Country Living”

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“The Cities”**April 9th****Better Physical Health in Rural Environment**

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Genesis 1:11, 12

It is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this, for the whole system is demoralized by the hurry and rush and noise.--2SM 357 (1902).

To many of those living in the cities who have not a spot of green grass to set their feet upon, who year after year have looked out upon filthy courts and narrow alleys, brick walls and pavements and skies clouded with dust and smoke--if these could be taken to some farming district, surrounded with the green fields, the woods and hills and brooks, the clear skies and the fresh, pure air of the country, it would seem almost like heaven.--MH 191, 192 (1905).

The physical surroundings in the cities are often a peril to health. The constant liability to contact with disease, the prevalence of foul air, impure water, impure food, the crowded, dark, unhealthful dwellings, are some of the many evils to be met. It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements.--MH 365 (1905).

Daily Scripture**Tuesday, April 9th, 2024****Deuteronomy Chapter 2****The Wilderness Years**

- Deu 2:1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.
- Deu 2:2 And the LORD spake unto me, saying,
- Deu 2:3 Ye have compassed this mountain long enough: turn you northward.
- Deu 2:4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:
- Deu 2:5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession.
- Deu 2:6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.
- Deu 2:7 For the LORD thy God hath blessed thee in all the works of thy hand: he knows thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.
- Deu 2:8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.
- Deu 2:9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.
- Deu 2:10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;
- Deu 2:11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.
- Deu 2:12 The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.
- Deu 2:13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.
- Deu 2:14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.
- Deu 2:15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.
- Deu 2:16 So it came to pass, when all the men of war were consumed and dead from among the people,
- Deu 2:17 That the LORD spake unto me, saying,
- Deu 2:18 Thou art to pass over through Ar, the coast of Moab, this day:
- Deu 2:19 And *when* thou come nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.
- Deu 2:20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;
- Deu 2:21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they

succeeded them, and dwelt in their stead:

- Deu 2:22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:
- Deu 2:23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)
- Deu 2:24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.
- Deu 2:25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

The Defeat of King Sihon

- Deu 2:26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,
- Deu 2:27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.
- Deu 2:28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;
- Deu 2:29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.
- Deu 2:30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appears* this day.
- Deu 2:31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou may inherit his land.
- Deu 2:32 Then Sihon came out against us, he and all his people, to fight at Jahaz.
- Deu 2:33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.
- Deu 2:34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:
- Deu 2:35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.
- Deu 2:36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:
- Deu 2:37 Only unto the land of the children of Ammon thou came not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

Wednesday – April 10th

1. By whom was the prophetic gift exercised in early New Testament times?

- **Luke 2:25-38** —
- **Luke 1:41-55** —
- **Luke 1:67-79** —

NOTE : Anna and Simeon had the gift of prophecy. Jesus pointed to John the Baptist as one of the greatest of the prophets (Luke 7:28). Christ referred to Himself as a prophet (Matthew 13:53-57). He fulfilled the prophecy of Deuteronomy 18:15. Paul (2 Corinthians 12:1-5), and John (Revelation 1:10), were prophets. Both indicated that the testimony of Jesus or the gift of prophecy would be seen in the church that awaited the return of Christ, thus suggesting the divine purpose that the gift of prophecy should remain in the Christian church till the close of time (1 Corinthians 1:4-7; Revelation 12:17; 19:10).

2. How does Paul describe the manner in which he received certain divine revelations?

- **2 Corinthians 12:1-4** —

NOTE : “The Apostle Paul, early in his Christian experience, was given special opportunities to learn the will of God concerning the followers of Jesus. He was 'caught up to the third heaven,' 'into paradise, and heard unspeakable words, which it is not lawful for a man to utter.' He himself acknowledged that many 'visions and revelations' had been given him 'of the Lord.' His understanding of the principles of gospel truth was equal to that of 'the very chiefest apostles.'...

“The impression that he received when in vision was ever with him, enabling him to give a correct representation of Christian character. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God.” —*Acts of the Apostles, pages 469, 470.*

3. My Prayer for Today



Devotional - Last Day Events

Wednesday, April 10th, 2024

**Last Day Events, Chapter 4, pp. 111
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 10th

Raise Your Own Provisions

And they told him, and said, We came unto the land whither thou sent us, and surely it flows with milk and honey; and this is the fruit of it.

Numbers 13:27

The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message.--2SM 357, 358 (1902).

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions, for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.--2SM 141 (1904).

Daily Scripture**Wednesday, April 10th, 2024****Deuteronomy Chapter 3****The Defeat of King Og**

- Deu 3:1 Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
- Deu 3:2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
- Deu 3:3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.
- Deu 3:4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.
- Deu 3:5 All these cities *were* fenced with high walls, gates, and bars; beside unwall'd towns a great many.
- Deu 3:6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.
- Deu 3:7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
- Deu 3:8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;
- Deu 3:9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
- Deu 3:10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.
- Deu 3:11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.
- Deu 3:12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
- Deu 3:13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.
- Deu 3:14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.
- Deu 3:15 And I gave Gilead unto Machir.
- Deu 3:16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;
- Deu 3:17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdothpisgah eastward.
- Deu 3:18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.
- Deu 3:19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;
- Deu 3:20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

- Deu 3:21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passed.
- Deu 3:22 Ye shall not fear them: for the LORD your God he shall fight for you.

Moses Forbidden to Enter the Land

- Deu 3:23 And I besought the LORD at that time, saying,
- Deu 3:24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?
- Deu 3:25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.
- Deu 3:26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.
- Deu 3:27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.
- Deu 3:28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.
- Deu 3:29 So we abode in the valley over against Bethpeor.

Thursday – April 11th

1. What description of Elijah indicates that the call to the prophetic office does not remove the prophet above and away from his human characteristics?

- **James 5:17** —
- **2 Corinthians 4:5-7** —

NOTE : Prophets are human beings, and God only is infallible. True, God calls the prophet to reveal the divine message, but the prophet is a member of the human family still, possessed with human faculties and frailties. Through vision he receives heavenly instruction and of this he faithfully bears testimony, guided by the Spirit of God. Thus he becomes a channel of heavenly communication, and his message is an inspired message. Naturally, the instruction received exerts a positive influence on his life. But, holy man that he is, he is not deprived of thinking ordinary thoughts or of conversing on topics of every day interest. He may have strong home ties. He continues to be a normal individual engaging in human activities perhaps in his community. He may make mistakes, as did Peter, the inspired apostle. (See Galatians 2:11-14). But this does not invalidate the divine message he bears for God. In our day, Ellen G. White lived an exemplary life. To this fact all who were acquainted with her bear witness; but said she: “In regard to infallibility, I never claimed it: God alone is infallible.” —*1 Selected Messages*, page 37.

2. Desirous of learning God's will for Judah, of whom did Hilkiah the priest and his associates seek counsel?

- **2 Kings 22:12-14** —

NOTE : Commenting on this text, Joseph Priestly remarks: “It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that, in His sight, and especially in things of a spiritual nature, there is no essential pre-eminence in the male sex.” —*Notes on All the Books of the Scripture*, Vol. 2, page 40.

2. My Prayer for Today



Devotional - Last Day Events

Thursday, April 11th, 2024

**Last Day Events, Chapter 4, pp. 112
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
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“The Cities”

April 11th

Locate Institutions "Just Out From the Large Cities"

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Isaiah 65:21, 22

Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities.--*Evangelism* 77 (1909).

Daily Scripture**Thursday, April 11th, 2024****Deuteronomy Chapter 4****Moses Commands Obedience**

- Deu 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- Deu 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.
- Deu 4:3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.
- Deu 4:4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.
- Deu 4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.
- Deu 4:6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.
- Deu 4:7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that we call upon him for?*
- Deu 4:8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?
- Deu 4:9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;
- Deu 4:10 *Specially* the day that thou stood before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.
- Deu 4:11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.
- Deu 4:12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.
- Deu 4:13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.
- Deu 4:14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Idolatry Forbidden

- Deu 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:
- Deu 4:16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,
- Deu 4:17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flies in the air,
- Deu 4:18 The likeness of anything that creeps on the ground, the likeness of any fish that *is* in the waters beneath the earth:
- Deu 4:19 And lest thou lift up thine eyes unto heaven, and when thou see the sun, and the moon, and the stars,

even all the host of heaven, should be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Deu 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

Deu 4:21 Furthermore the LORD was angry with me for your sakes, and swear that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

Deu 4:22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

Deu 4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of anything, which the LORD thy God hath forbidden thee.

Deu 4:24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

Deu 4:25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of anything, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

Deu 4:26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

Deu 4:27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

Deu 4:28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

Deu 4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

Deu 4:30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

Deu 4:31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

The Lord Alone Is God

Deu 4:32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Deu 4:33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Deu 4:34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Deu 4:35 Unto thee it was shewed, that thou might know that the LORD he *is* God; *there is* none else beside him.

Deu 4:36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heard his words out of the midst of the fire.

Deu 4:37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

Deu 4:38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

Deu 4:39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

Deu 4:40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou may prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

Cities of Refuge

Deu 4:41 Then Moses severed three cities on this side Jordan toward the sun rising;

Deu 4:42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

Deu 4:43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

Introduction to the Law

Deu 4:44 And this *is* the law which Moses set before the children of Israel:

Deu 4:45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

Deu 4:46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

Deu 4:47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

Deu 4:48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

Deu 4:49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

*Preparation Day - April 12th***1. How were the prophets often treated?**

➤ **Matthew 23:29-31** —

➤ **Acts 7:52** —

NOTE : The life of the prophet was not an easy one. Often he was called upon to deliver messages of reproof or correction. Such messages were never pleasant, and at times led to a spirit of retaliation and revenge. The prophet must bear his message fearlessly, regardless of the outcome. Early in her experience Mrs. White was confronted with an adverse reception of a message of reproof. When instructed as to her duty she was told: “ 'The loss is not yours, but Mine. God sees not as man sees. He lays out the work that He would have done, and you do not know which will prosper, this or that.' ” — *Testimonies, Vol. 5, page 658.*

2. THOUGHT QUESTIONS**1. Can you think of reasons why the prophetic voice has been heard in modern times?**

➤

2. What attitude to the prophetic message do you assume?

➤

3. My Prayer for Today

➤

Devotional - Last Day Events

Friday, April 12th, 2024

**Last Day Events, Chapter 4, pp. 113
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 12th

Cooranbong, New South Wales

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Psalm 32:8

Where shall our Australian Bible School be located? . . . Should schools be located in the cities or within a few miles from them it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practices connected with them, such as horse racing, betting, and the offering of prizes. . . .

We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness.--*FE 310, 313 (1894)*.

Everything about the place had impressed me favourably except the fact that we were far from the great thoroughfares of travel, and therefore would not have an opportunity of letting our light shine amid the moral darkness that covers our large cities like the pall of death. This seems the only objection that presents itself to my mind. But then, it would not be advisable to establish our school in any of our large cities.--*8MR 137 (1894)*.

I am more than ever convinced that this is the right location for the school.--*8MR 360 (1894)*.

Daily Scripture**Friday, April 12th, 2024****Deuteronomy Chapter 5****The Ten Commandments**

- Deu 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.
- Deu 5:2 The LORD our God made a covenant with us in Horeb.
- Deu 5:3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
- Deu 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,
- Deu 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,
- Deu 5:6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
- Deu 5:7 Thou shalt have none other gods before me.
- Deu 5:8 Thou shalt not make thee *any* graven image, *or* any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:
- Deu 5:9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,
- Deu 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.
- Deu 5:11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.
- Deu 5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
- Deu 5:13 Six days thou shalt labour, and do all thy work:
- Deu 5:14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.
- Deu 5:15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.
- Deu 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.
- Deu 5:17 Thou shalt not kill.
- Deu 5:18 Neither shalt thou commit adultery.
- Deu 5:19 Neither shalt thou steal.
- Deu 5:20 Neither shalt thou bear false witness against thy neighbour.
- Deu 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or *anything* that *is* thy neighbour's.
- Deu 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

- Deu 5:23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;
- Deu 5:24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he lives.
- Deu 5:25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.
- Deu 5:26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?
- Deu 5:27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.
- Deu 5:28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
- Deu 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
- Deu 5:30 Go say to them, Get you into your tents again.
- Deu 5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.
- Deu 5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
- Deu 5:33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

*Adult Mission Story**Friday, April 5th, 2024*

Artur got baptized in Uzbekistan when he was 5. But he didn't know anything about God. No one spoke to him about God or took him back to church after his baptism.

Even though he never thought about God, he began wearing a cross-shaped earring when he was 14. He thought it looked cool.

Then Artur told his mother that he wanted to learn to play the guitar.

Mother took him straight to a music store. Artur's life was aimless, and she thought that a guitar might give him some purpose. Artur picked out a brown electric guitar.

At home, he found guitar lessons on YouTube and started trying to play. It wasn't easy. Pressing down on the strings hurt his fingers. But after a few days, the pain began to subside. His music, however, didn't sound anything like that of the YouTube teacher.

Two weeks after buying the guitar, a string snapped. Artur didn't know how to change the string, so he looked for help online. He found the phone number of someone named Artyom who offered guitar lessons. He called.

"I need to change a string," he said. "Can you help?"

Artyom gave Artur his home address.

The address sounded familiar. Artur wondered where he had heard it. Then he remembered. His mother used to work with a man named Pasha at that address. The two had built furniture together. Pasha had died.

"Are you by any chance Pasha's son?" Artur asked.

“Yes, I am,” Artyom said.

The next day, Artyom replaced the guitar string. Afterward, he asked Artur if he knew how to play. Artur tried to show what he had learned on YouTube, but Artyom stopped him.

“Stop, stop!” he said. “You’re playing the chords backward.”

Suddenly, Artur understood why his music didn’t sound at all like that of the teacher on YouTube. He hadn’t been playing correctly.

Artyom invited Artur to guitar lessons.

At the first lesson, Artyom commented on the cross-shaped earring in Artur’s ear. “Are you a Christian?” he asked.

Artur said he wasn’t a Christian.

At the second lesson, Artyom suggested meeting the next time in a room at the local Seventh-day Adventist church.

The church was close to Artur’s home, and he agreed.

As Artur learned to play the guitar, he began to spend time with Artyom outside of lessons. He learned that Artyom was a Global Mission pioneer, a missionary who shares the gospel with people in his own culture. He accepted invitations to go hiking with Artyom and other Adventists in the mountains. When the hikers sat down to rest, Artur enjoyed listening to them sing songs. Artyom played along on the guitar.

That summer, Artur went to an Adventist youth retreat in another city. He was caught off guard when a retreat speaker asked the attendees to split into pairs to pray.

“I’m an atheist,” he told the first person who offered to pray with him.

The person went away.

Artur also told the next person who came over that he didn’t believe in God. “Moreover,” he added, “I’ve never prayed before.”

This person didn’t go away. “We can fix that,” he said. He taught Artur to pray.

That night, Artur thought for a long time about what had taken place.

On Sabbath, he was amazed to see a young man get baptized at the retreat.

“I was baptized when I was 5,” he said. “Why do Adventists baptize adults?”

He learned that Adventists understand the Bible to teach that people should be old enough to understand the Bible and the commitment that they are making to God before being baptized.

The next Sabbath, Artur went to the Adventist church near his home to worship for the first time. In the afternoon, he joined church members in handing out school supplies to needy children. He felt a new joy fill his heart, and he thought, “What is the point of living if I don’t help others?”

It was a turning point in his life. He no longer wanted to live an aimless existence. He resolved to help others and to know God.

Eight months have passed since Artur started attending church regularly. He has been studying the Bible, and he wants to give his heart to Jesus in baptism.

He is glad that his guitar string broke.

“I believed in God because of a broken guitar string,” he said.


Part of this quarter’s Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Uzbekistan.

By Andrew McChesney

LESSON 3

“THE PROPHETIC VISION”

April 13 — April 19

 **MEMORY VERSE :** “And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” **Hosea 12:13**

? STUDY HELP :

- ✓ Selected Messages, Book 1, pages 33-34
- ✓ Education, pages 45-50
- * The S.D.A. Bible Commentary, on Scripture references

Sabbath – April 13th

1. What does God reveal to His servants the prophets?

➤ **Amos 3:7** —

NOTE : The foretelling of future events is included in the opening up of God's “secrets.” The prophet, however, is more than a forecaster. He speaks for God as His representative, and he speaks forth the words of the Lord as God's messenger. In each case, God's prophet opens up the “secrets” of the divine mind and will to the inquiring mind of man, imparting knowledge and guidance essential to his well-being.

2. My Prayer for Today

➤

E. G. W. Study Help 1**Sabbath, March 30th, 2024****Selected Messages, Book 1, pages 33-34****A Work of Many Features**

God has made plain to me the various ways in which He would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." {1SM 33.1}

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense. {1SM 33.2}

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practicing the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. {1SM 33.3}

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. {1SM 33.4}

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. {1SM 33.5}

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do. {1SM 34.1}

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. {1SM 34.2}

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls. {1SM 34.3}

In Australia we [REFERENCE HERE IS TO HER ASSOCIATE WORKERS. JAMES WHITE DIED IN 1881.] also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden. {1SM 34.4}

No Boastful Claims

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out. {1SM 34.5}

*E. G. W. Study Help 2**Sabbath, March 30th, 2024***Education, pages 45-50****Chapter 6 - The Schools of the Prophets**

Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by Heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away. . . . For He remembered that they were but flesh; a wind that passes away, and cometh not again." Psalm 106:34-36; 78:37-39. Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen. {Ed 45.1}

To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets. {Ed 46.1}

These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counsellors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety. In Samuel's day there were two of these schools--one at Ramah, the home of the prophet, and the other at Kirjath-jearim. In later times others were established. {Ed 46.2}

The pupils of these schools sustained themselves by their own labour in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labour. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labour. {Ed 47.1}

In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system--the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song. {Ed 47.2}

These schools proved to be one of the means most effective in promoting that righteousness which "exalts a nation." Proverbs 14:34. In no small degree they aided in laying the foundation of that marvellous prosperity which distinguished the reigns of David and Solomon. {Ed 47.3}

The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. "Through Thy precepts," he said, "I get understanding. . . . I have inclined mine heart to perform Thy statutes." Psalm 119:104-112. It was this that caused the Lord to pronounce David, when in his youth He called him to the throne, "a man after Mine own heart." Acts 13:22. {Ed 48.1}

In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought--both riches and honour. The power of his understanding, the extent of his knowledge, the glory of his reign, became the wonder of the world. {Ed 48.2}

In the reigns of David and Solomon, Israel reached the height of her greatness. The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you." Deuteronomy 11:22-25. {Ed 48.3}

But in the midst of prosperity lurked danger. The sin of David's later years, though sincerely repented of and sorely punished, emboldened the people in transgression of God's commandments. And Solomon's life, after a morning of so great promise, was darkened with apostasy. Desire for political power and self-aggrandizement led to alliance with heathen nations. The silver of Tarshish and the gold of Ophir were procured by the sacrifice of integrity, the betrayal of sacred trusts. Association with idolaters, marriage with heathen wives, corrupted his faith. The barriers that God had erected for the safety of His people were thus broken down, and Solomon gave himself up to the worship of false gods. On the summit of the Mount of Olives, confronting the temple of Jehovah, were erected gigantic images and altars for the service of heathen deities. As he cast off his allegiance to God, Solomon lost the mastery of himself. His fine sensibilities became blunted. The conscientious, considerate spirit of his early reign was changed. Pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. He who had been a just, compassionate, and God-fearing ruler, became tyrannical and oppressive. He who at the dedication of the temple had prayed for his people that their hearts might be undividedly given to the Lord, became their seducer. Solomon dishonoured himself, dishonoured Israel, and dishonoured God. {Ed 48.4}

The nation, of which he had been the pride, followed his leading. Though he afterward repented, his repentance did not prevent the fruition of the evil he had sown. The discipline and training that God appointed for Israel would cause them, in all their ways of life, to differ from the people of other nations. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unwelcome. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples. To be "like all the nations" (1 Samuel 8:5) was their ambition. God's plan of education was set aside, His authority disowned. {Ed 49.1}

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow. {Ed 50.1}

As a nation the children of Israel failed of receiving the benefits that God desired to give them. They did not appreciate His purpose or co-operate in its execution. But though individuals and peoples may thus separate themselves from Him, His purpose for those who trust Him is unchanged. "Whatsoever God doeth, it shall be forever." Ecclesiastes 3:14. {Ed 50.2}

While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him "is no variableness, neither shadow of turning." James 1:17. {Ed 50.3}

The experiences of Israel were recorded for our instruction. "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people. {Ed 50.4}

Devotional - Last Day Events**Sabbath, April 13th, 2024**

Last Day Events, Chapter 4, pp. 114
“Lifestyle and Activities of the Remnant”

--
“Country Living”

--
“The Cities”

April 13th**Huntsville, Alabama**

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

Leviticus 25:23

Those who have charge of the schoolwork at Graysville [THE PROPERTY AT GRAYSVILLE, TENNESSEE, FIFTY MILES NORTH OF CHATTANOOGA, CONSISTED OF NINE ACRES OF LAND ADJACENT TO A VILLAGE OF ABOUT 200 PEOPLE. THE SCHOOL WAS MOVED TO ITS PRESENT LOCATION AT COLLEGEDALE IN 1916.] and Huntsville should see what can be done by these institutions to establish such industries, so that our people desiring to leave the cities can obtain modest homes without a large outlay of means, and can also find employment.--*Letter 25, 1902.*

It was in the providence of God that the Huntsville School farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expense at the Huntsville School.—*Special Testimonies-B, (12) 11 (1904).*

The Huntsville School farm is a most beautiful place, and with its three hundred and more acres of land, should accomplish much in the line of industrial training and the raising of crops.—*Special Testimonies-B, (12x) 13 (1904).*

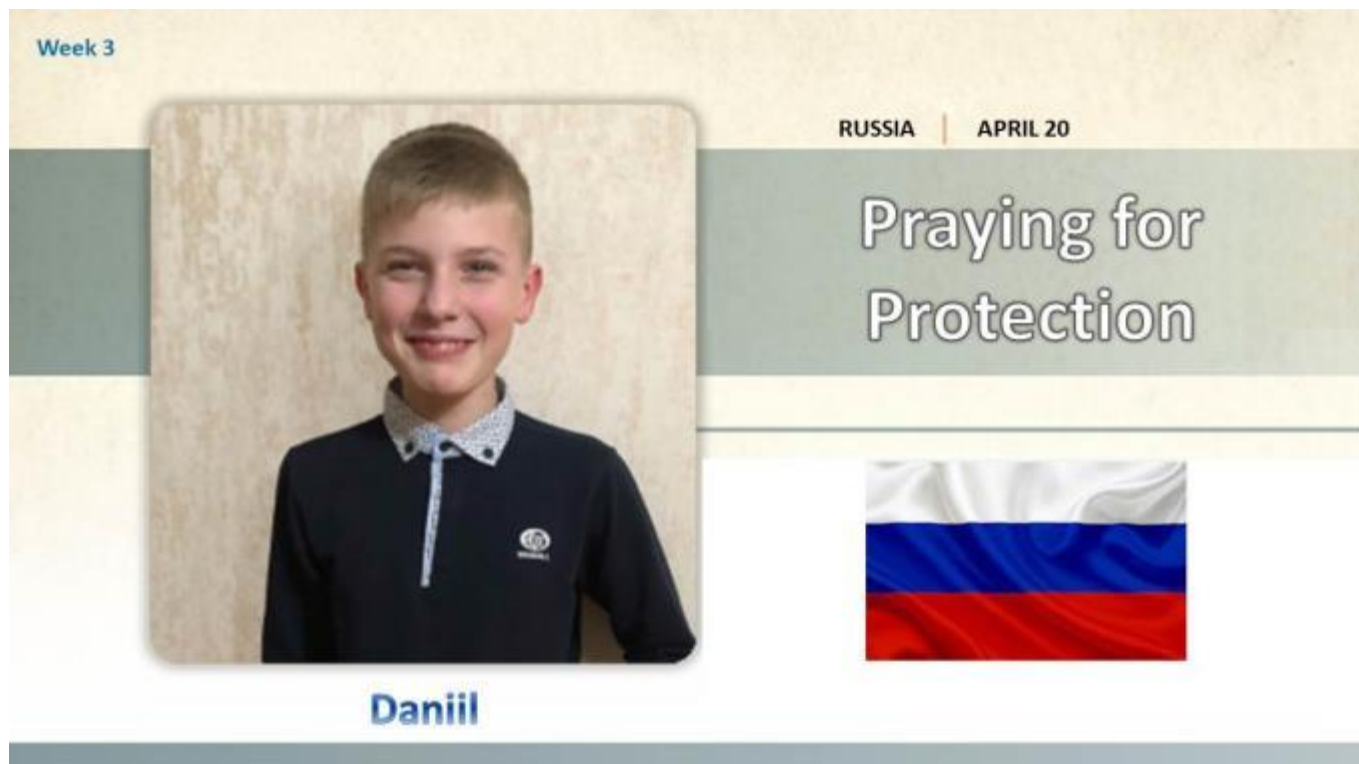
Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold, that the situation possesses many advantages for the carrying forward of a coloured school.—*Special Messages, 359 (1904).*

Deuteronomy Chapter 6

The Greatest Commandment

- Deu 6:1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:
- Deu 6:2 That thou might fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
- Deu 6:3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that flows with milk and honey.
- Deu 6:4 Hear, O Israel: The LORD our God *is* one LORD:
- Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
- Deu 6:6 And these words, which I command thee this day, shall be in thine heart:
- Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sits in thine house, and when thou walks by the way, and when thou lie down, and when thou rise up.
- Deu 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
- Deu 6:9 And thou shalt write them upon the posts of thy house, and on thy gates.
- Deu 6:10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou builds not,
- Deu 6:11 And houses full of all good *things*, which thou filled not, and wells dug, which thou dug not, vineyards and olive trees, which thou planted not; when thou shalt have eaten and be full;
- Deu 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.
- Deu 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.
- Deu 6:14 Ye shall not go after other gods, of the gods of the people which *are* round about you;
- Deu 6:15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.
- Deu 6:16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.
- Deu 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.
- Deu 6:18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou may go in and possess the good land which the LORD sware unto thy fathers,
- Deu 6:19 To cast out all thine enemies from before thee, as the LORD hath spoken.
- Deu 6:20 *And* when thy son asks thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?
- Deu 6:21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:
- Deu 6:22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

- Deu 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
- Deu 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.
- Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

*Children's Mission Story**Sabbath, April 13th, 2024*

Daniil was very excited. He was going sledding with friends. He loved sledding!

Daniil watched happily as Father loaded his sled into the trunk of the car on a Sunday afternoon. The sled wasn't just any sled. Daniil had a purple snow racer. A snow racer is a sled with a raised seat, a steering wheel, and runners that look like skis on the sides.

After the sled was safely in the trunk, Daniil hopped into the car. Father, Mother, and four of Daniil's friends also got into the car.

Before leaving, Father bowed his head and prayed, "Dear God, please bless us and keep us safe. Amen."

After 20 minutes, they arrived at the hill where they would go sledding.

Waiting for them were more of Daniil's friends who had arrived with Uncle Sergei in another car.

Then Daniil and his friends hit the slopes. It was fun! Daniil liked flying down the hill on his sled. He liked playing with his friends. He was happy!

After two hours, the children were still having fun, but the adults were cold and tired. They said it was time to go home.

The children got into the two cars. But Daniil's mother wasn't quite ready to leave. First, she wanted to take off her wet boots and put on some dry shoes.

Uncle Sergei, however, didn't want to wait. "We'll go home now and meet you there," he said. "That way we can boil some water and have hot tea waiting for you when you arrive."

Everyone liked the idea of hot tea after the cold slopes.

It didn't take Mother long to change her shoes. Five minutes later, she was ready to go.

Father prayed, "Dear God, please bless us and keep us safe. Amen."

The car travelled just a short distance when a scary sight greeted their eyes. Ahead of them was a car accident. One car had crashed into a snowbank on the roadside. Another car had smashed into the trees.

"Is that Uncle Sergei's car?" Father asked as he reached the car in the snowbank.

Father got out of the car just as Uncle Sergei got out of his car in the snowbank.

"Are you OK?" Father asked.

He was fine. Everyone in the car was fine.

Father called for help, and soon emergency workers arrived.

The emergency workers had to cut open the car that had crashed into the trees in order to rescue the driver who was trapped inside.

It turned out that the other driver was drunk and had been driving too fast in the wrong lane. He had almost hit Uncle Sergei's car head-on. But Uncle Sergei had swerved off the road and into the snowbank at the last minute. Then the drunk driver lost control of his car and crashed into the trees.

Daniil realized that it was a miracle that no one was hurt. If he had been traveling in the car behind Uncle Sergei, the drunk driver would have hit him when Uncle Sergei swerved into the snowbank. But a big accident had been avoided when Mother stopped to change her shoes.

Daniil and his friends hugged each other with relief. Then they prayed.

"Dear God, thank You that everyone is alive and healthy," Father said.

These days, Daniil always prays before traveling. "I know God hears prayers," Daniil said. "I have seen with my own eyes how He answers."

Part of this quarter's Thirteenth Sabbath Offering will help open a special centre where children and adults can learn about the God who hears prayers in Daniil's hometown of Salekhard in the Russian Far North. Thank you for planning a generous offering on June 29.

By Andrew McChesney

Sunday – April 14th

1. What was Moses' work as Israel's prophet?

➤ **Hosea 12:13** —

NOTE : Moses made few predictions regarding the future, but he was “a prophet,” used of God to lead Israel and to protect them from Satan's deceptions and from their enemies. Not all who were called to the prophetic office did the same type of work. John the Baptist performed no miracles, but he was sent to prepare the way of the Lord. Jesus declared that John was a prophet, and that “there hath not risen a greater than John the Baptist.” Matthew 11:9,11. Samuel's work was largely one of spiritual guidance.

2. What was the first great truth revealed in Moses' writings?

➤ **Genesis 1:1** —

NOTE : “The preparation of the written Word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years from Moses, the historian of creation and the law, to John.” —*Great Controversy, Introduction, page v.*

3. My Prayer for Today

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Devotional - Last Day Events***Sunday, April 14th, 2024*****Last Day Events, Chapter 4, pp. 115
“Lifestyle and Activities of the Remnant”****--
“Country Living”****--
“The Cities”****April 14th****Berrien Springs, Michigan****He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?****Micah 6:8**

I hear that there is some thought of locating the school at Berrien Springs in the southwest of Michigan. I am much pleased with the description of this place. . . . In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.--*4MR 407 (July 12, 1901).*

The good hand of the Lord has been with our people in the selection of a place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil.--*RH Jan. 28, 1902.*

In moving the college from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked hard under great difficulties. . . . God has been with them. He has approved of their efforts.--*4MR 260, 261 (1904).*

Daily Scripture**Sunday, April 14th, 2024****Deuteronomy Chapter 7****A Chosen People**

- Deu 7:1 When the LORD thy God shall bring thee into the land whither thou go to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;
- Deu 7:2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:
- Deu 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
- Deu 7:4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.
- Deu 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.
- Deu 7:6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.
- Deu 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:
- Deu 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.
- Deu 7:9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations;
- Deu 7:10 And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face.
- Deu 7:11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.
- Deu 7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:
- Deu 7:13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.
- Deu 7:14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.
- Deu 7:15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knows, upon thee; but will lay them upon all *them* that hate thee.
- Deu 7:16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.
- Deu 7:17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?
- Deu 7:18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;
- Deu 7:19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do

unto all the people of whom thou art afraid.

Deu 7:20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

Deu 7:21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

Deu 7:22 And the LORD thy God will put out those nations before thee by little and little: thou may not consume them at once, lest the beasts of the field increase upon thee.

Deu 7:23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

Deu 7:24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

Deu 7:25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

Deu 7:26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

Monday – April 15th

1. From what source did Moses receive the various statutes and precepts given to the children of Israel?

➤ **Deuteronomy 4:1-2, 5** —

NOTE : “Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err.” —*Patriarchs and Prophets*, page 364.

2. In what law did the prophet present instruction to ensure the well-being of God's chosen people?

➤ **Malachi 4:4** —

NOTE : In the law given to Moses, God outlined in minute detail many moral responsibilities as well as civil obligations of the people. “In the teaching that God gave to Israel, the preservation of health received careful attention... Health principles were taught and sanitary laws enforced.” —*Ministry of Healing*, page 277.

Certain areas of guidance were clear and comprehensive, and among them emphasis was laid upon:

- a. Cleanliness of person, attire, and dwelling in relation to disease. Deuteronomy 23:14; Leviticus 15:1-12; Leviticus 14:44-48.
- b. Proper diet. Leviticus 20:24-25.
- c. Mental outlook. Deuteronomy 16:11; Deuteronomy 26:11.

“Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigour of intellect.” *Counsels on Diet and Foods*, page 27.

“The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elisha, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results.” —*Ministry of Healing*, pages 283, 285.

3. My Prayer for Today

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Devotional - Last Day Events

Monday, April 15th, 2024

**Last Day Events, Chapter 4, pp. 116
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 15th

Stoneham, Massachusetts

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

Proverbs 15:6

The Lord in His providence has opened the way for His workers to take an advance step in New England--a field where much special work should be done. The brethren there have been enabled to arrange to change the location of the sanitarium from South Lancaster to Melrose, a place much nearer Boston, and yet far enough removed from the busy city so that the patients may have the most favourable conditions for recovery of health. The transfer of the New England Sanitarium to a place so convenient to the city of Boston is in God's providence.

When the Lord sets His hand to prepare the way before us, God forbid that any should stand back, questioning the wisdom of going forward or refusing to give encouragement and help. The removal of the New England Sanitarium from South Lancaster to Melrose has been presented to me as being directed by the Lord.--SpT-B(13) 3 (1902).

Daily Scripture**Monday, April 15th, 2024****Deuteronomy Chapter 8****Remember the Lord Your God**

- Deu 8:1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.
- Deu 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou would keep his commandments, or no.
- Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knew not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceeds out of the mouth of the LORD doth man live.
- Deu 8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.
- Deu 8:5 Thou shalt also consider in thine heart, that, as a man chastens his son, *so* the LORD thy God chastens thee.
- Deu 8:6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.
- Deu 8:7 For the LORD thy God brings thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;
- Deu 8:8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
- Deu 8:9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou may dig brass.
- Deu 8:10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.
- Deu 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:
- Deu 8:12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;
- Deu 8:13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;
- Deu 8:14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;
- Deu 8:15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;
- Deu 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;
- Deu 8:17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.
- Deu 8:18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.
- Deu 8:19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.
- Deu 8:20 As the nations which the LORD destroys before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Tuesday – April 16th

1. Before Moses died, what view of the promised land was given to him?

➤ **Deuteronomy 34:1-5** —

NOTE : Moses was wrapped in prophetic vision, in a manner common to God's prophets in all ages. Scenes of the past and future were unfolded before Israel's leader, as if he were actually an eye witness to the events. "Every part of the country was spread out before him, not faint and uncertain in the distance, but standing out clear, distinct, and beautiful to his delighted vision. In this scene it was presented, not as it then appeared, but as it would become, with God's blessing upon it, in the possession of Israel. He seemed to be looking upon a second Eden."—*Patriarchs and Prophets*, page 472.

What was shown to Moses was vividly described by one to whom similar views were given. (*See Ibid*, pages 475-477).

2. What Old Testament incident reveals the prophet as an educator, living and working with his students?

➤ **2 Kings 6:1-3** —

NOTE : "The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counsellors. In the accomplishment of this object Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets." —*Patriarchs and Prophets*, page 593.

"The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy. Elijah re-established these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honourable." —*Prophets and Kings*, page 224.

3. My Prayer for Today

➤

Devotional - Last Day Events**Tuesday, April 16th, 2024****Last Day Events, Chapter 4, pp. 117**
“Lifestyle and Activities of the Remnant”--
“Country Living”--
“The Cities”**April 16th****Takoma Park, Washington, D.C.****And the gospel must first be published among all nations.****Mark 13:10**

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage.

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but are roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples and other beautiful trees. The owners of these homes are mostly business men, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes.

A good location for the printing office has been chosen, within easy distance of the post office, and a site for a meetinghouse also has been found. It seems as if Takoma Park has been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers.—*Special Testimonies, June 15, 1904.*

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move.—*Review and Herald, August 11, 1903.*

Daily Scripture**Tuesday, April 16th, 2024****Deuteronomy Chapter 9****Not Because of Righteousness**

- Deu 9:1 Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,
- Deu 9:2 A people great and tall, the children of the Anakims, whom thou knows, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!
- Deu 9:3 Understand therefore this day, that the LORD thy God *is* he which goes over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.
- Deu 9:4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.
- Deu 9:5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.
- Deu 9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.
- Deu 9:7 Remember, *and* forget not, how thou provokes the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.
- Deu 9:8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.
- Deu 9:9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:
- Deu 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.
- Deu 9:11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.
- Deu 9:12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

The Golden Calf

- Deu 9:13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiff-necked people:
- Deu 9:14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.
- Deu 9:15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

- Deu 9:16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.
- Deu 9:17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.
- Deu 9:18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.
- Deu 9:19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.
- Deu 9:20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.
- Deu 9:21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.
- Deu 9:22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.
- Deu 9:23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.
- Deu 9:24 Ye have been rebellious against the LORD from the day that I knew you.
- Deu 9:25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.
- Deu 9:26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.
- Deu 9:27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:
- Deu 9:28 Lest the land whence thou brought us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.
- Deu 9:29 Yet they *are* thy people and thine inheritance, which thou brought out by thy mighty power and by thy stretched out arm.

Wednesday – April 17th

1. What is a difficult yet most important feature of the prophet's work?

- **Jeremiah 1:17-19** —
- **Ezekiel 2:3-8** —

NOTE : “He sent His prophets to warn the guilty, denounce their sins, and pronounce judgment upon them... In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the Spirit of Prophecy has He made known unto them His will. My work has been to speak plainly of the faults and errors of God's people. . . . But I have been shown that it is not mine to choose my work, but humbly to obey the will of God.” —*Testimonies*, Vol. 4, pages 12, 13.

2. In what role was the prophet frequently cast?

- **Jeremiah 29:19** —
- **Jeremiah 32:33** —

NOTE : The prophets acted as guides and teachers of the people in doctrine and right living, though often their work was frowned upon by the careless and guilty. The prophet's voice was God's call to higher, holier living.

“Had the antediluvians believed the warning, and repented of their evil deeds, the Lord would have turned aside His wrath, as He afterward did from Nineveh. But by their obstinate resistance to the reproofs of conscience and the warnings of God's prophet, that generation filled up the measure of their iniquity, and became ripe for destruction. The Lord has sent us, by His ambassadors, messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded. Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.” Conflict and Courage (1970) page 37.

3. My Prayer for Today

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Devotional - Last Day Events

Wednesday, April 17th, 2024

**Last Day Events, Chapter 4, pp. 118
“Lifestyle and Activities of the Remnant”**

--
“Country Living”

--
“The Cities”

April 17th

Madison, Tennessee

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraids not; and it shall be given him.

James 1:5

I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me I knew that this would not be the right thing to do, and I told them so. The work that these brethren [E. A. Sutherland and P. T. Magan] can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville, for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school the brethren found a farm of four hundred acres for sale about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed.--RH Aug. 18, 1904.

Daily Scripture**Wednesday, April 17th, 2024****Deuteronomy Chapter 10****New Tablets of Stone**

- Deu 10:1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.
- Deu 10:2 And I will write on the tables the words that were in the first tables which thou broke, and thou shalt put them in the ark.
- Deu 10:3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.
- Deu 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.
- Deu 10:5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.
- Deu 10:6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.
- Deu 10:7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
- Deu 10:8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.
- Deu 10:9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.
- Deu 10:10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.
- Deu 10:11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

Circumcise Your Heart

- Deu 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,
- Deu 10:13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?
- Deu 10:14 Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.
- Deu 10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.
- Deu 10:16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.
- Deu 10:17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor taketh reward:
- Deu 10:18 He doth execute the judgment of the fatherless and widow, and loves the stranger, in giving him food and raiment.

- Deu 10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.
- Deu 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.
- Deu 10:21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.
- Deu 10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Thursday – April 18th

1. How did Zechariah endorse and simplify the messages of “former prophets” and why was this necessary?

- **Zechariah 1:3-6** —
- **Zechariah 7:7-14** —
- **1 Corinthians 14:37** —

NOTE : The prophetic writings show a remarkable agreement, each of the prophets being under the control of the Spirit of God. In Bible times, contemporary prophets studied what the former prophets had written (Daniel 9:2). In the Ellen G. White writings the messages of the Bible prophets are magnified so that the beauty of truth stands out.

“The Testimonies are not to belittle the Word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.” —*Testimonies, Vol. 5, page 665.*

2. What helpful lesson concerning prophetic guidance is taught by a simple Old Testament experience?

- **1 Samuel 9:1-10** —
- **1 Samuel 18-20** —

NOTE : Saul and his servant, not finding the objects of their search, recognised that God was mindful of their problem. They sought out Samuel, His messenger, for direction. They received the answer before asking their questions. In God's Word and in the counsels of the Spirit of Prophecy we may find messages which point out the way for us.

“There is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, This is the way, walk ye in it.”—Ellen G. White (Letter 117, 1910), quoted in *Messenger to the Remnant*, page 82, by Arthur L. White.

3. My Prayer for Today



Devotional - Last Day Events**Thursday, April 18th, 2024****Last Day Events, Chapter 4, pp. 119
“Lifestyle and Activities of the Remnant”****--
“Country Living”****--
“The Cities”****April 18th****Mountain View, California**

But he that received seed into the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

Matthew 13:23

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages.--*FE 492 (1904)*.

Mountain View is a town which has many advantages. It is surrounded by beautiful orchards. The climate is mild and fruit and vegetables of all kinds can be grown. The town is not large, yet it has electric lights, mail carriers, and many other advantages usually seen only in cities.--*Letter 141, 1904*.

Some have wondered why our office of publication should be moved from Oakland to Mountain View. God has been calling upon His people to leave the cities. The youth who are connected with our institutions should not be exposed to the temptations and the corruption to be found in the large cities. Mountain View has seemed to be a favourable location for the printing office.--*CL 29 (1905)*.

Deuteronomy Chapter 11**Love and Serve the Lord**

- Deu 11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.
- Deu 11:2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,
- Deu 11:3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;
- Deu 11:4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;
- Deu 11:5 And what he did unto you in the wilderness, until ye came into this place;
- Deu 11:6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:
- Deu 11:7 But your eyes have seen all the great acts of the LORD which he did.
- Deu 11:8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;
- Deu 11:9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that flows with milk and honey.
- Deu 11:10 For the land, whither thou go in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sow thy seed, and water *it* with thy foot, as a garden of herbs:
- Deu 11:11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinks water of the rain of heaven:
- Deu 11:12 A land which the LORD thy God cares for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.
- Deu 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,
- Deu 11:14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou may gather in thy corn, and thy wine, and thine oil.
- Deu 11:15 And I will send grass in thy fields for thy cattle, that thou may eat and be full.
- Deu 11:16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;
- Deu 11:17 And *then* the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.
- Deu 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.
- Deu 11:19 And ye shall teach them your children, speaking of them when thou sits in thine house, and when thou walks by the way, when thou lies down, and when thou rises up.

- Deu 11:20 And thou shalt write them upon the door posts of thine house, and upon thy gates:
- Deu 11:21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.
- Deu 11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;
- Deu 11:23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.
- Deu 11:24 Every place where on the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.
- Deu 11:25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.
- Deu 11:26 Behold, I set before you this day a blessing and a curse;
- Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:
- Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.
- Deu 11:29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goes to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.
- Deu 11:30 *Are* they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?
- Deu 11:31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.
- Deu 11:32 And ye shall observe to do all the statutes and judgments which I set before you this day.

*Preparation Day – April 19th***1. What message of hope did Isaiah give?**➤ **Isaiah 40:1-2 —**

NOTE : “The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing. “Comfort ye, comfort ye My people, says your God.”

“O Zion, that brings good tidings, get thee up into the high mountain; O Jerusalem, that brings good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.” Isaiah 40:1, 9-11. *Desire of Ages*, page 827.

2. What appealing message may be considered as summing up the over-all objective of the messages of the prophets?➤ **Amos 4:12, last part. —**

NOTE : “Prepare to meet thy God” is the consuming burden of the messages of the prophets through all time. The first Testimony pamphlet published in 1855 closed with an article entitled, “Prepare to Meet the Lord.” (*Testimonies*, Vol. 1, pages 123-126). In the last article in the last volume of the *Testimonies* published fifty-four years later, in 1909, the same pen urges:

“My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace.” —*Testimonies*, Vol. 9, page 285.

2. THOUGHT QUESTIONS**1. What phase of the prophet's work is most important?**

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2. How have the prophets influenced us most?

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3. My Prayer for Today

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Devotional - Last Day Events**Friday, April 19th, 2024****Last Day Events, Chapter 4, pp. 120
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 19th**Loma Linda, California**

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew 4:23

We thank the Lord that we have a good sanitarium at Paradise Valley, seven miles from San Diego; a sanitarium at Glendale, eight miles from Los Angeles; and a large and beautiful place at Loma Linda, sixty-two miles east from Los Angeles, and close to Redlands, Riverside, and San Bernardino. The Loma Linda property is one of the most beautiful sanitarium sites I have ever seen.--*LLM 141 (1905)*.

Loma Linda is a place that the Lord has especially designated as a centre for the training of medical missionaries.--*Letter 188, 1907*.

Here there are wonderful advantages for a school. The farm, the orchard, the pasture land, the large buildings, the ample grounds, the beauty--all are a great blessing.--*LLM 310 (1907)*.

This place, Loma Linda, has wonderful advantages, and if those who are here will faithfully avail themselves of the advantages to become true medical missionaries they will let their light shine forth to those that are around them. We must seek God daily for His wisdom to be imparted to us.--*Letter 374, 1907*.

Here we have ideal advantages for a school and for a sanitarium. Here are advantages for the students and great advantages for the patients. I have been instructed that here we should have a school, conducted on the principles of the ancient schools of the prophets. . . . Physicians are to receive their education here.--*MM 75, 76 (1907)*.

Deuteronomy Chapter 12

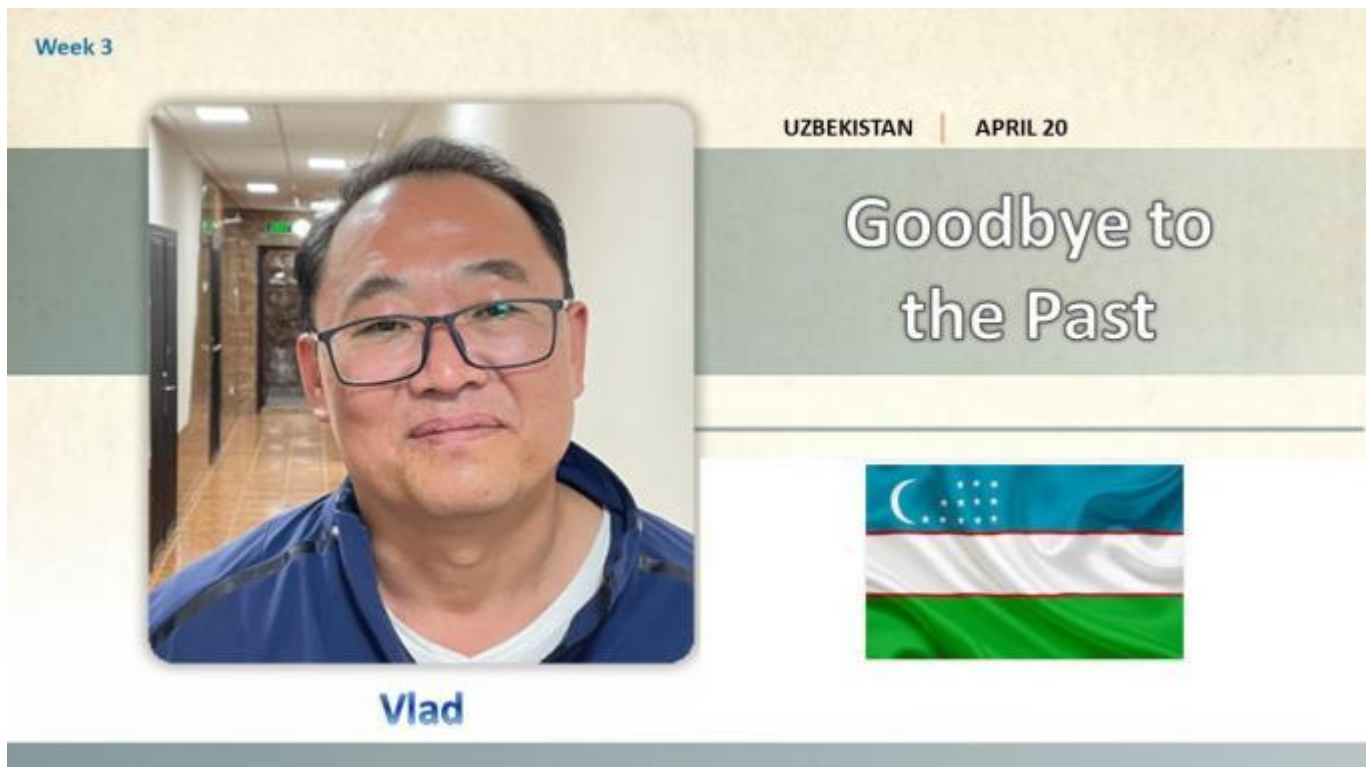
The Lord's Chosen Place of Worship

- Deu 12:1 These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.
- Deu 12:2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:
- Deu 12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.
- Deu 12:4 Ye shall not do so unto the LORD your God.
- Deu 12:5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:
- Deu 12:6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:
- Deu 12:7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.
- Deu 12:8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.
- Deu 12:9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.
- Deu 12:10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;
- Deu 12:11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:
- Deu 12:12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.
- Deu 12:13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou see:
- Deu 12:14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.
- Deu 12:15 Notwithstanding thou may kill and eat flesh in all thy gates, whatsoever thy soul lusts after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.
- Deu 12:16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.
- Deu 12:17 Thou may not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vows, nor thy freewill offerings, or heave offering of thine hand:
- Deu 12:18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puts thine hands unto.
- Deu 12:19 Take heed to thyself that thou forsake not the Levite as long as thou live upon the earth.

- Deu 12:20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longs to eat flesh; thou may eat flesh, whatsoever thy soul lusts after.
- Deu 12:21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusts after.
- Deu 12:22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.
- Deu 12:23 Only be sure that thou eat not the blood: for the blood *is* the life; and thou may not eat the life with the flesh.
- Deu 12:24 Thou shalt not eat it; thou shalt pour it upon the earth as water.
- Deu 12:25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.
- Deu 12:26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:
- Deu 12:27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.
- Deu 12:28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou do *that which is* good and right in the sight of the LORD thy God.

Warning Against Idolatry

- Deu 12:29 When the LORD thy God shall cut off the nations from before thee, whither thou go to possess them, and thou succeed them, and dwells in their land;
- Deu 12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.
- Deu 12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hates, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.
- Deu 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

*Adult Mission Story**Friday, April 19th, 2024*

For Vlad, life centered on money, money, money. He made good money when the Soviet Union collapsed and Uzbekistan emerged as an independent country in the early 1990's. During the day, he ran a small factory that churned out butter. At night, he ran an illegal poker business.

Vlad lived a high life with his wife, Marina, and they bought multiple apartments in Uzbekistan's capital, Tashkent.

But then Vlad was caught and sent to prison. His wife left him. Everything seemed to be falling apart. In prison, Vlad thought about God for the first time. "If You help me, I'll believe in You," he prayed. "If You don't help me, I won't believe in You."

One month and 18 days later, he was released from prison. He was a free man under a general presidential amnesty.

Vlad forgot his prayer and went back to seeking money. He got remarried and worked in South Korea for a while. Then he returned to Uzbekistan.

His thoughts returned to God when his second wife, Alyona, started attending evangelistic meetings at a Seventh-day Adventist church in Tashkent. She invited him to go with her. After the meetings ended, they kept going to the church. For Vlad, life stopped revolving around money. Life started revolving around love — love for God and love for other people. Three years passed, and Vlad gave his heart to Jesus and was baptized.

Then he began to work as a Global Mission pioneer, a missionary who shares the gospel to his own people. He shared the gospel with fellow Uzbeks. His once-large income fell to just a few hundred dollars a month.

A test of his new priorities came when he was contacted by his first wife, Marina.

“We co-own three downtown apartments,” she said. “Give them to me.”

Marina had been living in one of the apartments. The other two were vacant. Vlad lived with his second wife at her mother’s home. To change ownership, Vlad only needed to sign several documents before a notary. “Fine,” Vlad said. “Let’s meet at the notary’s office, and I will sign over the apartments to you.”

The notary was brimming with questions.

“Do you co-own these three apartments?” she asked Vlad.

“Yes,” he said.

“Do you understand that they are worth several hundred thousand dollars?” she asked.

“Yes,” he said.

“You are giving them to your former wife for nothing?”

“Yes.”

“How long have you been divorced?”

“Twelve years.”

“Where do you live now?”

“With my wife at her mother’s place.”

The notary looked at Vlad with surprise.

Marina frowned. She didn’t like the notary’s questions.

“What are you doing?” she said. “Don’t meddle in our personal business.”

The notary asked Vlad to sign an additional document stating that he was in his right mind. Then she watched as Vlad signed the apartments over to Marina.

When he had finished, she shook her head incredulously and turned to Marina.

“While your former husband has this burning desire to give away apartments, ask him if he owns anymore,” she said.

Marina looked at Vlad.

“Do you own anymore?” she asked.

“No, that’s all that I have,” he said. Then he asked her for forgiveness.

“Forgive me if I have upset you in any way,” he said.

It was Marina’s turn to look at Vlad with surprise. “You’re crazy,” she said.

Vlad didn’t mind her sharp words. He left the notary’s office with a spring in his step and joy in his heart. He was happy to hand over the apartments. They were part of a past life without God. He didn’t need any reminders of his old ways.

Vlad said in an interview that his love for money is a thing of the past. Today, he loves God and loves sharing Him with others.

“God provides for all of my needs,” he said.

Part of this quarter’s Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Tashkent, Uzbekistan. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 4

“THE PROPHETIC VISION”

April 20 — April 26

MEMORY VERSE : “I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.” **Hosea 12:10.**

STUDY HELP :

- ✓ Early Writings, pages 13-20;
- ✓ Testimonies, Vol. 1, pages 58-61, 21-35;
- * S.D.A. Bible Commentary on Scripture references.

Sabbath – April 20th

1. How did God generally communicate His messages to the prophets?

- Numbers 12:6 —
- Genesis 15:1 —
- Ezekiel 8:3-4 —

NOTE : “The Lord God speaking to Aaron and Miriam from the pillar of cloud, says, 'Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.'

“This then is the manner in which the Lord spoke through the prophets. By the power of His Spirit He takes complete possession of the mind, impressing upon its tablets those things which He is pleased to reveal. Then when restored to the natural state, the chosen person could speak or write out those words of instruction for other's benefit. Events passed before the mind in vision like a moving panorama. These in the normal state brought up again by the aid of the Spirit of God are conveyed to others.”
—George I. Butler. *Review and Herald*, May 12, 1874.

2. My Prayer for Today



E. G. W. Study Help 1*Sabbath, April 20th, 2024***Early Writings, pages 13-20****My First Vision**

[THIS VIEW WAS GIVEN SOON AFTER THE GREAT ADVENT DISAPPOINTMENT IN 1844, AND WAS FIRST PUBLISHED IN 1846. ONLY A FEW OF THE EVENTS OF THE FUTURE WERE SEEN AT THAT TIME. LATER VIEWS HAVE BEEN MORE FULL. SEE ALSO APPENDIX.]

As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory--while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. (Numbers 14:10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it. {EW 13.3}

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we [SEE APPENDIX.] heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 14.1}

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet. {EW 15.1}

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. {EW 15.2}

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. {EW 16.1}

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right in the city. {EW 16.2}

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver. {EW 17.1}

We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman, [SEE APPENDIX.] who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring. {EW 17.2}

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city, it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. {EW 17.3}

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees moved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. {EW 18.1}

As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs--these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia." {EW 18.2}

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. There I saw tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain." And He said, "You must go back to the earth again and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest! - {EW 19.1}

After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. That was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view and showed me the trials I must pass through, and that I must go and relate to others what He had revealed to me, and that I should meet with great opposition and suffer anguish of spirit by going. But said the angel, "The grace of God is sufficient for you; He will hold you up." {EW 20.1}

After I came out of this vision, I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should surely be lost. I went to the Lord in prayer and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, "Make known to others what I have revealed to you." {EW 20.2}

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Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful. {1T 58.1}

Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away. {1T 58.2}

Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming. - {1T 58.3}

Chapter VII - My First Vision

It was not long after the passing of the time in 1844 that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me: "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling toward the city. Behind them, at the beginning of the path, was a bright light which an angel told me was the midnight cry. This light shone all along the path, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, from which came a light that waved over the advent band; and they shouted: "Alleluia!" Others rashly denied the light behind them, and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. {1T 58.4}

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured upon us the Holy Spirit, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {1T 59.1}

The 144,000 were all sealed and perfectly united. On their foreheads were the words God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us, who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet. {1T 59.2}

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. In solemn silence we all gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders, and upon His head were many crowns. His

feet had the appearance of fire; in His right hand was a sharp sickle, in His left a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. {1T 60.1}

Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" The angels ceased to sing, and there was a time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried: "Awake! Awake! Awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed, and caught up together with them to meet the Lord in the air. {1T 60.2}

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us: "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt we had a perfect right there. {1T 60.3}

Within the city we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees; I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. {1T 61.1}

We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us, and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, "Alleluia! Heaven is cheap enough," and we touched our golden harps and made heaven's arches ring. {1T 61.2}

Chapter III - Feelings of Despair

In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions the different denominations closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, while many were unable to enter the house. {1T 21.1}

The congregations were unusually quiet and attentive. His manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts that roused his hearers from their careless indifference. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words that seemed to stamp them as the language of truth. {1T 21.2}

He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed crowded, I have seen him leave the desk and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called Father Miller, for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of a genial disposition and tender heart. {1T 21.3}

He was an interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. Many yielded to the conviction of the Spirit of God. Grey-haired men and aged women with trembling steps sought the anxious seats. Those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice of weeping and of praise to God were mingled at the altar of prayer. {1T 22.1}

I believed the solemn words spoken by the servant of God, and my heart was pained when they were opposed or made the subject of jest. I frequently attended the meetings, and believed that Jesus was soon to come in the clouds of heaven; but my great anxiety was to be ready to meet Him. My mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing and feel that I was entirely accepted of God. {1T 22.2}

Among the Methodists I had heard much in regard to sanctification. I had seen persons lose their physical strength under the influence of strong mental excitement, and had heard this pronounced the evidence of sanctification. But I could not comprehend what was necessary in order to be fully consecrated to God. My Christian friends said to me: "Believe in Jesus now! Believe that He accepts you now!" This I tried to do, but found it impossible to believe that I had received a blessing which, it seemed to me, should electrify my whole being. I wondered at my own hardness of heart in being unable to experience the exaltation of spirit that others manifested. It seemed to me that I was different from them and forever shut out from the perfect joy of holiness of heart. {1T 22.3}

My ideas concerning justification and sanctification were confused. These two states were presented to my mind as separate and distinct from each other; yet I failed to comprehend the difference or understand the meaning of the terms, and all the explanations of the preachers increased my difficulties. I was unable to claim the blessing for myself, and wondered if it was to be found only among the Methodists, and if, in attending the advent meetings, I was not shutting myself away from that which I desired above all else, the sanctifying Spirit of God. {1T 23.1}

Still, I observed that some of those who claimed to be sanctified, manifested a bitter spirit when the subject of the soon coming of Christ was introduced; this did not seem to me a manifestation of the holiness which they professed. I could not understand why ministers from the pulpit should so oppose the doctrine that Christ's second coming was near. Reformation had followed the preaching of this belief, and many of the most devoted ministers and laymen had received it as the truth. It seemed to me that those who sincerely loved Jesus would be ready to accept the tidings of His coming and rejoice that it was at hand. {1T 23.2}

I felt that I could claim only what they called justification. In the word of God I read that without holiness no man should see God. Then there was some higher attainment that I must reach before I could be sure of eternal life. I studied over the subject continually; for I believed that Christ was soon to come, and feared He would find me unprepared to meet Him. Words of condemnation rang in my ears day and night, and my constant cry to God was, What shall I do to be saved? {1T 23.3}

In my mind the justice of God eclipsed His mercy and love. I had been taught to believe in an eternally burning hell, and the horrifying thought was ever before me that my sins were too great to be forgiven, and that I should be forever lost. The frightful descriptions that I had heard of souls in perdition sank deep into my mind. Ministers in the pulpit drew vivid pictures of the condition of the lost. They taught that God proposed to save none but the sanctified. The eye of God was upon us always; every sin was registered and would meet its just punishment. God Himself was keeping the books with the exactness of infinite wisdom, and every sin we committed was faithfully recorded against us. {1T 23.4}

Satan was represented as eager to seize upon his prey and bear us to the lowest depths of anguish, there to exult over our sufferings in the horrors of an eternally burning hell, where, after the tortures of thousands upon thousands of years, the fiery billows would roll to the surface the writhing victims, who would shriek: "How long, O Lord, how long?" Then the answer would thunder down the abyss: "Through all eternity!" Again the molten waves would engulf the lost, carrying them down into the depths of an ever-restless sea of fire. {1T 24.1}

While listening to these terrible descriptions, my imagination would be so wrought upon that the perspiration would start, and it was difficult to suppress a cry of anguish, for I seemed to already feel the pains of perdition.

Then the minister would dwell upon the uncertainty of life. One moment we might be here, and the next in hell, or one moment on earth, and the next in heaven. Would we choose the lake of fire and the company of demons, or the bliss of heaven with angels for our companions? Would we hear the voice of wailing and the cursing of lost souls through all eternity, or sing the songs of Jesus before the throne? {1T 24.2}

Our heavenly Father was presented before my mind as a tyrant, who delighted in the agonies of the condemned; not the tender, pitying Friend of sinners, who loves His creatures with a love past all understanding and desires them to be saved in His kingdom. {1T 24.3}

My feelings were very sensitive. I dreaded giving pain to any living creature. When I saw animals ill-treated, my heart ached for them. Perhaps my sympathies were more easily excited by suffering because I myself had been the victim of thoughtless cruelty, resulting in the injury that had darkened my childhood. But when the thought took possession of my mind that God delighted in the torture of His creatures, who were formed in His image, a wall of darkness seemed to separate me from Him. When I reflected that the Creator of the universe would plunge the wicked into hell, there to burn through the ceaseless rounds of eternity, my heart sank with fear, and I despaired that so cruel and tyrannical a being would ever condescend to save me from the doom of sin. {1T 25.1}

I thought that the fate of the condemned sinner would be mine, to endure the flames of hell forever, even as long as God Himself existed. This impression deepened upon my mind until I feared that I would lose my reason. I would look upon the dumb beasts with envy, because they had no soul to be punished after death. Many times the wish arose that I had never been born. {1T 25.2}

Total darkness settled upon me, and there seemed no way out of the shadows. Could the truth have been presented to me as I now understand it, much perplexity and sorrow would have been spared me. If the love of God had been dwelt upon more, and His stern justice less, the beauty and glory of His character would have inspired me with a deep and earnest love for my Creator. {1T 25.3}

I have since thought that many inmates of insane asylums were brought there by experiences similar to my own. Their consciences were stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They listened to descriptions of the orthodox hell until it seemed to curdle the very blood in their veins, and burned an impression upon the tablets of their memory. Waking or sleeping, the frightful picture was ever before them, until reality became lost in imagination, and they saw only the wreathing flames of a fabulous hell, and heard only the shrieking of the doomed. Reason became dethroned, and the brain was filled with the wild phantasy of a terrible dream. Those who teach the doctrine of an eternal hell would do well to look more closely after their authority for so cruel a belief. {1T 25.4}

I had never prayed in public and had only spoken a few timid words in prayer meeting. It was now impressed upon me that I should seek God in prayer at our small social meetings. This I dared not do, fearful of becoming confused and failing to express my thoughts. But the duty was impressed upon my mind so forcibly that when I attempted to pray in secret I seemed to be mocking God because I had failed to obey His will. Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me. {1T 26.1}

My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently with a dumb agony that cannot be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the terrible fate of the sinner. With what envy did I regard those who realized their acceptance with God! How precious did the Christian's hope seem to my agonized soul! {1T 26.2}

I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish and a hopelessness that passes all description. Lord, have mercy! was my plea, and, like the poor publican, I dared not lift my eyes to heaven, but bowed my face upon the floor. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself. {1T 26.3}

While in this state of despondency I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved

when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls. {1T 27.1}

Fearing to be ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins. {1T 27.2}

Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event. {1T 27.3}

Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night. I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return. {1T 27.4}

Soon after this I had another dream. I seemed to be sitting in abject despair with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I would love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said: "Do you wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you possess and follow me." {1T 28.1}

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing the steep ascent fell before gaining the top. {1T 28.2}

Finally we reached the last step, and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. That expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings. {1T 28.3}

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: "Fear not." The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love. {1T 28.4}

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take it from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and telling all whom I met where they could find

Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul. {1T 29.1}

I now confided all my sorrows and perplexities to my mother. She tenderly sympathized with and encouraged me, advising me to go for counsel to Elder Stockman, who then preached the advent doctrine in Portland. I had great confidence in him, for he was a devoted servant of Christ. Upon hearing my story, he placed his hand affectionately upon my head, saying with tears in his eyes: "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work." {1T 29.2}

He then told me that even if I were a person of mature years and thus harassed by doubt and despair, he should tell me that he knew there was hope for me through the love of Jesus. The very agony of mind I had suffered was positive evidence that the Spirit of the Lord was striving with me. He said that when the sinner becomes hardened in guilt, he does not realize the enormity of his transgression, but flatters himself that he is about right and in no particular danger. The Spirit of the Lord leaves him, and he becomes careless and indifferent or recklessly defiant. This good man told me of the love of God for His erring children, that instead of rejoicing in their destruction, He longed to draw them to Himself in simple faith and trust. He dwelt upon the great love of Christ and the plan of redemption. {1T 29.3}

He spoke of my early misfortune and said it was indeed a grievous affliction, but he bade me believe that the hand of a loving Father had not been withdrawn from me; that in the future life, when the mist that then darkened my mind had vanished, I would discern the wisdom of the providence which had seemed so cruel and mysterious. Jesus said to His disciples: "What I do thou knows not now; but thou shalt know hereafter." In the great future we should no longer see as through a glass darkly, but come face to face with the mysteries of divine love. {1T 30.1}

"Go free, Ellen," said he; "return to your home trusting in Jesus, for He will not withhold His love from any true seeker." He then prayed earnestly for me, and it seemed that God would certainly regard the prayer of His saint, even if my humble petitions were unheard. I left his presence comforted and encouraged. {1T 30.2}

During the few minutes in which I received instruction from Elder Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness than from all the sermons and exhortations to which I had ever listened. I returned home and again went before the Lord, promising to do and suffer anything He might require of me, if only the smiles of Jesus might cheer my heart. The same duty was presented to me that had troubled my mind before--to take up my cross among the assembled people of God. An opportunity was not long wanting; there was a prayer meeting that evening, which I attended. {1T 30.3}

I bowed trembling during the prayers that were offered. After a few had prayed, I lifted up my voice in prayer before I was aware of it. The promises of God appeared to me like so many precious pearls that were to be received only for the asking. As I prayed, the burden and agony of soul that I had so long endured left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me. {1T 31.1}

The Spirit of God rested upon me with such power that I was unable to go home that night. When I did return, on the following day, a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my father's house the previous evening. This passage was continually in my thoughts: "The Lord is my shepherd; I shall not want." My heart was full of happiness as I softly repeated these words. {1T 31.2}

My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service. No shadow clouded the light that revealed to me the perfect will of God. I felt the assurance of an indwelling Saviour, and realized the truth of what Christ had said: "He that follows Me shall not walk in darkness, but shall have the light of life." {1T 31.3}

My peace and happiness was in such marked contrast with my former gloom and anguish that it seemed to me as if I had been rescued from hell and transported to heaven. I could even praise God for the misfortune that had been the trial of my life, for it had been the means of fixing my thoughts upon eternity. Naturally proud and

ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world. {1T 31.4}

For six months not a shadow clouded my mind, nor did I neglect one known duty. My whole endeavour was to do the will of God and keep Jesus and heaven continually in mind. I was surprised and enraptured with the clear views now presented to me of the atonement and the work of Christ. I will not attempt to further explain the exercises of my mind; suffice it to say that old things had passed away, all things had become new. There was not a cloud to mar my perfect bliss. I longed to tell the story of Jesus' love, but felt no disposition to engage in common conversation with anyone. My heart was so filled with love to God and the peace that passes understanding that I loved to meditate and to pray. {1T 32.1}

The night after receiving so great a blessing, I attended the advent meeting. When the time came for the followers of Christ to speak in His favour, I could not remain silent, but rose and related my experience. Not a thought had entered my mind of what I should say; but the simple story of Jesus' love to me fell from my lips with perfect freedom, and my heart was so happy to be liberated from its bondage of dark despair that I lost sight of the people about me and seemed to be alone with God. I found no difficulty in expressing my peace and happiness, except for the tears of gratitude that choked my utterance as I told of the wondrous love that Jesus had shown for me. {1T 32.2}

Elder Stockman was present. He had recently seen me in deep despair, and the remarkable change in my appearance and feelings touched his heart; he wept aloud, rejoicing with me and praising God for this proof of His tender mercy and loving-kindness. {1T 32.3}

Not long after receiving this great blessing, I attended a conference meeting at the Christian church, where Elder Brown was pastor. I was invited to relate my experience, and I felt not only great freedom of expression, but happiness, in telling my simple story of the love of Jesus and the joy of being accepted of God. As I spoke, with subdued heart and tearful eyes, my soul seemed drawn toward heaven in thanksgiving. The melting power of the Lord came upon the assembled people. Many were weeping and others praising God. {1T 33.1}

Sinners were invited to arise for prayers, and many responded to the call. My heart was so thankful to God for the blessing He had given me that I longed to have others participate in this sacred joy. My mind was deeply interested for those who might be suffering under a sense of the Lord's displeasure and the burden of sin. While relating my experience, I felt that no one could resist the evidence of God's pardoning love that had wrought so wonderful a change in me. The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end. {1T 33.2}

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of labouring and praying with them. {1T 33.3}

Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until everyone had yielded to Jesus, acknowledging the merits of His pardoning love. Everyone was converted to God. {1T 33.4}

Night after night in my dreams I seemed to be labouring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. In every instance but one these persons yielded themselves to the Lord. Some of our more formal brethren feared that I was too zealous for the conversion of souls, but time seemed to me so short that it behoved all who had a hope of a blessed immortality and looked for the soon coming of Christ, to labour without ceasing for those who were still in their sins and standing on the awful brink of ruin. {1T 34.1}

Though I was very young, the plan of salvation was so clear to my mind, and my personal experience had been so marked, that, upon considering the matter, I knew it was my duty to continue my efforts for the salvation of precious souls and to pray and confess Christ at every opportunity. My entire being was offered to the service of

my Master. Let come what would, I determined to please God, and live as one who expected the Saviour to come and reward the faithful. I felt like a little child coming to God as to my father, and asking Him what He would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavoured to hold me back and cool the ardour of my faith; but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit. {1T 34.2}

As often as I recall the experience of my early life, my brother, the confidant of my hopes and fears, the earnest sympathizer with me in my Christian experience, comes to my mind with a flood of tender memories. He was one of those to whom sin presents but few temptations. Naturally devotional, he never sought the society of the young and gay, but chose rather the company of Christians whose conversation would instruct him in the way of life. His manner was serious beyond his years; he was gentle and peaceful, and his mind was almost constantly filled with religious thoughts. His life was pointed to, by those who knew him, as a pattern to the youth, a living example of the grace and beauty of true Christianity. - {1T 34.3}

Chapter IV - Leaving the Methodist Church

My father's family still occasionally attended the Methodist church, and also the class meetings held in private houses. One evening my brother Robert and myself went to class meeting. The presiding elder was present. When it came my brother's turn, he spoke with great humility, yet with clearness, of the necessity for a complete fitness to meet our Saviour, when He should come in the clouds of heaven with power and great glory. While my brother was speaking, a heavenly light glowed upon his usually pale countenance. He seemed to be carried in spirit above present surroundings, and spoke as if in the presence of Jesus. When I was called upon to speak, I arose, free in spirit, with a heart full of love and peace. I told the story of my great suffering under the conviction of sin, how I had at length received the blessing so long sought, an entire conformity to the will of God, and expressed my joy in the tidings of the soon coming of my Redeemer to take His children home. {1T 35.1}

In my simplicity I expected that my Methodist brethren and sisters would understand my feelings and rejoice with me. But I was disappointed; several sisters groaned and moved their chairs noisily, turning their backs upon me. I could not think what had been said to offend them, and spoke very briefly, feeling the chilling influence of their disapprobation. When I had ceased speaking, Elder B. asked me if it would not be more pleasant to live a long life of usefulness, doing others good, than to have Jesus come speedily and destroy poor sinners. I replied that I longed for the coming of Jesus. Then sin would have an end, and we would enjoy sanctification forever, with no devil to tempt and lead us astray. {1T 35.2}

Devotional - Last Day Events

Sabbath, April 20th, 2024

**Last Day Events, Chapter 4, pp. 121
“Lifestyle and Activities of the Remnant”**

--
“Country Living”

--
“The Cities”

April 20th

Angwin, California

Yea, the LORD shall give that which is good; and our land shall yield her increase.

Psalm 85:12

As I have looked over this property I pronounce it to be superior in many respects. The school could not be located in a better spot. It is eight miles from St. Helena, and is free from city temptations. . . .

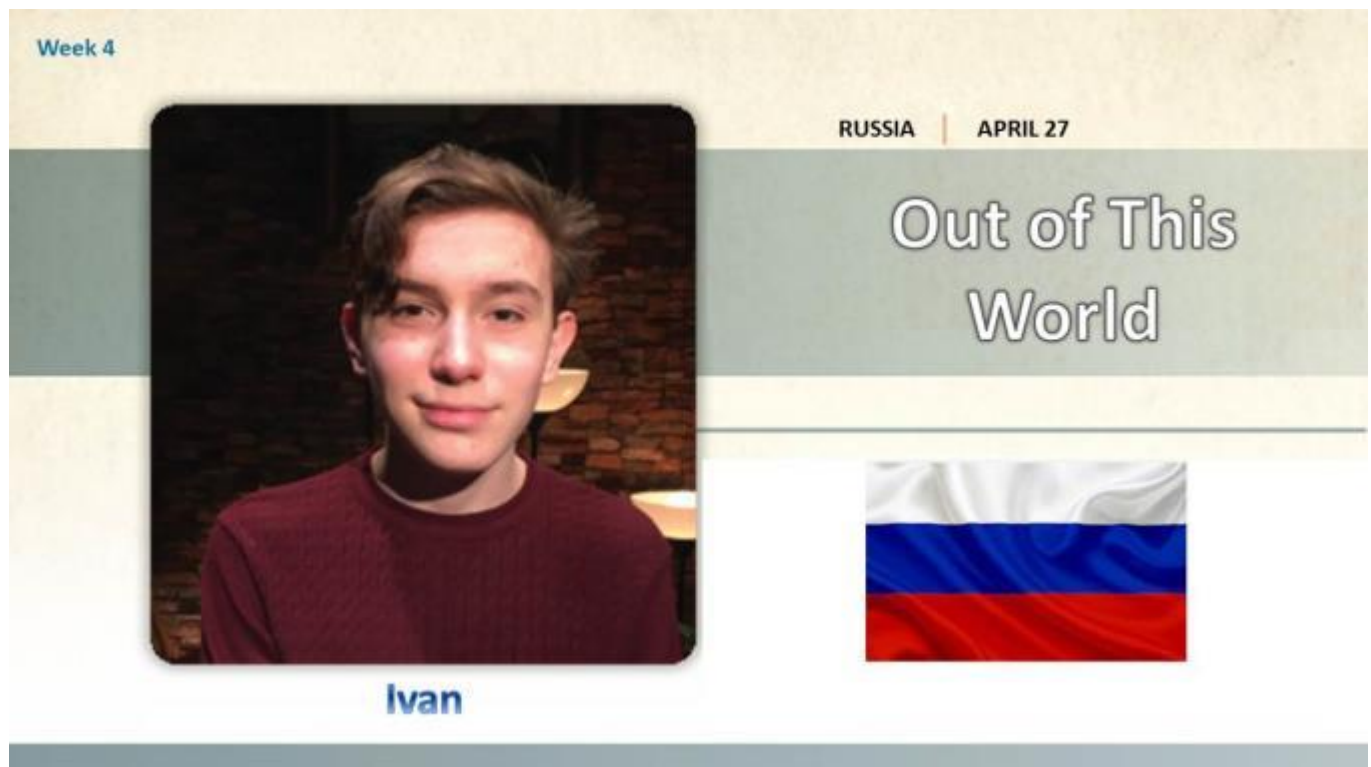
In time, more cottages will have to be built for the students, and these the students themselves can erect under the instruction of capable teachers. Timber can be prepared right on the ground for this work, and the students can be taught how to build in a creditable manner.

We need have no fear of drinking impure water for here it is supplied freely to us from the Lord's treasure house. I do not know how to be grateful enough for these many advantages. . . .

We realize that the Lord knew what we needed and that it is His providence that brought us here. . . . God wanted us here and He has placed us here. I was sure of this as I came on these grounds. . . . I believe that as you walk through these grounds you will come to the same decision--that the Lord designed this place for us.--*IMR 340, 341, 343 (1909).*

Daily Scripture**Sabbath, April 20th, 2024****Deuteronomy Chapter 13**

- Deu 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
- Deu 13:2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
- Deu 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proves you, to know whether ye love the LORD your God with all your heart and with all your soul.
- Deu 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
- Deu 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.
- Deu 13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;
- Deu 13:7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;
- Deu 13:8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
- Deu 13:9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.
- Deu 13:10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
- Deu 13:11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.
- Deu 13:12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,
- Deu 13:13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;
- Deu 13:14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;
- Deu 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.
- Deu 13:16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.
- Deu 13:17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
- Deu 13:18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

*Children's Mission Story**Sabbath, April 20th, 2024*

Ivan loved to write, so he was excited when he heard about a big contest to write stories. All children from across Russia were invited to write a story about outer space. The authors of the best stories would get to meet a real-life cosmonaut.

Ivan thought it would be great to meet someone who had actually flown to space. He also thought it would be fun to write a story about space.

Ivan sat down and wrote a make-believe story about cosmonauts who travelled to an asteroid far from Earth. The story filled three whole pages, and he called it, "No Way Back."

Ivan gave the story to Father to read. Father found some misspelled words and other mistakes, and he helped Ivan make corrections. Then Ivan prayed for God to bless the story and sent it off to the contest.

A month passed. Two months passed. Three months passed. Ivan waited and waited to see if he had won the contest.

One day, he received a letter that he had won! His story had been chosen as the best in his age group. Ivan was so happy. He remembered that he had prayed, and he knew that God had heard his prayer.

Ivan was invited to go to a seashore town to meet a cosmonaut at a special prize ceremony. He was so excited!

But then he saw that the prize ceremony was scheduled for the Sabbath. He knew that he could not go. He wanted to keep the Sabbath.

Now Ivan was deeply disappointed. Hadn't God answered his prayer and helped him write a story that won first place?

He decided to pray about it. He knew that God hears prayers.

"Why did this happen?" he prayed. "Couldn't the prize ceremony have been on Sunday or Monday instead of Sabbath so I could go?"

On the Sabbath when Ivan was supposed to meet the cosmonaut at the prize ceremony, he was meeting with God at church instead.

Now it so happened that the cosmonaut saw that one of the winners of the story-writing contest had missed the prize ceremony. He wanted to meet the boy who was such a good storyteller. He decided to go to the boy's hometown of Zaoksky.

Ivan was very surprised when the cosmonaut showed up a short time later at his Seventh-day Adventist school. All the children gathered in the auditorium. The cosmonaut stood on the stage, and the principal called for Ivan to come to the front. All the children clapped and cheered loudly for Ivan as he walked to the stage.

The cosmonaut congratulated a beaming Ivan.

"We need more creative people like you in the world," he said.

Then he gave Ivan a collection of books about space, two hats, and several badges just like cosmonauts wear on their spacesuits in outer space.

Ivan couldn't have been happier. God had heard his prayers. Not only did he get to meet a real-life cosmonaut, but all the children at the Adventist school got to meet a real cosmonaut because he had been faithful to God and kept the Sabbath holy. God had rewarded him because he had been faithful to God and met with Him in church on Sabbath instead of meeting with the cosmonaut at the prize ceremony.

When Ivan was alone, he thanked God for His love. "Thank You that I am alive and that I have talent from You," he said.

Part of your Thirteenth Sabbath Offering three years ago went to build a new school building for Ivan's Seventh-day Adventist school in Zaoksky, Russia. Thank you for your offering that will allow more children to about the God who hears prayers.

By Andrew McChesney

Sunday – April 21st

1. How did Daniel describe his experience in connection with one of his visions?

- Daniel 10:7-8 —
- Daniel 10:15-18 —

2. How is the experience of another prophet described?

- Numbers 24:2-4 —

NOTE : “Literally, 'falling down and his eyes uncovered.' The words 'into a trance' are supplied. The meaning seems to be that he fell down on his face on the ground, but that his eyes remained open... Compare the experience of Saul (1 Samuel 19:23, 24), of Ezekiel (Ezekiel 1:28), of Daniel (Daniel 8:17, 18; 10:8-19), of John (Revelation 1:17)... It is certainly true that in whatever position his body may have been, whether prostrate or upright, his natural senses were held inoperative and his sensory perception was controlled by the Spirit of God.”—*SDA Bible Commentary on Numbers 24:4*.

Balaam, once a loyal prophet of God, had apostatised. Because of his high profession as a servant of the Lord, Balak would look upon the message he bore as a message from God. Therefore the Lord manifested Himself to Balaam as He would to the prophet walking consistently in the way of the Lord. See Patriarchs and Prophets, pages 439, 440.

3. My Prayer for Today



Devotional - Last Day Events**Sunday, April 21st, 2024****Last Day Events, Chapter 4, pp. 122
“Lifestyle and Activities of the Remnant”**

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“Country Living”

--

“The Cities”**April 21st****The Original City Builders**

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded.

Genesis 11:4, 5

Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son [Genesis 4:17]. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world.—*Patriarchs and Prophets* p. 81 (1890).

For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. . .

Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world [Genesis 11:2-4].-- *Patriarchs and Prophets* p. 118, 119 (1890).

Daily Scripture**Sunday, April 21st, 2024****Deuteronomy Chapter 14****Clean and Unclean Food**

- Deu 14:1 Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
- Deu 14:2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.
- Deu 14:3 Thou shalt not eat any abominable thing.
- Deu 14:4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,
- Deu 14:5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.
- Deu 14:6 And every beast that parts the hoof, and cleaves the cleft into two claws, *and* chews the cud among the beasts, that ye shall eat.
- Deu 14:7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.
- Deu 14:8 And the swine, because it divides the hoof, yet chews not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.
- Deu 14:9 These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:
- Deu 14:10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.
- Deu 14:11 *Of* all clean birds ye shall eat.
- Deu 14:12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the osprey,
- Deu 14:13 And the glede, and the kite, and the vulture after his kind,
- Deu 14:14 And every raven after his kind,
- Deu 14:15 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,
- Deu 14:16 The little owl, and the great owl, and the swan,
- Deu 14:17 And the pelican, and the gier eagle, and the cormorant,
- Deu 14:18 And the stork, and the heron after her kind, and the lapwing, and the bat.
- Deu 14:19 And every creeping thing that flies *is* unclean unto you: they shall not be eaten.
- Deu 14:20 *But of* all clean fowls ye may eat.
- Deu 14:21 Ye shall not eat *of* anything that dies of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou may sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Tithes

- Deu 14:22 Thou shalt truly tithe all the increase of thy seed, that the field brings forth year by year.
- Deu 14:23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou may learn to fear the LORD thy God always.

- Deu 14:24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:
- Deu 14:25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:
- Deu 14:26 And thou shalt bestow that money for whatsoever thy soul lusts after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desires: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,
- Deu 14:27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.
- Deu 14:28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:
- Deu 14:29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou do.

Monday – April 22nd

1. How does Paul describe his experience while in vision?

➤ 2 Corinthians 12:1-4 —

NOTE : “How did God work through Paul? Through a multitude of revelations whereby he might "make the Gentiles obedient." Paul had many wonderful visions. He saw that which could not be described by mortal man, and concerning these visions he remained nearly silent; but, nevertheless, God "wrought" through His servant by the abundance of His revelations, to accompany Paul's preaching with a power that could not be withstood. So thoroughly was Paul's faith substantiated by these visions that his message was ever "Yea and Amen." He could not think of consenting to say "Nay" when he had formerly said "Yea." His words were established by a weight of evidence that was immovable.”
Sermons and Talks Vol 1, page 372.

2. Describe Ellen G. White's experience while in open vision during the early years of her prophetic ministry.

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Answer: There were many who witnessed Mrs. White in vision. One, G. I. Butler, president of the General Conference while Mrs. White was in mid-life, in a series of articles for the Review and Herald, reported as follows:

“They [the visions] generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is specially present, as those can tell who are in attendance. The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting...

“While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose... When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural colour, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of Heaven rested upon her. She is utterly unconscious of everything going on around her while she is in vision, having no knowledge whatever of what is said and done in her presence.”—*Review and Herald, June 9, 1874.*

3. My Prayer for Today

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Devotional - Last Day Events**Monday, April 22nd, 2024**

Last Day Events, Chapter 4, pp. 123
“Lifestyle and Activities of the Remnant”

--
“Country Living”

--
“The Cities”

April 22nd**The Cities Are Hotbeds of Vice**

I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Jeremiah 23:14

The pursuit of pleasure and amusement centres in the cities. Many parents who choose a city home for their children, thinking to give them greater advantages, meet with disappointment, and too late repent their terrible mistake. The cities of today are fast becoming like Sodom and Gomorrah. The many holidays encourage idleness. The exciting sports--theatre-going, horse-racing, gambling, liquor-drinking, and revelling--stimulate every passion to intense activity. The youth are swept away by the popular current.—*Christ's Object Lessons*, p. 54 (1900).

Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth's history.--*Testimonies to the Church*, vol. 7 p. 84 (1902).

The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation.—*Ministry of Healing*, p. 363 (1905).

Daily Scripture**Monday, April 22nd, 2024****Deuteronomy Chapter 15****The Sabbatical Year**

- Deu 15:1 At the end of *every* seven years thou shalt make a release.
- Deu 15:2 And this *is* the manner of the release: Every creditor that lends *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.
- Deu 15:3 Of a foreigner thou may exact *it again*: but *that* which is thine with thy brother thine hand shall release;
- Deu 15:4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:
- Deu 15:5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.
- Deu 15:6 For the LORD thy God blesses thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.
- Deu 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:
- Deu 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wants.
- Deu 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou gives him nought; and he cry unto the LORD against thee, and it be sin unto thee.
- Deu 15:10 Thou shalt surely give him, and thine heart shall not be grieved when thou gives unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou put thine hand unto.
- Deu 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.
- Deu 15:12 *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.
- Deu 15:13 And when thou send him out free from thee, thou shalt not let him go away empty:
- Deu 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.
- Deu 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.
- Deu 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loves thee and thine house, because he is well with thee;
- Deu 15:17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.
- Deu 15:18 It shall not seem hard unto thee, when thou send him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou do.
- Deu 15:19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

- Deu 15:20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.
- Deu 15:21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.
- Deu 15:22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.
- Deu 15:23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Tuesday – April 23rd

1. What purpose was served by the physical phenomena in connection with the visions of Mrs. White?



Answer: “These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the Spirit of Prophecy.”—*Ellen G. White, Review and Herald, June 14, 1906.*

Neither in the Bible nor in the writings of Ellen G. White do we find the physical phenomena cited as a test. It was an evidence - one of many - and to those who were eyewitnesses of Mrs. White in vision, the experience was unforgettable and inspired faith and built confidence in the gift. In the earlier years of her experience the visions were frequently accompanied by physical phenomena. In the later years, God spoke to His servant in the silent visions of the night season.

2. During what hours did Daniel receive the vision described?

➤ **Daniel 7:1-2** —

➤ **Daniel 7:13** —

NOTE : Often while the prophet slept, and his mind was free from what went on about him, God communicated in a prophetic dream or vision of the night. “It does not seem possible to draw any very precise distinction between the prophetic 'dream' and the prophetic 'vision'. In the case of Abraham (Genesis 15:1) and of Daniel (Daniel 7:1) they seem to melt into each other.”—*McClintock and Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 8, art. “Prophet,” page 646.*

G. I. Butler observed that “when the Spirit... takes possession of the [prophets] mind during one's waking hours, it is called a vision. When during one's sleeping hours, a dream.”—*Review and Herald, May 12, 1874.*

3. My Prayer for Today



Devotional - Last Day Events***Tuesday, April 23rd, 2024*****Last Day Events, Chapter 4, pp. 124
“Lifestyle and Activities of the Remnant”****--
“Country Living”****--
“The Cities”****April 23rd****Judgments Coming on the Cities**

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 16:18, 19

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins.--3MR 312 (1891).

When God's restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come.--3MR 314 (1897).

The Lord gives warnings to the inhabitants of the earth, as in the Chicago fire and the fires in Melbourne, London, and the city of New York.--Ms 127, 1897.

The end is near and every city is to be turned upside down every way. There will be confusion in every city. Everything that can be shaken is to be shaken and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had.--1MR 248 (1902).

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry.--Ev 29 (1903).

The time is near when large cities will be swept away, and all should be warned of these coming judgments.--Ev 29 (1910).

Daily Scripture**Tuesday, April 23rd, 2024****Deuteronomy Chapter 16****Passover**

- Deu 16:1 Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.
- Deu 16:2 Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.
- Deu 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou came forth out of the land of Egypt in haste: that thou may remember the day when thou came forth out of the land of Egypt all the days of thy life.
- Deu 16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *anything* of the flesh, which thou sacrificed the first day at even, remain all night until the morning.
- Deu 16:5 Thou may not sacrifice the Passover within any of thy gates, which the LORD thy God giveth thee:
- Deu 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou came forth out of Egypt.
- Deu 16:7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.
- Deu 16:8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

The Feast of Weeks

- Deu 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou begins *to put* the sickle to the corn.
- Deu 16:10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:
- Deu 16:11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.
- Deu 16:12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

The Feast of Booths

- Deu 16:13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:
- Deu 16:14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.
- Deu 16:15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.
- Deu 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall

choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

Deu 16:17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

Justice

Deu 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Deu 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Deu 16:20 That which is altogether just shalt thou follow, that thou may live, and inherit the land which the LORD thy God giveth thee.

Forbidden Forms of Worship

Deu 16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

Deu 16:22 Neither shalt thou set thee up *any* image; which the LORD thy God hates.

Wednesday – April 24th

1. Name another prophet who received visions at night?

- Acts 16:9 —
- Genesis 46:2-4 —

NOTE : “The visions of the night” were not equated by the prophets with ordinary dreams of ordinary persons, nor must we so confuse them. Wrote Ellen G. White: “There are many dreams arising from the common things of life with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the Word of God with visions and are as truly the fruits of the Spirit of Prophecy as visions. Such dreams, taking into account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness.’” —*Testimonies, Vol. 5, page 658.*

2. How did the Lord in prophetic vision reveal to Ezekiel truths concerning the restored temple?

- Ezekiel 40:2-4 —

NOTE : “In both dreams and visions what carried religious significance was the fact that the presentation did not come through the ordinary sense channels, or as a product of the mind's conscious activity. On this account it was accepted as a revelation from God... The result is sometimes presented as if it had come to the prophet in a manner analogous to sense experience-the prophet sees, hears, questions, replies.”—*James Hastings, Dictionary of the Bible, art. “Vision,” page 871.*

3. My Prayer for Today



Devotional - Last Day Events***Wednesday, April 24th, 2024*****Last Day Events, Chapter 4, pp. 125
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 24th**Catastrophe-proof Buildings Will Become Ashes**

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Revelation 11:13

I have seen the most costly structures in buildings erected and supposed to be fireproof, and just as Sodom perished in the flames of God's vengeance so will these proud structures become ashes. . . . The flattering monuments of men's greatness will be crumbled in the dust even before the last great destruction comes upon the world.--3SM 418 (1901).

God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world and as Sodom and Gomorrah. . . . Costly mansions, marvels of architectural skill, will be destroyed without a moment's notice when the Lord sees that the owners have passed the boundaries of forgiveness. The destruction by fire of the stately buildings, supposed to be fireproof, is an illustration of how in a short time earth's architecture will lie in ruins.--TDG 152 (1902).

Men will continue to erect expensive buildings, costing millions of money. Special attention will be called to their architectural beauty and the firmness and solidity with which they are constructed, but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem.--5BC 1098 (1906).

Daily Scripture**Wednesday, April 24th, 2024****Deuteronomy Chapter 17**

- Deu 17:1 Thou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the LORD thy God.
- Deu 17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
- Deu 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;
- Deu 17:4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:
- Deu 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.
- Deu 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.
- Deu 17:7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

Legal Decisions by Priests and Judges

- Deu 17:8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;
- Deu 17:9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:
- Deu 17:10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
- Deu 17:11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.
- Deu 17:12 And the man that will do presumptuously, and will not hearken unto the priest that stands to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.
- Deu 17:13 And all the people shall hear, and fear, and do no more presumptuously.

Laws Concerning Israel's Kings

- Deu 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;
- Deu 17:15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou may not set a stranger over thee, which *is* not thy brother.
- Deu 17:16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

- Deu 17:17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
- Deu 17:18 And it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:
- Deu 17:19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
- Deu 17:20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Thursday – April 25th

1. In what form were messages imparted to Zechariah?

- **Zechariah 1:8-10; 4:1-7 —**

2. In what form were messages imparted to John the Revelator?

- **Revelation 1:10-20 —**
- **Revelation 12 —**

NOTE : In symbols many facets of truth could be imparted in a brief representation. The Word of God abounds in symbolic representations. To the mind of Ellen G. White there were often opened by symbols or figures events of consequence and meaning to the church. For example, the growth of modern spiritualism was shown to her as a fast-moving train plunging ahead with “lightning speed to perdition.” It seemed to her that “the whole world was on board” (see *Early Writings*, page 263). Sometimes the symbolic would blend into the real. See her first vision in *Early Writings*, pages 13-20, or *Testimonies*, Vol. 1, pg. 58-61.

3. To what point was Ezekiel on one occasion conveyed in vision?

- **Ezekiel 8:1-12 —**

NOTE : Frequently in Mrs. White's experience she seemed to be taken to some distant place where she saw and heard what was occurring. While in Moss, Norway, in 1887, she seemed to be at the St. Helena Sanitarium in California and witnessed what took place as the guests settled their accounts. In “*Counsels on Health*,” pages 412, 413, she describes a seeming visit to the Battle Creek Sanitarium where she saw how the work was done and heard the conversation of the helpers. On the night of April 16, 1906, she seemed to be on an eminence and viewed the great San Francisco earthquake of that same year. Read her vivid description in *Testimonies*,”—*Vol. 9, pages 92, 93.*

4. My Prayer for Today



Devotional - Last Day Events**Thursday, April 25th, 2024****Last Day Events, Chapter 4, pp. 126
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 25th**New York City**

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Ezekiel 1:4

God has not executed His wrath without mercy. His hand is stretched out still. His message must be given in Greater New York. The people must be shown how it is possible for God, by a touch of His hand, to destroy the property they have gathered together against the last great day.--3MR 310, 311 (1902).

I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. . . . Death will come in all places. This is why I am so anxious for our cities to be warned.--RH July 5, 1906.

On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. . .

The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.--9T 12, 13 (1909).

Daily Scripture**Thursday, April 25th, 2024****Deuteronomy Chapter 18****Provision for Priests and Levites**

- Deu 18:1 The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.
- Deu 18:2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.
- Deu 18:3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
- Deu 18:4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
- Deu 18:5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
- Deu 18:6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;
- Deu 18:7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.
- Deu 18:8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

Abominable Practices

- Deu 18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
- Deu 18:10 There shall not be found among you *any one* that makes his son or his daughter to pass through the fire, *or* that uses divination, *or* an observer of times, or an enchanter, or a witch,
- Deu 18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.
- Deu 18:12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.
- Deu 18:13 Thou shalt be perfect with the LORD thy God.
- Deu 18:14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

A New Prophet like Moses

- Deu 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
- Deu 18:16 According to all that thou desire of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- Deu 18:17 And the LORD said unto me, They have well-*spoken that* which they have spoken.
- Deu 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- Deu 18:19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my

name, I will require *it* of him.

- Deu 18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
- Deu 18:21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?
- Deu 18:22 When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

*Preparation Day – April 26th***1. What answer did Mrs. White give to inquiries concerning her visions and her state while in vision?**

Answer: “As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. “At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past.”—*Spiritual Gifts, Vol, 2, page 292; Selected Messages, Book 1, page 36.*

NOTE : In her introduction to the book “The Great Controversy,” Mrs. White makes allusion to the manner in which the light therein revealed came to her: “Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law.”—Introduction, page x (Also page xi) As she wrote of her views of the second coming of Christ she declared: “Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me.”—*Selected Messages, Book 1, page 76.*

2. THOUGHT QUESTIONS**1. Why cannot physical phenomena be considered a conclusive test of a prophet?****2. What tests of the prophet's work can you think of?****3. My Prayer for Today**

Devotional - Last Day Events***Preparation Day, April 26th, 2024***

Last Day Events, Chapter 4, pp. 127
“Lifestyle and Activities of the Remnant”
--
“Country Living”
--
“The Cities”

April 26th**Chicago and Los Angeles**

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Revelation 8:5

Scenes that would soon take place in Chicago and other large cities also passed before me. As wickedness increased and the protecting power of God was withdrawn there were destructive winds and tempests. Buildings were destroyed by fire and shaken down by earthquakes. . . .

Sometime after this I was shown that the vision of buildings in Chicago and the draft upon the means of our people to erect them, and their destruction, was an object lesson for our people, warning them not to invest largely of their means in property in Chicago, or any other city, unless the providence of God should positively open the way and plainly point out duty to build or buy as necessary in giving the note of warning. A similar caution was given in regard to building in Los Angeles. Repeatedly I have been instructed that we must not invest means in the erection of expensive buildings in cities.--PC 50 (1906).

Daily Scripture**Preparation Day, April 26th, 2024****Deuteronomy Chapter 19****Laws Concerning Cities of Refuge**

- Deu 19:1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeed them, and dwell in their cities, and in their houses;
- Deu 19:2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.
- Deu 19:3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.
- Deu 19:4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso kills his neighbour ignorantly, whom he hated not in time past;
- Deu 19:5 As when a man goes into the wood with his neighbour to hew wood, and his hand fetches a stroke with the axe to cut down the tree, and the head slips from the helve, and lights upon his neighbour, that he die; he shall flee unto one of those cities, and live:
- Deu 19:6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.
- Deu 19:7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.
- Deu 19:8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;
- Deu 19:9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:
- Deu 19:10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.
- Deu 19:11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flees into one of these cities:
- Deu 19:12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.
- Deu 19:13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

Property Boundaries

- Deu 19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Laws Concerning Witnesses

- Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
- Deu 19:16 If a false witness rise up against any man to testify against him *that which is* wrong;
- Deu 19:17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

- Deu 19:18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;
- Deu 19:19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.
- Deu 19:20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.
- Deu 19:21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

*Adult Mission Story**Preparation Day, April 26th, 2024*

As a small girl, Alla didn't understand what Grandmother was doing when she knelt before icons in their home in the Soviet republic of Uzbekistan.

"I'm praying," Grandmother said.

"Why are you praying?" Alla asked. "Who are you praying to?"

"I'm praying to the God who lives in heaven," Grandmother said. "We need to love Him because He loves us. We need to fear Him."

Grandmother had a crucifix of Jesus on the wall, and Alla asked who was hanging on it.

"That is Jesus, our God," Grandmother said. "He came to Earth, and people killed Him."

That was all that young Alla knew about God. She didn't have much faith, but she understood that she could pray to God. So, whenever she was scared, she prayed.

"God, help me," she prayed.

The Soviet Union collapsed, and Uzbekistan became an independent country. The once-quiet streets of her town became more dangerous as drunkards and drug users came out at night. When Alla walked home at night, she prayed, "God, help me." Alla got married, and she had a boy and a girl. A church opened in her town, and she took her children there every Sunday. She lit candles and prayed there. But every time she left the church, she felt empty inside. Something seemed to be missing.

One day, a friend gave her a book as a gift. It was *Patriarchs and Prophets*. Alla had never heard of the author, Ellen White. But she was amazed at her vivid recounting of Old Testament stories. She read for the first time that the seventh day, Saturday, was God's Sabbath. A desire grew in her to go to a church where people worshipped on the seventh-day Sabbath. But where?

Several years passed.

Then an old friend, a former classmate, came to visit from another town. She told Alla that she was worshipping on Sabbath at a Seventh-day Adventist church. Alla was surprised and delighted. She wondered, "Are there really people in Uzbekistan who keep the seventh-day Sabbath?" Her friend, who used to be an atheist, enthusiastically spoke about how she had learned about God and how she now loved Him with all her heart. To Alla, her friend was a new person. She was nothing like she had been before.

A short time later, Alla went to visit her friend, who lived four hours away by bus. She visited the Adventist church on Sabbath. She liked everything about it. But the church was too far away for her to visit every Sabbath.

"God, help me," she prayed.

Then Alla's daughter, Violeta, got married and moved to Uzbekistan's capital, Tashkent. After that, Alla's husband died, and she moved to Tashkent to be with Violeta. She learned from her Adventist friend that there were three Adventist churches in Tashkent.

Alla and Violeta began to worship in church every Sabbath. A church member offered Bible studies, and the mother and daughter completed all 28 lessons. Alla began to think about giving her heart to Jesus in baptism.

"God, help me," she prayed.

Then the president of Zaoksky Adventist University, the church's seminary in Russia, arrived in town for evangelistic meetings. When he made an altar call, she was the first to go forward. She and her daughter got baptized with eight other people.

Today, Alla and Violeta are faithful church deaconesses.

"We are glad to serve God," Alla said.

God had heard her prayers. He had helped her, and her heart was full.

Part of this quarter's Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Tashkent, Uzbekistan. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 5

“THE PROPHET DELIVERS GOD’S MESSAGE”

April 27 — May 3

MEMORY VERSE : “I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou see, write in a book, and send it unto the seven churches.” **Revelation 1:10,11**, first part.

STUDY HELP :

- ✓ Selected Messages, Book 1, pages 49-58;
- ✓ Testimonies, Vol. 5, pages 654-660;
- * S.D.A. Bible Commentary, on Scripture references.

Sabbath – April 27th

1. What command came to the youthful prophet Jeremiah regarding the message God would impart to him?

- Jeremiah 1:17 —
- Ezekiel 11:25 —

NOTE : The prophet is charged by God to deliver to the people the messages which He has communicated. The prophet must bear a careful and undiluted testimony of all that God has revealed to him.

2. My Prayer for Today

➤

E. G. W. Study Help 1*Sabbath, April 27th, 2024***Selected Messages, Book 1, p. 49-58****Chapter 4, The Writing and Sending Out of the Testimonies to the Church
[THE MATERIAL COMPRISING THIS CHAPTER APPEARED IN A LEAFLET IN 1913.]****A Review of the Work****Sanitarium, California, July 8, 1906**

Dear Brother:

There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they would weigh the testimonies. {1SM 49.1}

My Instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising. {1SM 49.2}

Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies. {1SM 49.3}

In the early days of our experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that His praises were upon our lips. {1SM 50.1}

Assisted by Literary Helpers

While my husband lived, he acted as a helper and counsellor in the sending out of the messages that were given to me. We travelled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer. {1SM 50.2}

As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who laboured untiringly in the work of copying the testimonies and preparing articles for publication. {1SM 50.3}

But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true. {1SM 50.4}

While we were in Australia the Lord instructed me that W. C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, "I will put My Spirit upon him, and give him wisdom." {1SM 50.5}

Since my return to America I have several times received instruction that the Lord has given me W. C. White to be my helper, and that in this work the Lord will give him of His Spirit. {1SM 50.6}

Proper Time and Manner of Presentation

It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reprov'd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong. {1SM 51.1}

In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people. Sometimes it was decided that certain portions would better not be read before a congregation. Sometimes those whose course was reprov'd would request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited. {1SM 51.2}

Often after testimonies of reproof were read, hearty confessions were made. Then we would unite in a season of prayer, and the Lord would manifest His pardoning grace to those who had confessed their sins. The acceptance of the testimonies brought the rich blessing of God into our assemblies. {1SM 51.3}

Faithfully I endeavour to write out that which is given me from time to time by the divine Counsellor. Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use. Sometimes in ministers and physicians bearing responsibilities there has developed a disposition to discard the testimonies, and I have been instructed not to place testimonies in their hands; for having yielded to the spirit that tempted and overcame Adam and Eve, they have opened mind and heart to the control of the enemy. Being on a false track, and labouring under deceptive imaginings, they will read into the testimonies things that are not there, but which are in agreement with the false statements that they have listened to. By reading the testimonies in the light of their own kindling, they are deceived, and will deceive others. {1SM 51.4}

Sometimes, after very clear-cut, decided reproofs have been written out, they are held for a time until by personal correspondence I have endeavoured to change the spirit of those to whom they are addressed. If these efforts are unsuccessful, the messages, with all their strength of rebuke or reproof, are sent to them, whether they will hear, or whether they will deny the truthfulness of the message. {1SM 52.1}

If those whose errors are pointed out make confession of their wrongdoing, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, give them change of raiment, and set a fair mitre upon their head. But so long as they refuse to turn from iniquity they cannot develop a character that will stand in the great day of judgment. {1SM 52.2}

Often concealed wrongs in the life of individuals are opened before me, and I am bidden to bear a message of reproof and warning. {1SM 52.3}

I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet, and would place upon the testimony such interpretations as tend to change the truth of God into a lie. Satan is on the alert; and some who in the past have been used by the Lord in doing His work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and do their appointed work, they will misconstrue the messages to the church, and confuse many minds. {1SM 52.4}

Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a

door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me: "Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ." {1SM 52.5}

An Incident

At one time in the early days of the message, Father Butler and Elder Hart became confused in regard to the testimonies. In great distress they groaned and wept, but for some time they would not give the reasons for their perplexity. However, being pressed to give a reason for their faithless speech and manner, Elder Hart referred to a small pamphlet that had been published as the visions of Sister White, and said that to his certain knowledge, some visions were not included. Before a large audience, these brethren both talked strongly about their losing confidence in the work. {1SM 53.1}

My husband handed the little pamphlet to Elder Hart, and requested him to read what was printed on the title page. "A Sketch of the Christian Experience and Views of Mrs. E. G. White," he read. {1SM 53.2}

For a moment there was silence, and then my husband explained that we had been very short of means, and were able to print at first only a small pamphlet, and he promised the brethren that when sufficient means was raised, the visions should be published more fully in book form. {1SM 53.3}

Elder Butler was deeply moved, and after the explanation had been made, he said, "Let us bow before God." Prayers, weeping, and confessions followed, such as we have seldom heard. {1SM 53.4}

Father Butler said: "Brother White, forgive me; I was afraid you were concealing from us some of the light we ought to have. Forgive me, Sister White." Then the power of God came into the meeting in a wonderful manner.-- The Writing and Sending Out of the Testimonies to the Church, pp. 3-9. {1SM 53.5}

The Work and the Helpers

Sanitarium, California, October 23, 1907

Dear Brother [F. M.] Wilcox:

I received and read your recent letter. Regarding the sister who thinks that she has been chosen to fill the position that Sister White has occupied, I have this to say: She may be honest, but she is certainly deceived. {1SM 54.1}

About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounged on which I was lying, and assisted to the speaker's platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the colour coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom. {1SM 54.2}

After this experience, light was given me that the Lord had raised me up to bear testimony for Him in many countries, and that He would give me grace and strength for the work. It was also shown me that my son, W. C. White, should be my helper and counsellor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away, because he would recognize the leadings and guidance of the Holy Spirit. {1SM 54.3}

The assurance was given me: "You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing

proof will be given that He is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you. . . . {1SM 54.4}

"The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born." {1SM 55.1}

This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: "I have given you My servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely." {1SM 55.2}

The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavoured, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands.... {1SM 55.3}

The work is constantly moving forward. We are making earnest efforts to place my writings before the people. We hope that several new books will go to press shortly. If I am incapacitated for labour, my faithful workers are prepared to carry forward the work. {1SM 55.4}

My Writings Will Constantly Speak

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, "Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).... {1SM 55.5}

I thank God for the assurance of His love, and that I have daily His leading and guidance. I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. The burden of my work is to prepare a people to stand in the day of the Lord. The promise of Christ is sure. The time is not long. We must work and watch and wait for the Lord Jesus. We are called upon to be steadfast, unmovable, always abounding in the work of the Lord. All our hopes have their foundation in Christ. {1SM 56.1}

Are our people reviewing the past and the present and the future, as it is unfolding before the world? Are they heeding the messages of warning given them? Is it our greatest concern today that our lives shall be refined and purified, and that we shall reflect the similitude of the divine? This must be the experience of all who join that company who are washed and made white in the blood of the Lamb. They must be arrayed in the righteousness of Christ. His name must be written in their foreheads. They must rejoice in the hope of the glory of God. Christ has engraved the names of His people on the palms of His hands. He will never lose His interest in any dependent soul. {1SM 56.2}

Say to the church members that there is need of thorough consecration to God. Let all understand that they must make a covenant with God by sacrifice. We need the blessings of the gospel every day and every hour. Every proof of the Lord's power, His presence, and His love, is to be recognized with grateful thanks. Happiness is to be achieved by the right action of the soul toward God. I thank the Lord for this precious thought. Let Him be glorified by the sentiments expressed and by the actions performed. . . . Never have testimonies been more clearly brought before the people than those that have recently been traced by my pen. God bids me urge upon the attention of our people the importance of their study. Let this work begin now. Then, whether I am permitted to labour or am laid away to rest until Jesus comes, these messages are immortalized. {1SM 56.3}

To my brethren I now say: Speak words that will draw souls to Christ. Bring forth fruit in good works. "He that believeth on the Son hath everlasting life" (John 3:36). Every conceivable thing will be brought in to deceive, if

possible, the very elect; but the Lord will certainly take care of His work.--The Writing and Sending Out of the Testimonies to the Church, pp. 10-16. {1SM 57.1}

The Use of the Testimonies

Time and Place to be Considered

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time. In the past, the testimonies were carefully prepared before they were sent out for publication. And all matter is still carefully studied after the first writing. {1SM 57.2}

Tell them to eat the flesh and drink the blood of the Son of God. Place His Word before them. There will be those who will misinterpret and misrepresent. Their eyes have been blinded, and they set forth the figures and interpretations that Satan has worked out for them, and an entirely wrong meaning will be placed upon the words that Sister White has spoken. Satan is just as verily claiming to be Christ's child as did Judas, who was on the accusing side. They have educated themselves in Satan's school of misstating. A description of them is given in the third chapter of Zechariah. Nothing in the world is so dear to God as His church. Satan has worked upon human minds, and will continue to betray sacred trust in a spurious way. {1SM 57.3}

The Publishing of Compilations

I can see plainly that should everyone who thinks he is qualified to write books, follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. {1SM 58.1}

It is true that there is a reason why some of these matters should be presented: but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. {1SM 58.2}

The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.-- The Writing and Sending Out of the Testimonies to the Church, pp. 25, 26. {1SM 58.3}

E. G. W. Study Help 2*Sabbath, April 27th, 2024***Testimonies for the Church, Vol. 5, p. 654-660****Chap. 82 - The Nature and Influence of the "Testimonies"**

As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise. In the following pages are given extracts from what I have written during the last forty years, relating to my own early experience in this special work, and also presenting what God has shown me concerning the nature and importance of the Testimonies, the manner in which they are given, and how they should be regarded. {5T 654.2}

"It was not long after the passing of the time in 1844 that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth." [TESTIMONIES FOR THE CHURCH, VOL. 1, P. 58.] At this time I had a view of the experience of the advent believers, the coming of Christ, and the reward to be given to the faithful. {5T 654.3}

"In a second vision, which soon followed the first, I was shown the trials through which I must pass, and that it was my duty to go and relate to others what God had revealed to me. It was shown me that my labours would meet with great opposition and that my heart would be rent with anguish, but that the grace of God would be sufficient to sustain me through all. The teaching of this vision troubled me exceedingly, for it pointed out my duty to go out among the people and present the truth." {5T 655.1}

"One great fear that oppressed me was that if I obeyed the call of duty and went out declaring myself to be one favoured of the Most High with visions and revelations for the people, I might yield to sinful exaltation and be lifted above the station that was right for me to occupy, bring upon myself the displeasure of God, and lose my own soul. I had before me several cases such as I have here described, and my heart shrank from the trying ordeal. {5T 655.2}

"I now entreated that if I must go and relate what the Lord had shown me, I should be preserved from undue exaltation. Said the angel: 'Your prayers are heard and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself and preserve your humility. Deliver the message faithfully. Endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life.'" [VOL. 1, PP. 62, 64, 65.] {5T 655.3}

At this time there was fanaticism among some of those who had been believers in the first message. Serious errors in doctrine and practice were cherished, and some were ready to condemn all who would not accept their views. God revealed these errors to me in vision and sent me to His erring children to declare them; but in performing this duty I met with bitter opposition and reproach. {5T 655.4}

"It was a great cross for me to relate to the erring what had been shown me concerning them. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages I would often soften them down and make them appear as favourable for the individual as I could and then would go by myself and weep in agony of spirit. I looked upon those who had only their own souls to care for and thought if I were in their condition I would not murmur. It was hard to relate the plain, cutting testimonies given me of God. I anxiously watched the result, and if the persons reprov'd rose up against the reproof, and afterward opposed the truth, these queries would arise in my mind: Did I deliver the message just as I should? Could there not have been some way to save them? And then such distress pressed upon my soul that I often felt that death would be a welcome messenger, and the grave a sweet resting place. {5T 656.1}

"I did not realize the danger and sin of such a course until in vision I was taken into the presence of Jesus. He looked upon me with a frown and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! Then could I realize, in some degree, what the feelings of the lost will be when they cry: 'Mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb.' {5T 656.2}

"Presently an angel bade me rise, and the sight that met my eyes can hardly be described. Before me was a company whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me and rubbed their garments upon mine. As I looked at my garments I saw that they were stained with blood. Again I fell like one dead at the feet of my accompanying angel. I could not plead one excuse and longed to be away from that holy place. The angel raised me to my feet and said: 'This is not your case now, but this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you.'" [VOL. 1, PP. 73, 74.] With this solemn warning before me I went out to speak to the people the words of reproof and instruction given me of God. {5T 656.3}

Personal Testimonies

The messages given me for different individuals I often wrote out for them, in many cases doing this at their urgent request. As my work extended, this became an important and taxing part of my labours. Before the publication of Testimony 15 many requests for written testimonies were sent me by those whom I had counselled or reproved; but I was in a state of great exhaustion from wearing labour, and I shrank from the task, especially since I knew that many of these persons were very unworthy, and there seemed little hope that the warnings given would work any decided change in them. At that time I was greatly encouraged by the following dream: {5T 657.1}

"A person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes and all descriptions of character and circumstances in life. I was told to cut them out and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. I inquired if that was the last piece of cloth I should have to cut and was told that it was not; that as soon as I had finished this one, there were others for me to take hold of. I felt discouraged at the amount of work before me and stated that I had been engaged in cutting garments for others for more than twenty years, and my labours had not been appreciated, neither did I see that my work had accomplished much good. I spoke to the person who brought the cloth to me, of one woman in particular, for whom he had told me to cut a garment. I stated that she would not prize the garment and that it would be a loss of time and material to present it to her. She was very poor, of inferior intellect, and untidy in her habits, and would soon soil it. {5T 657.2}

"The person replied: 'Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that He would have done, and you do not know which will prosper, this or that.' . . . {5T 658.1}

"I then held up my hands, calloused as they were with long use of the shears, and stated that I could but shrink at the thought of pursuing this kind of labour. The person again repeated: {5T 658.2}

"'Cut out the garments. Your release has not yet come.' {5T 658.3}

"With feelings of great weariness I arose to engage in the work. Before me lay new, polished shears, which I commenced using. At once my feelings of weariness and discouragement left me, the shears seemed to cut with hardly an effort on my part, and I cut out garment after garment with comparative ease." [VOL. 2, PP. 10-12 (FIRST PUBLISHED IN 1868).] {5T 658.4}

There are many dreams arising from the common things of life with which the Spirit of God has nothing to do. "There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness." [VOL. 1, P. 569 (1867).] {5T 658.5}

Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. In Testimony 15, speaking of the necessity for doing this, I said: "I know of no better way to present my views of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies. Perhaps there is no more direct and forcible way of presenting what the Lord has shown me." [VOL. 2, P. 9 (1868).] {5T 658.6}

In a vision given me June 12, 1868, I was shown that which fully justified my course in publishing personal testimonies. "When the Lord singles out individual cases and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is reproved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed and wherein they have been guilty of the same sin. They should possess the spirit of humble confession. If others think them right, it does not make them so. God looks at the heart. He is proving and testing souls in this manner. In rebuking the wrongs of one, He designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors because He does not especially single them out, they deceive their own souls and will be shut up in darkness and be left to their own ways to follow the imagination of their own hearts. {5T 659.1}

"Many are dealing falsely with their own souls and are in a great deception in regard to their true condition before God. He employs ways and means to best serve His purpose and to prove what is in the hearts of His professed followers. He makes plain the wrongs of some that others may thus be warned and fear and shun those errors. By self-examination they may find that they are doing the same things which God condemns in others. If they really desire to serve God, and fear to offend Him, they will not wait for their sins to be specified before they make confession and with humble repentance return unto the Lord. They will forsake the things which have displeased God, according to the light given to others. If, on the contrary, those who are not right see that they are guilty of the very sins that have been reproved in others, yet continue in the same unconsecrated course because they have not been specially named, they endanger their own souls, and will be led captive by Satan at his will." [VOL. 2, PP. 112, 113 (1868).] {5T 659.2}

"I was shown that in the wisdom of God the sins and errors of all would not be revealed. . . . All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over and cover up their own sins because their names are not especially called, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker, until the light of heaven will be entirely withdrawn." [VOL. 2, P. 447 (1870).] {5T 660.1}

In a view given me about twenty years ago, "I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproved, and counselled. I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves. . . . God designs to test the faith of all who claim to be followers of Christ. He will test the sincerity of the prayers of all those who claim to earnestly desire to know their duty. He will make duty plain. He will give all an ample opportunity to develop what is in their hearts." [VOL. 2, P. 687 (1871).] {5T 660.2}

Devotional - Last Day Events***Sabbath, April 27th, 2024*****Last Day Events, Chapter 4, pp. 128
“Lifestyle and Activities of the Remnant”**

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“Country Living”

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“The Cities”**April 27th****San Francisco and Oakland**

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Jonah 1:2

San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under His judgments.--Ms 30, 1903.

The terrible earthquake that has visited San Francisco [THE SAN FRANCISCO EARTHQUAKE AND FIRE OF APRIL 18-19, 1906, LEFT 503 DEAD AND RESULTED IN AN ESTIMATED \$350 MILLION IN PROPERTY DAMAGE.] will be followed by other manifestations of the power of God. His law has been transgressed. Cities have become polluted with sin. Study the history of Nineveh. God sent a special message by Jonah to that wicked city. . . . Many such messages as his would be given in our age, if the wicked cities would repent as did Nineveh.--Ms 61a, June 3, 1906.

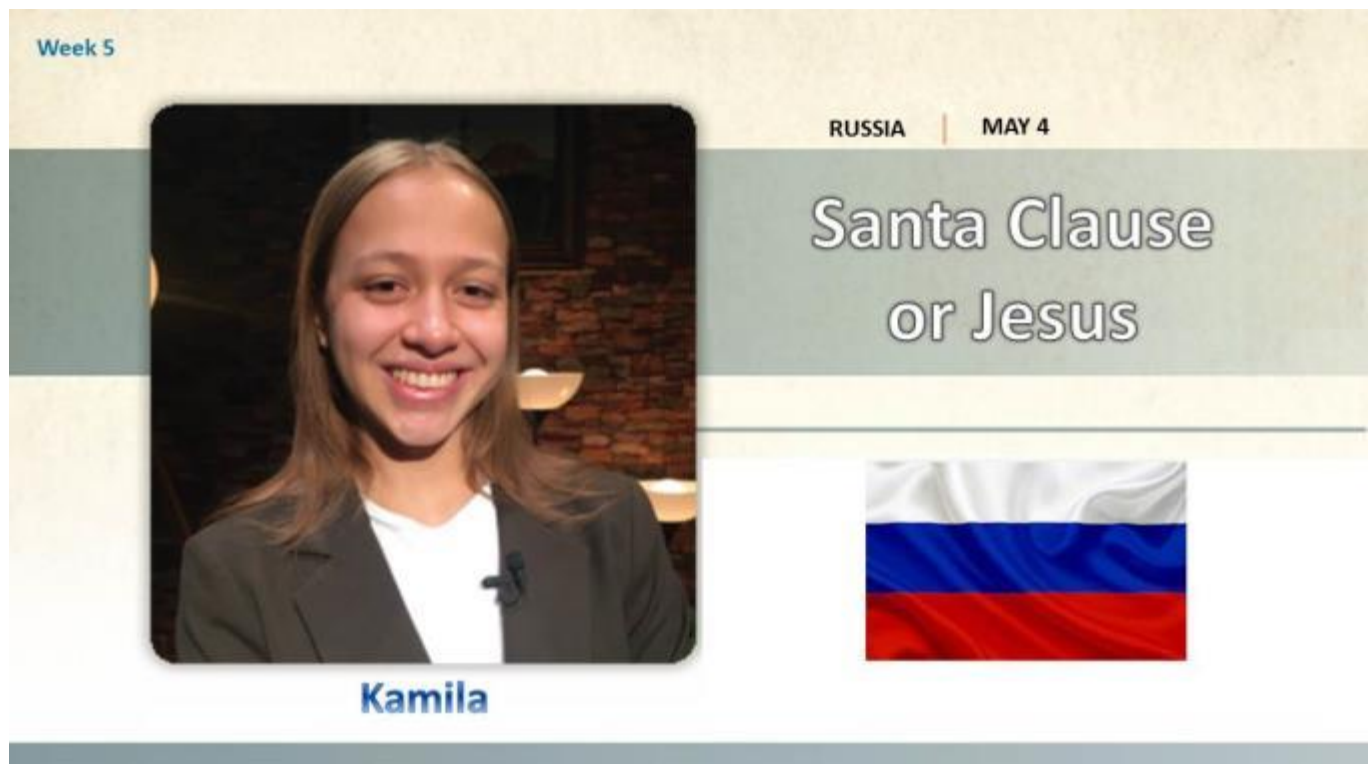
Even in the cities where the judgments of God have fallen in consequence of such transgression there is no sign of repentance. The saloons are still open, and many temptations are kept before the people.--Letter 268, Aug. 20, 1906.

Deuteronomy Chapter 20

Laws Concerning Warfare

- Deu 20:1 When thou go out to battle against thine enemies, and see horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.
- Deu 20:2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,
- Deu 20:3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;
- Deu 20:4 For the LORD your God *is* he that goes with you, to fight for you against your enemies, to save you.
- Deu 20:5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.
- Deu 20:6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.
- Deu 20:7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.
- Deu 20:8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.
- Deu 20:9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.
- Deu 20:10 When thou come nigh unto a city to fight against it, then proclaim peace unto it.
- Deu 20:11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.
- Deu 20:12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:
- Deu 20:13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:
- Deu 20:14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.
- Deu 20:15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.
- Deu 20:16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breathes:
- Deu 20:17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:
- Deu 20:18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.
- Deu 20:19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou may eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

Deu 20:20 Only the trees which thou know that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that makes war with thee, until it be subdued.

*Children's Mission Story**Sabbath, April 27th, 2024*

Eleven-year-old Kamila walked up to a woman on the street. She extended her hand, which was holding a juicy, ripe orange.

“Would you like an orange?” she asked.

The woman was surprised.

“Thank you!” she said.

Then she looked more closely at Kamila and saw that she was not alone. Six other children were with her, and they were accompanied by two adults. All were bundled up in warm clothing. It was a cold Sabbath afternoon in Lipetsk, Russia.

The woman held the orange in her hand, and she was pleased. The Christmas and New Year’s holidays were only a few days away, and Russians like to celebrate with oranges. “Where are you from?” she asked.

“We are from the Pathfinder club in Zaoksky,” Kamila said.

The woman looked confused.

“What are Pathfinders?” she said.

“It’s a Christian organization for children,” Kamila said. “We study the Bible and earn honours by doing various activities.”

The woman looked impressed. She saw that one of the Pathfinders was carrying a sign reading, “Who do you believe in: Santa Claus, Father Frost, or Jesus?” Father Frost is a Russian version of Santa Claus.

“Who do you believe in?” Kamila asked.

The woman smiled. “I believe in Jesus,” she said. “The other two are make-believe.”

“Me, too!” Kamila said, smiling back.

As the woman turned to go, Kamila called out, “Merry Christmas! God bless you!”

Then another Pathfinder pulled an orange from a bag held by a Pathfinder leader. He held it out to a man who was passing by.

“Would you like an orange?” he asked.

The reaction was the same.

“Yes, thank you!” the surprised man said. “Where are you from?”

“We are from the Pathfinder club in Zaoksky,” the boy said.

“What are Pathfinders?” he said.

After the boy had explained, he pointed to the sign reading, “Who do you believe in: Santa Claus, Father Frost, or Jesus?”

The man laughed. “Of course, I believe in Santa Claus,” he said. But the Pathfinders could see that he was joking. As the man walked away, it was clear that he was thinking about Jesus. The boy called out, “Merry Christmas! God bless you!”

So it was that Kamila and the other children gave away orange after orange on the snowy Sabbath afternoon.

Everyone seemed to ask: Where are you from, and what are Pathfinders?

One woman said she believed in Jesus because He had healed her from cancer. Another woman asked the Pathfinders to pray for her health.

A grandfather asked for help entering a telephone number on his mobile phone. Everyone was surprised and happy to receive oranges.

When the last orange had been given away, Kamila and the other children returned to the Seventh-day Adventist church where they were meeting for a weekend Bible experience.

Kamila had memorized 48 Bible verses to participate in the Bible experience, which was called “Memorizing Pearls” and was held every year just before Christmas and New Year’s.

But now Kamila decided that the Bible experience wasn’t the most amazing thing about the weekend. The most amazing thing about the weekend was giving away oranges and telling people about Jesus.

“At the end of the day, I felt very satisfied and close to God,” Kamila said.

Part of your Thirteenth Sabbath Offering three years ago went to build a new school building for Kamila's Seventh-day Adventist school in Zaoksky, Russia. Thank you for supporting the spread of the gospel throughout the world with your offerings.

By Andrew McChesney

Sunday – April 28th

1. What was one means by which the prophets delivered the prophetic message to the people?

- **Jeremiah 26:2, 4, first part** —
- **Zechariah 1:31** —
- **Kings 11:29-40** —

NOTE : Through the spoken word the prophet conveyed the message of the Lord in a discourse before a company of people or in personal testimony in private interviews.

"It was not because of any outward evidence that the showers were about to fall, that Elijah could so confidently bid Ahab prepare for rain. The prophet saw no clouds in the heavens; he heard no thunder. He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own strong faith.... Having done all that was in his power to do, he knew that Heaven would freely bestow the blessings foretold. The same God who had sent the drought had promised an abundance of rain as the reward of right doing; and now Elijah waited for the promised outpouring. In an attitude of humility, "his face between his knees," he interceded with God in behalf of penitent Israel..." — *Conflict and Courage* (1970), page 211.

2. What were prophets at times bidden to do with the messages they received?

- **Isaiah 30:8** —
- **Jeremiah 36:2** —
- **Revelation 21:1-2, 5** —

NOTE : Concerning her experience Ellen White has written: "Early in my public labours I was bidden by the Lord, 'Write, write the things that are revealed to you.' At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write.

"But again came the word, 'Write the things that are revealed to you.' I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand and made it possible for me to use a pen? - It was the Lord."—*Review and Herald*, 14/6/1906.

3. My Prayer for Today

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Devotional - Last Day Events**Sunday, April 28th, 2024****Last Day Events, Chapter 4, pp. 129
“Lifestyle and Activities of the Remnant”**

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“Country Living”
--
“The Cities”

April 28th**Other Wicked Cities****But the men of Sodom were wicked and sinners before the LORD exceedingly.****Genesis 13:13**

As we near the close of this earth's history, we shall have the scenes of the San Francisco calamity repeated in other places. . . . These things make me feel very solemn because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities. . .

[Habakkuk 2:1-20; Zephaniah 1:1-3:20; Zechariah 1:1-4:14; Malachi 1:1-4, quoted.] These scenes will soon be witnessed, just as they are clearly described. I present these wonderful statements from the Scriptures for the consideration of everyone. The prophecies recorded in the Old Testament are the word of the Lord for the last days, and will be fulfilled as surely as we have seen the desolation of San Francisco.--Letter 154, May 26, 1906.

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood.--Ev 27 (April 27, 1906).

All the warnings of Christ regarding the events that will occur near the close of this earth's history are now being fulfilled in our large cities. God is permitting these things to be brought to light that he who runs may read. The city of San Francisco is a sample of what the whole world is becoming. The wicked bribery, the misappropriation of means, the fraudulent transactions among men who have power to release the guilty and condemn the innocent--all this iniquity is filling other large cities of the earth and is making the world as it was in the days that were before the Flood.--Letter 230, 1907.

Deuteronomy Chapter 21

Atonement for Unsolved Murders

- Deu 21:1 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:
- Deu 21:2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:
- Deu 21:3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;
- Deu 21:4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:
- Deu 21:5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:
- Deu 21:6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:
- Deu 21:7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.
- Deu 21:8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.
- Deu 21:9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

Marrying Female Captives

- Deu 21:10 When thou go forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,
- Deu 21:11 And see among the captives a beautiful woman, and hast a desire unto her, that thou would have her to thy wife;
- Deu 21:12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;
- Deu 21:13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.
- Deu 21:14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Inheritance Rights of the Firstborn

- Deu 21:15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:
- Deu 21:16 Then it shall be, when he makes his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:
- Deu 21:17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

A Rebellious Son

- Deu 21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:
- Deu 21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;
- Deu 21:20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.
- Deu 21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

A Man Hanged on a Tree Is Cursed

- Deu 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:
- Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Monday – April 29th

1. How was a message often conveyed to an individual or church?

- Colossians 4:16 —
- 2 Thessalonians 3:14 —
- 2 Thessalonians 3:17 —
- 2 Chronicles 21:12-14 —

NOTE : The messages entrusted to Mrs. White were written out by her and often conveyed by testimony letters. Literally thousands of such communications were mailed from her home through the years. Of this she says: “In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me.”—*Testimonies, Vol. 5, page 67.*

2. At times what help did the prophets employ?

- Jeremiah 36:4 —
- Jeremiah 36:17-18 —
- Romans 16:22 —

NOTE : Baruch aided Jeremiah. Paul implies that some of his messages were dictated. Mrs. White painstakingly wrote out her messages, but employed good secretarial help, which relieved her of detailed copy work. Of this she has written: ‘While my husband lived, he acted as a helper and counsellor in the sending out of the messages that were given to me. We travelled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer. “As the work grew, others assisted me in the preparation of matter for publication. After my husband’s death, faithful helpers joined me, who laboured untiringly in the work of copying the testimonies and preparing articles for publication.” “But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.”—*Selected Messages, Book 1, page 50.*

3. My Prayer for Today



Devotional - Last Day Events***Monday, April 29th, 2024*****Last Day Events, Chapter 4, pp. 130
“Lifestyle and Activities of the Remnant”**

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“The Cities”**April 29th****Labour Unions in the Cities**

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

Ezekiel 22:25

Satan is busily at work in our crowded cities. His work is to be seen in the confusion, the strife and discord between labour and capital, and the hypocrisy that has come into the churches. . . . The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty and the force used to cause men to unite with confederacies and unions--binding themselves up in bundles for the burning of the great fires of the last days--all these are the working of satanic agencies.--Ev 26 (1903).

The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. Let us have nothing to do with these organizations. God is our Ruler, our Governor, and He calls us to come out from the world and be separate. "Come out from among them, and be ye separate, says the Lord, and touch not the unclean thing" [2 Corinthians 6:17]. If we refuse to do this, if we continue to link up with the world and to look at every matter from a worldly standpoint, we shall become like the world. When worldly policy and worldly ideas govern our transactions we cannot stand on the high and holy platform of eternal truth.--4BC 1142 (1903).

Daily Scripture**Monday, April 29th, 2024****Deuteronomy Chapter 22****Various Laws**

- Deu 22:1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.
- Deu 22:2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.
- Deu 22:3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou may not hide thyself.
- Deu 22:4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.
- Deu 22:5 The woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.
- Deu 22:6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:
- Deu 22:7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou may prolong *thy* days.
- Deu 22:8 When thou builds a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
- Deu 22:9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.
- Deu 22:10 Thou shalt not plow with an ox and an ass together.
- Deu 22:11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.
- Deu 22:12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou cover *thyself*.

Laws Concerning Sexual Immorality

- Deu 22:13 If any man take a wife, and go in unto her, and hate her,
- Deu 22:14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:
- Deu 22:15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:
- Deu 22:16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hates her;
- Deu 22:17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.
- Deu 22:18 And the elders of that city shall take that man and chastise him;
- Deu 22:19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he

may not put her away all his days.

Deu 22:20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

Deu 22:21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

Deu 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

Deu 22:23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

Deu 22:24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

Deu 22:25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

Deu 22:26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man rises against his neighbour, and slays him, even so *is* this matter:

Deu 22:27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

Deu 22:28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

Deu 22:29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

Deu 22:30 A man shall not take his father's wife, nor discover his father's skirt.

Tuesday – April 30th

1. What instructions were given to Ezekiel in connection with his vision of the temple?

➤ **Ezekiel 40:4 —**

NOTE : “The man” whom Ezekiel saw in his vision instructed the prophet to set his heart upon all that God would show him that he might accurately “declare” all that he saw to “the house of Israel.” The revelation of truth was the Lord's. The language of the prophet describing the vision was the language of man. The prophetic descriptions of Ezekiel, Daniel, Revelation, etc., were written in the prophet's own words. Thus the divine message reached mankind in language he could understand.

2. Through which of his senses did the Apostle John, while in vision, receive information and instruction?

➤ **Revelation 1:10-11 —**

NOTE : John was instructed to write what he saw. “In the case of visions the scenery passed before their [the prophets] mind, something like a panoramic view of a landscape, gradually unfolding, in symbolical imagery, forms of glory or of gloom; accompanied with actions of a corresponding character, not unfrequently exhibiting, as in actual occurrence, the future and distant events.”—*McClintock and Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 8, art. “Prophet,” page 648.*

“The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit had shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.”

“The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and human.”—*Great Controversy, Introduction, pages v, vi.*

Concerning her own experience, Mrs. White has recorded: “Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.”—*Selected Messages, Book 1, page 37.*

At the General Conference Session of 1883 an action taken set forth this concept in the following words: “We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed.”—*Review and Herald, November 27, 1883.*

3. My Prayer for Today

➤

Devotional - Last Day Events

Tuesday, April 30th, 2024

**Last Day Events, Chapter 4, pp. 131
“Lifestyle and Activities of the Remnant”**

--
“Country Living”
--
“The Cities”

April 30th

Labour Unions a Source of Trouble for Adventists

And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

Judges 1:34

The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began. . . .

A few men will combine to grasp all the means to be obtained in certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men. . . .

Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities.--2SM 142 (1903).

The time is fast coming when the controlling power of the labour unions will be very oppressive.--2SM 141 (1904).

Deuteronomy Chapter 23

Those Excluded from the Assembly

- Deu 23:1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.
- Deu 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.
- Deu 23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:
- Deu 23:4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.
- Deu 23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.
- Deu 23:6 Thou shalt not seek their peace nor their prosperity all thy days for ever.
- Deu 23:7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.
- Deu 23:8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

Uncleanness in the Camp

- Deu 23:9 When the host goes forth against thine enemies, then keep thee from every wicked thing.
- Deu 23:10 If there be among you any man, that is not clean by reason of uncleanness that chances him by night, then shall he go abroad out of the camp, he shall not come within the camp:
- Deu 23:11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.
- Deu 23:12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:
- Deu 23:13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:
- Deu 23:14 For the LORD thy God walks in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Miscellaneous Laws

- Deu 23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:
- Deu 23:16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it likes him best: thou shalt not oppress him.
- Deu 23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.
- Deu 23:18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.
- Deu 23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:

- Deu 23:20 Unto a stranger thou may lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou set thine hand to in the land whither thou go to possess it.
- Deu 23:21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.
- Deu 23:22 But if thou shalt forbear to vow, it shall be no sin in thee.
- Deu 23:23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.
- Deu 23:24 When thou come into thy neighbour's vineyard, then thou may eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.
- Deu 23:25 When thou come into the standing corn of thy neighbour, then thou may pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Wednesday – May 1st

1. What prompted the Apostle Paul to write his letter, known as 1 Corinthians, to the church at Corinth?

➤ 1 Corinthians 1:1 —

NOTE : “Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of His people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light did not cast his message aside as only a common letter. No, indeed. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop he might know just how to treat them... “The reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles.”—*Testimonies*, Vol. 5, pages 65, 66.

9. In what way was God's message of rebuke delivered to King David?

➤ 2 Samuel 12:1-7 —

NOTE : God through Nathan rebuked David as John the Baptist rebuked Herod for taking Herodius, his brother Philip's wife. A man of God also rebuked Jeroboam, king of Israel, for his idolatrous practices. These testimonies of the prophets recorded in the Scriptures, are for our admonition upon whom the ends of the world are come. Similarly, personal testimonies written over a period of years by the messenger to the remnant church have been compiled into nine volumes, so that all might benefit by the prophetic messages sent to a few. “Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been especially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. In Testimony 15 [*Testimonies*, Vol. 2, page 9], speaking of the necessity for doing this, I said: ‘I know of no better way to present my views of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies. Perhaps there is no more direct and forcible way of presenting what the Lord has shown me.’ . . . In rebuking the wrong of one, He designs to correct many.”—*Testimonies*, Vol. 5, pages 658, 659.

3. My Prayer for Today

➤

Devotional - Last Day Events

Wednesday, May 1st, 2024

Last Day Events, Chapter 5, pp. 132

“Sunday Laws”

May 1st

Many in the Cities Long for Light and Truth

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:19

Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy and will repent and be converted.--*Evangelism* 27 (1906).

The spiritual darkness that covers the whole world is intensified in the crowded centres of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. And in these same cities are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven are many who long for light and for purity of heart. Even among the careless and indifferent there are not a few whose attention may be arrested by a revelation of God's love for the human soul.—*Review and Herald* Nov. 17, 1910.

Deuteronomy Chapter 24

Laws Concerning Divorce

- Deu 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.
- Deu 24:2 And when she is departed out of his house, she may go and be another man's *wife*.
- Deu 24:3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sends her out of his house; or if the latter husband die, which took her *to be* his wife;
- Deu 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

Miscellaneous Laws

- Deu 24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.
- Deu 24:6 No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.
- Deu 24:7 If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and thou shalt put evil away from among you.
- Deu 24:8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.
- Deu 24:9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.
- Deu 24:10 When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.
- Deu 24:11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.
- Deu 24:12 And if the man *be* poor, thou shalt not sleep with his pledge:
- Deu 24:13 In any case thou shalt deliver him the pledge again when the sun goes down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.
- Deu 24:14 Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:
- Deu 24:15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and sets his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.
- Deu 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.
- Deu 24:17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:
- Deu 24:18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.
- Deu 24:19 When thou cuts down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

- Deu 24:20 When thou beat thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
- Deu 24:21 When thou gathers the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.
- Deu 24:22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Thursday – May 2nd

1. In what firm manner did Peter bear testimony to a deceived believer?

➤ Acts 8:18-23 —

NOTE : “In a view given me about twenty years ago, I was directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counselled. I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves.”—*5 Testimonies*, page 660.

11. Upon what divine power was the agent of prophecy dependent?

➤ 2 Peter 1:20-21 —

NOTE : In answering a question in 1860 concerning the visions, Mrs. White reveals to what extent she is dependent upon the aid of the Spirit of God in delivering the messages: “After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.”—*Spiritual Gifts*, (1860), Vol. 2, pages 292, 293; *Selected Messages*, Book 1, pages 36,37.

3. My Prayer for Today

➤

Devotional - Last Day Events

Thursday, May 2nd, 2024

Last Day Events, Chapter 5, pp. 133

“Sunday Laws”

May 2nd

Earnest Effort Needed in the Cities

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Mark 16:15

In preparation for the coming of our Lord, we are to do a large work in the great cities. We have a solemn testimony to bear in these great centers.--Words of Encouragement to Self-supporting Workers (Ph. 113) 5 (1909).

The warning message for this time is not being given earnestly in the great business world. Day after day the centers of commerce and trade are thronged with men and women who need the truth for this time but who gain no saving knowledge of its precious principles because earnest, persevering efforts are not put forth to reach this class of people where they are.--CW 14 (1909).

The third angel's message is now to be proclaimed, not only in far-off lands, but in neglected places close by, where multitudes dwell unwarned and unsaved. Our cities everywhere are calling for earnest, whole-hearted labour from the servants of God.--RH Nov. 17, 1910.

Daily Scripture**Thursday, May 2nd, 2024****Deuteronomy Chapter 25**

- Deu 25:1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.
- Deu 25:2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.
- Deu 25:3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.
- Deu 25:4 Thou shalt not muzzle the ox when he treads out *the corn*.

Laws Concerning Levirate Marriage

- Deu 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
- Deu 25:6 And it shall be, *that* the firstborn which she bears shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.
- Deu 25:7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuses to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.
- Deu 25:8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;
- Deu 25:9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.
- Deu 25:10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

Miscellaneous Laws

- Deu 25:11 When men strive together one with another, and the wife of the one draws near for to deliver her husband out of the hand of him that smites him, and puts forth her hand, and taketh him by the secrets:
- Deu 25:12 Then thou shalt cut off her hand, thine eye shall not pity *her*.
- Deu 25:13 Thou shalt not have in thy bag divers weights, a great and a small.
- Deu 25:14 Thou shalt not have in thine house divers measures, a great and a small.
- Deu 25:15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.
- Deu 25:16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.
- Deu 25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;
- Deu 25:18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.
- Deu 25:19 Therefore it shall be, when the LORD thy God hath given you rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

*Preparation Day – May 3rd***1. With what solemn words were the prophets at times enjoined to be faithful in delivering God's messages?**

- **Jeremiah 26:2 —**
- **Ezekiel 2:5-7 —**

NOTE : “The crisis demanded a public and far-reaching effort. Jeremiah was commanded by the Lord to stand in the court of the temple and speak to all the people of Judah who might pass in and out. From the messages given him he must diminish not a word, that sinners in Zion might have the fullest possible opportunity to hearken and to turn from their evil ways. The prophet obeyed; he stood in the gate of the Lord's house and there lifted his voice in warning and entreaty. Under the inspiration of the Almighty he declared:” *Prophets and Kings Page 413.*

2. Whom did Israel reject when they asked Samuel for a king?

- **1 Samuel 8:1-10 —**

NOTE : When the people of God walked contrary to the guidance of His chosen representatives they offended God. Wrote Ellen White: “I saw the state of some who stood on present truth, but disregarded the visions-the way God had chosen to teach in some cases, those who erred from the Bible truth. I saw that in striking against the visions they did not strike against the worm-the feeble instrument that God spake through-but against the Holy ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late. Then in the time of trouble I heard them cry to God in agony, 'Why didst Thou not show us our wrong, that we might have got right and been ready for this time?' Then an angel pointed to them and said, 'My Father taught, but you would not be taught. He spoke through visions, but you disregarded His voice, and He gave you up to your own ways, to be filled with your own doings.' ”—*Selected Messages, Book 1, page 40.*

3. THOUGHT QUESTIONS

- 1. Have you ever read anything in the Bible or in the Testimonies for the Church that seemed to have been written just for you?**

➤

- 2. When such messages were in the nature of a reproof, did you regard them as equally inspired with the gracious promises?**

➤

4. My Prayer for Today

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Devotional - Last Day Events

Preparation Day, May 3rd, 2024

Last Day Events, Chapter 5, pp. 134

“Sunday Laws”

May 3rd

Not All Can Leave the Cities Yet

But his wife looked back from behind him, and she became a pillar of salt.

Genesis 19:26

Whenever possible, it is the duty of parents to make homes in the country for their children.--AH 141 (1906).

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labour earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.—2 SM 360 (1906).

Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul's salvation.--CL 9 (1907).

Cities and towns are steeped in sin and moral corruption, yet there are Lots in every Sodom.—6 T 136 (1900).

Daily Scripture**Preparation Day, May 3rd, 2024****Deuteronomy Chapter 26****Offerings of Firstfruits and Tithes**

- Deu 26:1 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possesses it, and dwells therein;
- Deu 26:2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.
- Deu 26:3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.
- Deu 26:4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.
- Deu 26:5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:
- Deu 26:6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:
- Deu 26:7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:
- Deu 26:8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:
- Deu 26:9 And he hath brought us into this place, and hath given us this land, *even* a land that flows with milk and honey.
- Deu 26:10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:
- Deu 26:11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.
- Deu 26:12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;
- Deu 26:13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:
- Deu 26:14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.
- Deu 26:15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou sware unto our fathers, a land that flows with milk and honey.
- Deu 26:16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.
- Deu 26:17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:
- Deu 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* should keep all his commandments;
- Deu 26:19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou may be an holy people unto the LORD thy God, as he hath spoken.

*Adult Mission Story**Preparation Day, May 3rd, 2024*

Violeta didn't feel like she was ready for baptism when the Seventh-day Adventist preacher made an appeal during an evangelistic meeting in Tashkent, the capital of Uzbekistan.

Her knowledge of the Bible seemed too small. The preacher's call for people to give their whole lives to God seemed too big.

"I can't do that!" she thought. "I won't do that!"

Violeta had been worshipping with her mother at an Adventist church for some time. The two had completed Bible studies together with a small group.

Then the president of Zaoksky Adventist University, the church's seminary in Russia, came to Tashkent to lead evangelistic meetings. When he appealed for people to give their hearts to God in baptism, Violeta's mother was the first to go to the front. Then Violeta saw the 14-year-old son of their church pastor go up. After that, a third person went forward. But Violeta didn't budge. "No," she thought. "I'm not going to get baptized at this time."

The next night, the preacher made the call again. Violeta remembered that a church friend had been encouraging her to get baptized, saying, "If you have finished the Bible studies, you can get baptized." But she didn't feel ready. She didn't think that she knew the Bible well enough.

As the preacher made his appeal, he seemed to be looking directly at her. She firmly shook her head no.

On the last night of the meetings, the preacher made a final appeal.

"Who would like to give their hearts to Jesus in baptism?" he asked.

Violeta wondered what to do. She was convinced that the Adventist Church taught only truth from the Bible. But she still didn't feel ready.

The preacher invited people who had responded to his appeals on previous nights to come forward again. Violeta's mother and about a dozen other people went to the front. The preacher welcomed them, but he didn't give up. He made another appeal.

"There must be someone out there," he said. "Does anyone else want to come forward?"

He called and called. Each time he spoke, Violeta felt like he was appealing directly to her.

"Should I go up?" she thought.

Before she knew it, she found herself getting up and going to the front.

"That's it," the preacher said. "That's the person whom we have been waiting for."

But Violeta wasn't the last person to go forward. When she reached the front, a 60-year-old man came up and stood beside her. They had attended Bible studies together. "I was scared," he said. "But when I saw you go up, I found the courage to come up, too."

Violeta was astonished. She had never thought that her inner struggle and ultimate decision might affect someone else. Joy filled her heart.

Today, Violeta is happy that she got baptized. She said that she realizes there was no reason to wait. She didn't need to know the whole Bible to get baptized. All she needed to do was give Jesus her whole life and to believe in Him with her whole heart. After all, when the jailer asked Paul and Silas what he needed to do to be saved, they replied, "Believe on the Lord Jesus Christ, and you will be saved, you and your household" (Acts 16:31, NKJV).

Violeta also is thrilled that God was able to use her decision to encourage the 60-year-old man to get baptized.

The impact of her decision continues to grow. Now her 9-year-old son also wants to be baptized. "I want him to grow up on the right path," she said.

Part of this quarter's Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Tashkent, Uzbekistan, where Violeta's son and other children can learn about God. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 6

“TESTING THE CLAIMS OF THE PROPHET”

May 4 — May 10

MEMORY VERSE : “Despise not prophesyings. Prove all things; hold fast that which is good.”
1 Thessalonians 5:20-21

? STUDY HELP :

- ✓ Testimonies, Vol. 5, pages 671-676;
- ✓ Selected Messages, Book 2, pages 63-100;
- * A.G. Daniels, The Abiding Gift of Prophecy, pages 277-307;
- * S.D.A. Bible Commentary on Scripture references.

*Sabbath – May 4th***1. By what unerring standards must the teachings of any who lay claim to the gift of prophecy be measured?**

➤ **Isaiah 8:20** —

NOTE : “The commandments are so broad that they take hold of even our thoughts. But how few take heed to the words of our Saviour! Consequently we shall have objections to meet. Some will claim that they are wholly led by the Spirit, and consequently they have not much use for the law of God or any portion of God’s Word. Those who claim great light and are not sanctified through the truth are dangerous people, but they can be easily tested. *“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”* [Isaiah 8:20] . . . We must expect to be assailed by the powers of darkness, but if we successfully resist, then there will be rejoicing in heaven. The souls of human beings are valued by the heavenly host. . . . We must not be under anyone’s banner but Christ’s.”—*Manuscript 45, 1886. Christ Triumphant Page 240.*

2. What is another crucial test of a prophet's work?

➤ **Deuteronomy 18:20-22** —

➤ **Jeremiah 28:9** —

➤ **2 Peter 1:19** —

NOTE : The proof of a prophet's credentials lies, in part, in the fulfilment of his predictions. Note how this was found true of Samuel. (1 Samuel 3:16-21).

3. My Prayer for Today

➤

E. G. W. Study Help 1*Sabbath, May 4th, 2024***Testimonies for the Church, Vol. 5, p. 671-676****The Nature and the Influence of the Testimonies****To be Judged by their Fruits**

Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? "All who desire to do so can acquaint themselves with the fruits of these visions. For seventeen years God has seen fit to let them survive and strengthen against the opposition of Satan's forces and the influence of human agencies that have aided Satan in his work." [VOL. 1, P. 330 (1862).] {5T 671.1}

"God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil." [VOL. 4, P. 230.] {5T 671.2}

As the Lord has manifested Himself through the spirit of prophecy, past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath?" [VOL. 5, PP. 64, 65 (1882).] {5T 671.3}

Christ warned His disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Here is a test, and all can apply it if they will. Those who really desire to know the truth will find sufficient evidence for belief. {5T 671.4}

Doubting the "Testimonies"

"It is Satan's plan to weaken the faith of God's people in the Testimonies." "Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded." "Next follows scepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction." [VOL. 4, P. 211; VOL. 1, P. 236] "By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins." [VOL. 3, P. 328.] {5T 672.1}

A testimony for certain young men, first published in 1880, speaks of this point as follows: "A prevailing scepticism is continually increasing in reference to the Testimonies of the Spirit of God; and these youth encourage questionings and doubts instead of removing them, because they are ignorant of the spirit and power and force of the Testimonies." [VOL. 4, P. 437.] {5T 672.2}

I was shown that many had so little spirituality that they did not understand the value of the Testimonies or their real object. They talked flippantly of the Testimonies given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust; for they could not appreciate the spirit of the Testimonies, because they knew so little of the Spirit of God. [VOL. 4, P. 443.] {5T 672.3}

"There are some in ----- who have never fully submitted to reproof. They have taken a course of their own choosing. They have ever, to a greater or less degree, exerted an influence against those who have stood up to defend the right and reprove the wrong. The influence of these persons upon individuals who come here and who are brought in contact with them . . . is very bad. They fill the minds of these newcomers with questionings and doubts in regard to the Testimonies of the Spirit of God. They put false constructions upon the Testimonies; and instead of leading persons to become consecrated to God and to listen to the voice of the church, they teach them to be independent and not to mind the opinions and judgment of others. The influence of this class has been secretly at work. Some are unconscious of the harm they are doing; but, unconsecrated, proud, and rebellious themselves, they lead others in the wrong track. A poisonous atmosphere is inhaled from these unconsecrated ones. The blood of souls is in the garments of such, and Christ will say to them in the day of final settlement: 'Depart from Me, all ye workers of iniquity.' Astonished they will be, but their professedly Christian lives were a deception, a fraud." [VOL. 4, PP. 513, 514 (1880).] {5T 673.1}

"Some express their views that the testimony of Sister White cannot be reliable. This is all that many unconsecrated ones want. The testimonies of reproof have checked their vanity and pride; but if they dared, they would go to almost any length in fashion and pride. God will give all such an opportunity to prove themselves and to develop their true characters." [VOL. 3, P. 313 (1873).] {5T 673.2}

"I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them." [VOL. 1, P. 119 (1855).] {5T 674.1}

"If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the Testimonies, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? That which you will be least inclined to receive is the very part most needed." [VOL. 5, P. 98 (1882).] {5T 674.2}

"My brethren, beware of the evil heart of unbelief. The word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The Testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course you begin to doubt whether the Testimonies are from God. If you would obey their teachings you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God they will stand." [VOL. 5, P. 234.] {5T 674.3}

"I have been shown that unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God's people. Unbelief is closing their eyes so that they are ignorant of their true condition." "They think the testimony of the Spirit of God in reproof is uncalled for or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge." [VOL. 3, PP. 255, 253, 254 (1873).] {5T 674.4}

"Many who have backslidden from the truth assign as a reason for their course that they do not have faith in the Testimonies. . . . The question now is: Will they yield their idol which God condemns, or will they continue in their wrong course of indulgence and reject the light God has given them reproving the very things in which they delight? The question to be settled with them is: Shall I deny myself and receive as of God the Testimonies which reprove my sins, or shall I reject the Testimonies because they reprove my sins? {5T 675.1}

"In many cases the Testimonies are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances sinful indulgences are cherished, the

Testimonies are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage--a will, strengthened and controlled by the Spirit of God, to renounce hurtful habits." [VOL. 4, P. 32 (1876).] {5T 675.2}

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." [VOL. 3, P. 255 (1873).] "God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith." [VOL. 4, PP. 232, 233 (1876).] {5T 675.3}

Duty to Give Reproof

"If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain, Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it." [VOL. 3, P. 266 (1873).] {5T 676.1}

The searching testimony of the Spirit of God "will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. Wrongs must be called wrongs. Grievous sins must be called by their right name. All of God's people should come nearer to Him. . . . Then will they see sin in the true light and will realize how offensive it is in the sight of God." [VOL. 3, P. 324 (1873).] "The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins." [VOL. 3, P. 269 (1873).] {5T 676.2}

"Never was there greater need of faithful warnings and reproofs . . . than at this very time. Satan has come down with great power, knowing that his time is short. He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them. . . . I was shown that God's people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before." [VOL. 3, PP. 327, 328 (1873).] {5T 676.3}

E. G. W. Study Help 2*Sabbath, May 4th, 2024***Selected Messages, Book 2, p. 63-100****The Divine Credentials**

Your letter addressed to me was received at the beginning of the Sabbath.... I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world. {2SM 63.1}

The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject, because the Lord has given me decided light that is opposed to such a message. {2SM 63.2}

I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, "Believe them not." "I have not sent them, and yet they ran." {2SM 63.3}

A Few Cases Recalled

Elder K, [SEE P. 96, ALSO SELECTED MESSAGES, BK. I, PP. 176-184.] a dying man, had his room filled with interested people, while he was at the hospital at Battle Creek. Many were deceived. The man seemed to be inspired. But the light that was given me was, "This work is not of God. Believe not the message." {2SM 64.1}

A few years since, a man named N, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry.... We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum. {2SM 64.2}

One, Garmire, [SEE CH. 9.] advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions. {2SM 64.3}

This delusion was opened to me. This is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!" {2SM 64.4}

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter [Anna] were spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things. This daughter was deceiving the family and several others who believed these false messages. I was shown that the young girl was not virtuous; but was corrupt.... {2SM 65.1}

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials. {2SM 65.2}

In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the Review and Herald list. This is a State-prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set [by this fanatical teacher] for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honourable member of the Battle Creek church. {2SM 65.3}

Only two years since another man, by the name of O, from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist Church. Because I had borne a decided testimony against this new light, so-called, in _____, Connecticut, where he lived, he opposed me and my work and testimonies. {2SM 65.4}

The father of the O children attended the Conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in _____. If I had not laboured in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular. {2SM 65.5}

At this same time, one, Mrs. P, came from Washington, D.C., claiming to be wholly sanctified and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them--that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek. {2SM 66.1}

The Message to the Laodiceans

God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the Seventh-Day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God. {2SM 66.2}

The True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou may be rich; and white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:18-21). {2SM 66.3}

"I Rebuke and Chasten"

Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning) (Revelation 3:19). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church. {2SM 67.1}

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days. {2SM 67.2}

Babylon of Revelation 18

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her" (Revelation 18:1-8). {2SM 67.3}

The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angels' messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1-12. The message in the eighteenth chapter of Revelation is plain and clearly defined. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (verse 3). Anyone who reads this chapter need not be deceived. {2SM 68.1}

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also [it is] the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony. {2SM 68.2}

The Church Not to Be Broken Up

Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought. {2SM 68.3}

There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation. {2SM 69.1}

I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down. {2SM 69.2}

My brother, I would say to you, Be careful. Go not one step farther in the path you have entered upon. Walk in the light "while ye have the light, lest darkness come upon you" (John 12:35). {2SM 69.3}

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, "Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it; for error will never sanctify the soul." Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through? Should not the words of Christ have any weight? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). "Lo here and lo there is Christ" will be multiplied. Let the believers heed the voice of the angel

who has said to the church, "Press together." In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, "The gates of hell shall not prevail against it" (Matthew 16:18). The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.--Letter 16, 1893. {2SM 69.4}

The Fruitage of an Underhanded Work

It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co-partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are linked up with Christ, doing His work, and seeking to establish souls more firmly in the truth. {2SM 70.1}

Satan would be pleased to have anyone and everyone become his allies to weaken the confidence of brother in brother, and to sow discord among those who profess to believe the truth. Satan can accomplish his purposes most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not cooperate with Him in establishing souls in the faith by leading them to heed His words of warning, are doing the work of the enemy of Christ. {2SM 70.2}

It is a most serious matter to go from house to house, and under pretence of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God's servants, who have His message to bear to the people. When God speaks through His servants, the seed [of mistrust and suspicion] sown has developed into a root of bitterness. The word falls upon hearts that will not hear, on hearts that will not respond. No earthly or heavenly power can find access to the soul. {2SM 70.3}

Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A good sister or a brother planted the evil seed, but how can that one restore the soul thus imperilled? The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God's workmen has turned away a soul from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear His voice and to be converted, have leavened other minds with the leaven of evil surmisings and evil speaking. {2SM 70.4}

This is the day of the Lord's preparation. We have no time now to talk unbelief and to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, not by assertions, which are yea and nay, but by the fruit one's course of action produces. "By their fruits ye shall know them" (Matthew 7:20). The seed sown will determine the character of the harvest."--Manuscript 32a, 1896. {2SM 71.1}

Convincing Evidence Accompanies the Message Inspired by God

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask his people to believe everyone who comes to them with a message. {2SM 71.2}

The Lord sends warnings to His people, not to destroy them, but to correct their errors.... {2SM 71.3}

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man N to force himself before a congregation.... {2SM 71.4}

We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account.--Manuscript 30, 1901. {2SM 71.5}

Chap. 8 - Meeting the Claims of False Prophets

What We May Expect

I have been shown many who will claim to be especially taught of God, and will attempt to lead others, and from mistaken ideas of duty they will undertake a work that God has never laid upon them. Confusion will be the result. Let everyone seek God most earnestly for himself that he may individually understand His will.--Letter 54, 1893. {2SM 72.1}

There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America.--The Review and Herald, May 25, 1905. {2SM 72.2}

The Visions of a Misled Child [IN COMMUNICATIONS ABOUT, OR TO, THE MR. GARMIRE REFERRED TO IN CHAPTER 7, IS COUNSEL AND INFORMATION WHICH MAY SERVE IN DEALING WITH THOSE WHO CLAIM TO HAVE SPECIAL LIGHT.--COMPILERS.]

I am compelled to state that I have not had the least faith in Mr. [J. M.] Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the Review and Herald list. {2SM 72.3}

The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience--a delusion of Satan. {2SM 73.1}

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. {2SM 73.2}

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message, which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God.--An Exposure of Fanaticism and Wickedness (Pamphlet), pp. 9, 10 (1885). {2SM 73.3}

A Message to J. M. Garmire

Satan has arranged things so that you should be ensnared. Fanaticism, deception, and strong delusion hold you captive. You have talked your ideas in your family, misinterpreting scripture, wresting the Word of God from its true interpretation, and have thus led them to believe that the views held and advocated by our people are not correct. Your interpretations of scripture are not in harmony with the positions taken by Seventh-day Adventists.... {2SM 73.4}

The mould you have given to your children's minds savours of the errors that have corrupted your own mind. You have educated them to see spots and stains in others, and to criticize them. By your words and example in thus talking against your brethren and picking up their faults, you have set in motion a train of circumstances that, through your own power combined with satanic agencies, has resulted in the visions of your daughter. All this fault-finding, this accusing of your brethren, is satanic.... {2SM 73.5}

The Divine Credentials

Your expressing so much faith in the testimonies, and making them so prominent, is no help to me or my work, because you place the false visions of your daughter on the same level with those the Lord gives to me, and thus lower the sacredness and exalted character of the work God has given me to do. {2SM 74.1}

The Lord has plainly shown me that what you regard as communications from God to you and others through your child Anna, are not from Him. They do not bear the divine credentials. It is another spirit that controls the child. It is the enemy that works in her. Such manifestations will be more and more common in these last days. They do not lead to unity, into all truth, but away from the truth. {2SM 74.2}

One decided evidence we have that these exercises are not of God, is that they concur with your views, which we know to be erroneous. Things she says she sees in vision are not sustained by the Word of God, but are contrary to it. Satan is constantly at work to imbue her with his own spirit, that through her, under a cloak of righteousness, he may bring in commonness, heresies, and defilement. As you regard her utterances as from God, your faith in the true testimonies is valueless; and thus Satan hopes to disconnect you, and all who have any confidence in your ideas, from the agencies that God has ordained, that you may be left to believe a lie. The Scriptures speak of those who are deceived and are being deceived. This is your case. You deceive your daughter; she deceives you--the blind leading the blind. The enemy seeks to accomplish his purposes by various means, as shall best meet the circumstances and situation of those whom he sees he can allure by temptation. {2SM 74.3}

I tell you plainly, the messages of your daughter Anna are not from God. This the Lord has shown me, and He will not lie. She may say many good things, may speak much that is truth, but so does the enemy of souls. The counterfeit will in many respects resemble the true. It is the fruit borne that testifies of the character.... {2SM 74.4}

History Repeated

In the work in which my husband and I were called by the providence of God to act a part, even from its very beginning in 1843 and 1844, we have had the Lord to devise and plan for us, and He has worked out His plans through His living agents. False paths have been so often pointed out to us, and the true and safe paths so clearly defined in all the enterprises connected with the work given us to do, that I can say of a truth I am not ignorant of Satan's devices, nor of the ways and works of God. We have had to tax every power of mind, relying upon wisdom from God to guide us in our investigations, as we have had to review the different theories brought to our attention, weighing their merits and defects in the light shining from the Word of God and the things God has revealed to me through His Word and the testimonies, in order that we might not be deceived nor deceive others. We surrendered our will and way to God, and most earnestly supplicated His aid; and we never sought in vain. Many years of painful experience in connection with the work of God have made me acquainted with all kinds of false movements. Many times I have been sent to different places with the message, "I have a work for you to do in that place; I will be with you." When the occasion came, the Lord gave me a message for those who were having false dreams and visions, and in the strength of Christ I bore my testimony at the Lord's bidding. The most terrible denunciations were hurled against me, which they said were from the Lord, because I was opposing His work. They said that terrible calamities would come upon me, just as your Anna has prophesied; but I passed along perfectly conscious of the guardianship of heavenly angels. {2SM 75.1}

During the past forty-five years, I have had to meet persons claiming to have from God messages of reproof to others. This phase of religious fanaticism has sprung up again and again since 1844. Satan has worked in many ways to establish error. Some things spoken in these visions came to pass; but many things--in regard to the time of Christ's coming, the end of probation, and the events to take place--proved utterly false, as your prophesyings and Anna's have done. Yet they would try to excuse the blunders by twisting the statements about, and giving them another meaning, and go on in the same way, deceiving and being deceived. {2SM 75.2}

When I was first wrought upon by the Spirit of the Lord, I was shown that I would be brought in contact with those who claimed to see visions, but that the Lord would not permit me to be deceived. My work was to unveil this falsehood, and to rebuke it in the name of the Lord. As the end drew near, I was to see more of these manifestations. {2SM 76.1}

"I Have Not Sent Them"

Letters have come to me from different ones, relating visions that they said God had given them; but the Lord Jesus tells me, "Believe them not; I have not sent them." Some write to me, saying that God has revealed to them that Sister White is in error, that she is influenced by the leaders to believe some things that are not true, and to reject some things that are true. But the word comes again, "Heed them not; I have not spoken by them, nor given them any word or message. They have spun lying words, from the suggestions of Satan." {2SM 76.2}

Some have come to me claiming to be Christ, and have apparently worked miracles. They have said that the Lord led me in many things, but the Sabbath was not a test question; that the law of God was not binding upon men; all we had to do was to accept Christ, and they themselves were Christ. I have had experience with all these pretentious claims, and I have no faith in them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). {2SM 76.3}

In one place, four in one family professed to have communications from the Lord, reproving wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. Whence did these receive their inspiration?--From satanic agencies, which are many. The Lord laid it upon me to meet these things, and bear a decided testimony against them.... {2SM 76.4}

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision, and were in great distress of mind. {2SM 77.1}

Cheap, Common, Earthly Matters

Such experiences as these came to be very common. Several in one family were under this species of deception. . . . Messages would be given for different members of the church, telling some poor trembling soul, "You are proud"; another, "You are unbelieving; you will be lost." The Lord gave me light in this instance to speak words of comfort and encouragement. I bore my testimony to those deceived ones, whether they would hear, or reject it. Their visions were Satan's work. The things revealed were often common, earthly matters, such as, who should get breakfast the next morning, who should prepare the dinner, who should wash the dishes. Mingled with these frivolous things were sacred truths, which they had found in the Bible and testimonies. Satan's hand was in all this, to disgust people, and cause them to spurn everything in the nature of visions. Thus the false and the true would be rejected together. And even those who were engaged in the deception, when they should become weary of it, would be inclined to doubt all visions. {2SM 77.2}

After a very solemn meeting with these deceived ones, confessions were made that they threw themselves into attitudes resembling Sister White, as nearly as they could. It was all a farce, a deception. Yet many things they told came to pass as they predicted. {2SM 77.3}

I was asked how this could be if the visions were all false. I told them that it was Satan's purpose to mingle truth with error, that through these deceptive exercises he might make of none effect the genuine work of God. From that time all their many visions ceased. What has become of those who had the visions, and those who encouraged them? Several now living are sceptics, have no belief in the gifts of the church, no faith in the truth, no religion at all. Such, I have been shown, is the sure result of spurious visions. {2SM 77.4}

The manifestations of your daughter are a similar deception. And your encouraging these things in her will prove her ruin, and the ruin of others, unless something breaks the deception. You called these false visions and meaningless dreams the wonderful light of God, but it is like the chaff to the wheat. This is a serious matter. It will have a decided influence upon your family. While you regard your daughter's words as spoken under the influence of the Spirit of God, it will be the same to you as though they were true. You are under strong delusion of Satan. You will claim to credit them, and thus your confidence in the veritable, genuine messages from God will be uprooted. And so will it be with all who believe as you do. This is why Satan is so constantly pressing in the spurious-- to lead away from the truth. {2SM 78.1}

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.... {2SM 78.2}

Take Heed How Ye Hear

Oh, how deceptive is the human heart! How easy it is to harmonize with that which is evil! There is nothing more detrimental to the soul's interest, its purity, its true and holy conceptions of God, and of sacred and eternal things, than constantly giving heed to and exalting that which is not from God. It poisons the heart, and degrades the understanding. Pure truth can be traced to its divine Source, by its elevating, refining, sanctifying influence upon the character of the receiver. The Author of all truth prayed to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Things will be constantly arising to cause disunion, to draw away from the truth. This questioning, criticizing, denouncing, passing judgment on others, is not an evidence of the grace of Christ in the heart. It does not produce unity. Such work has been carried on in the past by persons claiming to have wonderful light, when they were deep in sin. Heresy, dishonesty, and falsehood were all blended in them. {2SM 78.3}

The present is a time of great peril to the people of God. God is leading out a people, not an individual here and there. He has a church on the earth, that abide in the truth; and when we see, not only men, but young girls, crying out against the church, we are afraid of them. We know God has not sent them, yet they ran, and all who do not accept their erratic ideas are denounced as warring against the Spirit of the Lord. All such things are in Satan's line, but the work of God will go forward while there are now and ever will be those who work directly against the prayer of Christ. The work will advance, leaving them with their satanic inventions far behind. . . . {2SM 79.1}

"Take heed, therefore, how ye hear" (Luke 8:18), is an admonition of Christ. We are to hear for the sake of learning the truth, that we may walk in it. And again: "Take heed what ye hear" (Mark 4:24). Examine closely, "prove all things" (1 Thessalonians 5:21), "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). This is the counsel of God; shall we heed it?-- Letter 12, 1890. {2SM 79.2}

Chap. 9 - Earmarks of Erroneous Teaching

Further Communications to Mr. Garmire

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan. . . . {2SM 80.1}

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true Source of light. . . . Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way. {2SM 80.2}

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you. . . . {2SM 80.3}

Several times, during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let

them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. {2SM 80.4}

Your position is such a jumble of inconsistencies that but few will be deceived. . . . {2SM 81.1}

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sister White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sister White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth. {2SM 81.2}

You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?--No. "As many as I love I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?--No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love?--No. The very work that God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger. {2SM 81.3}

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sister White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!"--Letter 11, 1890. {2SM 82.1}

A Wrong and Right Use of Inspired Counsel [ADDRESSED TO MR. GARMIRE.--COMPILERS.]

My brother, you have been deceived yourself, and have deceived others. You have not searched the Scriptures in the right way. You must search them to learn the mind of God, not to prove your theory. You read the Word of God in the light of your own views. You build up a false structure, and then barricade it with texts which you claim prove it to be true; but you pass over those passages which prove it to be untrue. You say, "The Bible is my foundation of faith." But is it? I answer, The Bible does not sustain your position. Again you say, "Show me by the Bible that I am wrong, and I will give up my views." But how can you be convinced by the Bible as long as you wrest and misapply its utterances? By so doing you cut off the only source by which God might reach and convict you. {2SM 82.2}

The only true way to search the Scriptures is to lay down every prejudice, every preconceived opinion, at the very door of investigation, and then enter into the work with an eye single to the glory of God, with an understanding open to conviction, and a heart softened to believe what the Lord says to you. {2SM 82.3}

The opinions of men in regard to the interpretation of Scripture are many and varied; but the Scriptures are not changed to suit men's ideas. The blessed Book is yea and amen; it remains firm, eternal. The commentaries of men do not all agree, but the great and blessed facts remain the same. God's Word is immutable; "it is written." {2SM 82.4}

You have also taken from their connection portions of the testimonies which the Lord has given for the benefit of His people, and have misapplied them to the support of your erroneous theories--borrowing or stealing the light of Heaven to teach that which the testimonies have no harmony with, and have ever condemned. Thus you place both scripture and testimony in the framework of error. All who are in error do as you have done. . . . You do not

have real faith in the testimonies. If you did, you would have received those which pointed out your delusion. You have been drinking at polluted streams. . . . {2SM 83.1}

You have been prepared to accept Satan's suggestions to give to the world something new and strange and startling, something in opposition to the positions that have been so long held as truth by our people. Your daughter's false productions have exalted you to do a great work. You have been flattered and have made yourself an agent of the enemy in bringing about results which it is impossible for you to estimate. You have published heresies and theories which could only excite animosity. The result is lamentable to your family and to all who are in sympathy with the false theories you have advanced. Brother Garmire, there is a work for you to do for yourself which no one can do for you, which is to humble your heart before God, confess your sins, and be converted. {2SM 83.2}

Criticism and its Fruitage

The Lord has a people, and He is leading them. Though there certainly are things existing in the church which are not right, Jesus has not placed you at the helm, to guide the church. Unless you change your attitude, you cannot be saved. "Repent, and do the first works" (Revelation 2:5), is the only condition upon which God can restore you to favour. Those whom the Lord pardons, He first makes penitent. The genuine work of the Spirit of God in the heart is necessary in your case, if you are ever recovered from the snare of the enemy. I have but little hope in your case, for your principles are tainted. You are a man of deceptive character; yet you claim great things for yourself. {2SM 83.3}

Satan has succeeded in making you think that you are selected by God to act a special part as a representative man in connection with the third angel's message, as it goes forth with power. But you are not right with God, and God cannot administer to error. You make the most of the errors you see in the responsible men of the church, and make capital of the reproofs given them, because these men do not harmonize with you, or regard as correct the religious experience which you hold as superior to the light God has let shine upon the church. Who placed you on the judgment seat, to condemn others?--Not God, but yourself. . . . {2SM 84.1}

The words you have spoken in condemnation of your brethren, have not been few. It seems to be your meat and drink to condemn. Your spiritual experience is composed of that which you give it to feed upon. You also love to present your false ideas before your family, and before anyone who will hear you. Can you be surprised, then, that the unholy leaven has worked? You may call this blasphemy, if you will, but it is what the Lord has shown me. Anna's visions come in to confirm you in your wrong views. You are deceiving and being deceived. Satan has so arranged matters that you have barricaded your soul with falsehood.--Letter 12, 1890. {2SM 84.2}

There Will Always be False and Fanatical Movements

There will always be false and fanatical movements made by persons in the church who claim to be led of God - those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.--Letter 28, 1897. {2SM 84.3}

Chap. 10 - The Visions of Anna Phillips

[IN 1893 ANNA PHILLIPS, A YOUNG WOMAN RESIDING IN BATTLE CREEK, WAS LED TO BELIEVE THAT HER IMPRESSIONS AND DREAMS WERE THE INTIMATIONS OF THE SPIRIT OF GOD. SHE WAS ENCOURAGED IN HER WORK WHEN HER SO-CALLE TESTIMONIES, PLACED IN THE HANDS OF A LEADING WORKER, WERE READ BY HIM BEFORE THE BATTLE CREEK CHURCH AS DIVINELY INSPIRED COMMUNICATIONS. THE NEXT MORNING THIS WORKER RECEIVED THE COMMUNICATION HERE PRESENTED. ON HEARING THIS READ, ANNA PHILLIPS DISCERNED AND ACKNOWLEDGED THE DELUSION, REPUDIATED HER PAST WORK, AND BECAME A TRUSTED, FRUITFUL BIBLE INSTRUCTOR IN THE WORK OF THE CHURCH.--COMPILERS.]

Does Not Bear Signature of Heaven

I know that we are living near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected. I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do. . . . Do not belittle the work by mingling with it productions that you have no positive evidence are from the Lord of life and glory. . . . {2SM 85.1}

My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of Heaven. I know what I am talking about. In our first experience in the infancy of this cause we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this element and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine. . . . {2SM 86.1}

God has not called Anna Phillips to follow on after the testimonies He has given to His people, and repeat their purport. But such her work is and has been. Persons did exactly the same thing in the first experience in this cause. We had every phase of these false revelations to meet. {2SM 86.2}

How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men and women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mould which it will take precious time and wearing soul labour to correct, to save the cause of God from another spasm of fanaticism. . . . {2SM 86.3}

Much Good and Just a Little Seed of Error

Do you not think I know something about these matters? All along our pathway to the heavenly Canaan we see many souls that have made shipwreck of faith, and in their false movements have led others astray through the supposition that they were led of God in special revelations. I have had to write many, many pages to correct these errors. I have been burdened and oppressed night after night, unable to sleep because of the agony of my soul for God's heritage, His people, who are in danger of being misled. Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith. {2SM 86.4}

Oh, I wish that we had far greater wisdom in all things than we now have! One thing every worker in the vineyard of the Lord must learn, that is, to practice the prayer of Christ, to move as one in Christ Jesus. Jesus prayed that His disciples might be one, as He is one with the Father. The enemy is at work, to divide, to scatter. Now as never before he will make determined efforts to scatter our forces. Above every other period it is unsafe now for us to move out in lines of our own. The truth for this time is broad in its outlines, far reaching, embracing many doctrines; but these doctrines are not detached items, which mean little; they are united by golden threads, forming a complete whole, with Christ as the living centre. The truths we present from the Bible are as firm and immovable as the throne of God. {2SM 87.1}

My brother, why should Elder R and yourself pursue the course you have taken in regard to Anna Phillips without a greater certainty that the Lord has chosen her as His mouthpiece to the people, His channel through which to communicate light? If you accept everything of this order that shall come up purporting to be a revelation from God, if you continue to encourage these supposed prophets as you have done, giving the influence of your testimony to sustain their work, you will not be a safe keeper of the Lord's heritage. The warnings Christ has given mean something to us. See Matthew 24:21-23. {2SM 87.2}

Satan will work with all deceivableness of unrighteousness to personate Jesus Christ; if it were possible, he would deceive the very elect. Now if the counterfeit bears so close a resemblance to the genuine, is it not essential to be on your guard, that no man deceive you? Christ enforces His warnings, saying, "Behold, I have told you before" (Matthew 24:25). Brethren, preach the Word, call not the people to rest their faith upon uncertain things or to place confidence in the human agent. I have the word from the Lord. I was shown Elder R before a number of persons reading from the professed revelations of Anna Phillips. A noble, dignified Person was present, and with a grieved expression upon His countenance He removed the written document, placed in Brother R's hand the Bible, and said, "Take the Word of God as your textbook, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works'" (2 Timothy 3:16, 17). {2SM 87.3}

Those who search the Scriptures will find explicit instruction as to what God requires of them on points of practical religious life. You are making a mistake in calling the attention of the flock of God from the Word, the unerring word of prophecy. Take heed what you hear, and be cautious what you receive. There is need of caution lest the minds of the little flock shall be found accrediting that which is not the genuine work of the Holy Spirit. There is very great danger here. Satan is ever seeking to introduce spurious material into the work, in order that he may mar the testimony, and bring discredit upon the truth. He would mingle with it an element that would be a stumbling block in the pathway of God's people. {2SM 88.1}

The commandments of God and the testimony of Jesus is the message we have to bear to the world. The Word of God is not one-sided, it is truth to be practiced. It is light extending on every side like the rays of the sun. It is light to lighten every man who will read and understand and practice its teachings. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraids not; and it shall be given him" (James 1:5).--Letter 103, 1894. {2SM 88.2}

"Believe Them Not"

I have a message to you from the Lord. Brother R is not engaged in the work which the Lord would have him
89

do. God has given to every man his work, and Brother R is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured, she is led on, encouraged in a work which will not bear the test of God. {2SM 88.3}

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, commingled common, cheap things with important subjects. The imagination was largely developed, there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations, and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White.... {2SM 89.1}

The Mingling of the Sublime and the Ridiculous

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had; it has been a great injury to her--fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls.... {2SM 89.2}

Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points, and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them." --Letter 4, 1893. {2SM 90.1}

Test All So-Called Visions

As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God to Miss Anna Phillips, I feel that it is my duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes, and to wrong actions on the part of those who accept them. It would be well for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them, and presenting them in connection with the light God has given me. I see that our people are in danger of making grave blunders and premature movements. God says of these prophets that are springing up, "I have not sent them, and yet they ran. Believe them not." {2SM 90.2}

But that which grieves me is that some of our brethren have associated the exercise of Anna Phillips with the testimonies of Sister White, and have presented the two to the people as one and the same thing. Many have accepted the whole as proceeding from me. And when the result of such productions shall be seen in their true character, when falsehoods are presented as truths from God, and individuals act upon these things, believing them to be a message from the Lord, movements will be made that bear not the divine credentials, doubt will be cast upon the true work of the Spirit of prophecy. And the testimonies that God sends to the people will bear the stigma of these false utterances. These revelations are largely a repetition of that which has been before the people in publication for years; and yet mingled with this are some things that will lead astray.... {2SM 90.3}

I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect control. He should ever bear in mind that the path of presumption lies close beside the path of faith. In no case should he make use of extravagant expressions, for a certain class are sure to be affected, and influences are set in motion that can no more be controlled than can an impetuous horse. Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He who travels too fast, will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path. {2SM 91.1}

Not once should feeling be allowed to get the mastery over judgment. There is danger of excess in that which is lawful, and that which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock, in the advancement of every idea and principle, and in every representation given, souls will be ruined.... The greatest care should be exercised concerning those who claim to receive revelations from God. There needs to be much close watching and much praying. Those who are acting a part in the great work for these last days need to counsel together in regard to every new thing that shall be introduced, for no one man's mind is to be left to judge of, or to place before the public, important matters which have a relation to the cause of God.--Letter 6a, 1894. {2SM 91.2}

Without Sufficient Evidence

I want to say just as little as possible in regard to Anna Phillips. The less this matter is talked over and agitated, the better. There is a "dead fly in the ointment." Before this reaches you, you will have received a letter giving a more complete statement in regard to what we may expect in the case. I am more sorry than I can express to you that the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience. There will be the wildest

performances. Satan has already begun his work. To give ready credence to these things, and make loose, unguarded statements endorsing them without sufficient evidence of their genuine character, is one of Satan's devices. The Lord Jesus has certainly given cautions sufficient in regard to this matter, so that none need be deceived. {2SM 92.1}

In such cases as these, it is essential that we let our moderation be seen. The Lord is at hand. We cannot afford to work in such a way as those have done who have given the productions of Anna Phillips to our churches without clear and certain evidence that God is speaking to His people through her. For our ministers to rush a thing before the people as bearing the divine credentials, unless they know for a surety that it is of God, will do a work that God has told them not to do. Many things intended to deceive will come, bearing some of the marks of truth. Just as soon as these shall be set forth as the great power of God, Satan is all ready to weave in that which he has prepared to lead souls from the truth for this time.... {2SM 92.2}

Error Bears Inscription of Truth

Every conceivable message is coming to counterfeit the work of God, and always bearing the inscription of truth upon its banner.... {2SM 92.3}

It is no light matter to substitute for God's revealed will, opinions and assertions, dreams, symbols, and figures from human, finite beings. Our actions, words, spirit, and influence are watched and criticized. Those whom God has chosen to be His ministers are to settle solidly into His Word, and let the Word of God be their authority.... {2SM 93.1}

At this time above all others, hasty judgment, opinions formed carelessly, without sufficient evidence, may lead to most disastrous results. When we trace from cause to effect, we shall find that harm has thus been done which in some cases can never be remedied. Oh, what wisdom and fine spiritual perceptions are needed in giving food to the flock of God, that it be pure provender, thoroughly winnowed. The natural, hereditary traits of the character need a firm curb, else earnest zeal, good purposes, will run into evil, and the excess of feeling will produce such impressions upon human hearts that they will be carried away by impulse and will allow impressions to become their guide. {2SM 93.2}

A curb must be kept upon the spiritual impulse, that no injudicious words shall be spoken, no overwrought ideas expressed, that shall cause impulsive persons to lose their bearings. There are some whose feelings are quickly stirred by strong assertions, and their imagination magnifies the statement to large dimensions; it all appears real to them, and they become fanatical. The spiritual experience is fevered, diseased. When persons yield their will in perfect submission to the will of God, and the spirit is humble and teachable, the Lord will correct them by His Holy Spirit, and lead them into safe paths.--Letter 66, 1894. {2SM 93.3}

"Nothing Objectionable" an Unsound Basis for Acceptance

You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm. {2SM 93.4}

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent forth with the power of influence which gives them their force? {2SM 94.1}

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent.... I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop, and

leave my brethren and sisters to pursue their own course in regard to these manifestations, which are not at all peculiar.... I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry. {2SM 94.2}

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings? ... {2SM 94.3}

Do not spread abroad writings of this character without more consideration and deep insight as to the after consequences of your course of action. . . . {2SM 94.4}

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord. {2SM 95.1}

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "preach the word" (2 Timothy 4:2). We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life. {2SM 95.2}

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.--Letter 68, 1894. {2SM 95.3}

Chap. 11 - To Be on Guard In God's Work All Is Quiet, Calm

The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ. Everyone who teaches the truth for this time is to preach the Word. Those who cling to the Word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree, false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of K, and in the Stanton movement. [SEE TESTIMONIES TO MINISTERS, PP. 32 TO 62.] We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious. {2SM 96.1}

When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a "Thus says the Lord." In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well

as hearers. There will be sound, earnest, sensible waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position.--Letter 102, 1894. {2SM 96.2}

A Message to One Claiming to have Visions [WRITTEN FROM WASHINGTON, D.C., MAY 24, 1905.]

A question has been brought to me concerning the attitude that we should take toward the work of a sister in Germany, who claims to have visions. {2SM 97.1}

The word given me by the Lord during the past night is that God does not direct His people to look to this sister for counsel. If we should encourage this sister in the work she thinks she is called to do and in the messages she bears, much confusion would be caused. The Lord has not given her the work of saying what this one shall do, and what that one shall do. He says to His people, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraids not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7). {2SM 97.2}

Teach the people to seek God individually for guidance, to study the Scriptures, and to counsel together, humbly, prayerfully, and with living faith. But do not encourage this sister to think that the Lord has given her messages for the people. The light given me regarding this case is that should this sister be encouraged to think that she has been given messages for others, the result would be disastrous, and the sister would be in danger of losing her own soul. {2SM 97.3}

My message to the sister is, Walk humbly with God, and look to Him for yourself. God has not given you the work of pointing out the duty of others; but you can be a helper if you are a sincere Christian, seeking to encourage others, and not claiming supernatural revelations.--Manuscript 64, 1905. {2SM 98.1}

Tested by "The Law and the Testimony"

In these days of delusion, everyone who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet--the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress--theories that it will be all the more difficult to meet because there is no reason in them. {2SM 98.2}

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the Inspired Word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.--Bible Echo, September, 1886. {2SM 98.3}

Tested "By their Fruits"

In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall rise, and shall deceive many" (Matthew 24:11). But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says,

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). {2SM 99.1}

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire" (Matthew 7:15-19).--The Review and Herald, Feb. 23, 1892. {2SM 99.2}

Voluntary Exhibition Evidence of Spurious Work

As this brother and his wife outlined their experiences, which they claim have come to them as the result of receiving the Holy Ghost with apostolic power, it seemed to be a facsimile of that which we were called to meet and correct in our early experience. {2SM 99.3}

Toward the close of our interview, Brother L proposed that we unite in prayer, with the thought that possibly while in prayer his wife would be exercised as they had described to me, and that then I might be able to discern whether this was of the Lord or not. To this I could not consent, because I have been instructed that when one offers to exhibit these peculiar manifestations, this is a decided evidence that it is not the work of God.--Letter 338, 1908. {2SM 99.4}

Bible Not Superseded by Miracles

Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Habakkuk 2:14, A.R.V.). {2SM 100.1}

Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the engrafted Word, which will make men wise unto salvation. [SEE FULLER CONTEXT ON PAGES 48, 49.] {2SM 100.2}

Devotional - Last Day Events

Sabbath, May 4th, 2024

Last Day Events, Chapter 5, pp. 135

“Sunday Laws”

May 4th

Schools, Churches, Restaurants Needed in the Cities

Train up a child in the way he should go: and when he is old, he will not depart from it.

Proverbs 22:6

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for.--CG 306 (1903).

Our restaurants must be in the cities, for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living.--2SM 142 (1903).

Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. In these cities we are to have houses of worship, as memorials for God, but institutions for the publication of our literature, for the healing of the sick, and for the training of workers [colleges], are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life.--2SM 358 (1907).

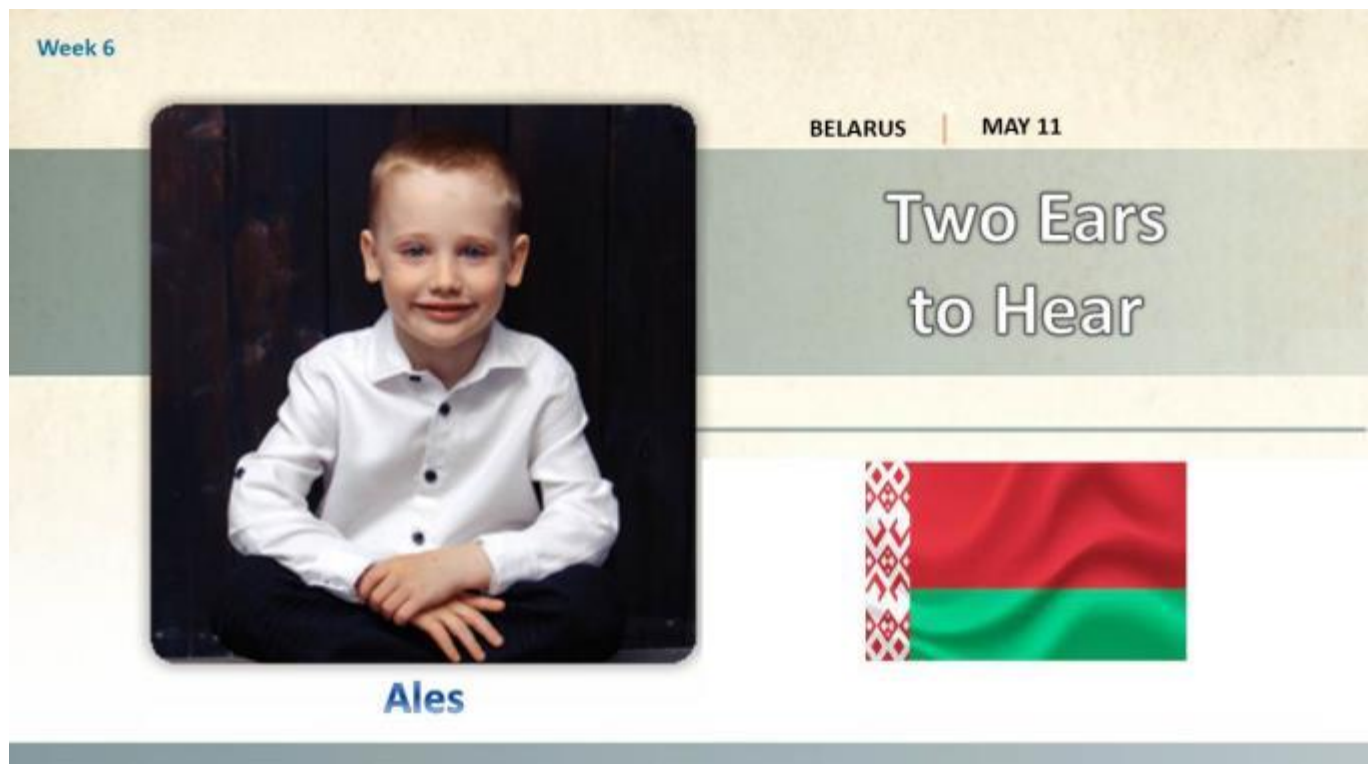
Deuteronomy Chapter 27**The Altar on Mount Ebal**

- Deu 27:1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.
- Deu 27:2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:
- Deu 27:3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou may go in unto the land which the LORD thy God giveth thee, a land that flows with milk and honey; as the LORD God of thy fathers hath promised thee.
- Deu 27:4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.
- Deu 27:5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.
- Deu 27:6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:
- Deu 27:7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.
- Deu 27:8 And thou shalt write upon the stones all the words of this law very plainly.

Curses from Mount Ebal

- Deu 27:9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.
- Deu 27:10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
- Deu 27:11 And Moses charged the people the same day, saying,
- Deu 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:
- Deu 27:13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
- Deu 27:14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,
- Deu 27:15 Cursed *be* the man that makes *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and puts *it* in *a* secret *place*. And all the people shall answer and say, Amen.
- Deu 27:16 Cursed *be* he that sets light by his father or his mother. And all the people shall say, Amen.
- Deu 27:17 Cursed *be* he that removes his neighbour's landmark. And all the people shall say, Amen.
- Deu 27:18 Cursed *be* he that makes the blind to wander out of the way. And all the people shall say, Amen.
- Deu 27:19 Cursed *be* he that perverts the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.
- Deu 27:20 Cursed *be* he that lies with his father's wife; because he uncovers his father's skirt. And all the people shall say, Amen.

- Deu 27:21 Cursed *be* he that lies with any manner of beast. And all the people shall say, Amen.
- Deu 27:22 Cursed *be* he that lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.
- Deu 27:23 Cursed *be* he that lies with his mother in law. And all the people shall say, Amen.
- Deu 27:24 Cursed *be* he that smites his neighbour secretly. And all the people shall say, Amen.
- Deu 27:25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.
- Deu 27:26 Cursed *be* he that confirms not *all* the words of this law to do them. And all the people shall say, Amen.

*Children's Mission Story**Sabbath, May 4th, 2024*

How many ears do you have? Two! How many ears do you need? That's a trickier question. Of course, a boy or girl can hear with only one ear.

Ales was born in Belarus with hearing in only one ear. Ales was born a month early. He didn't weigh as much as other babies. When he was three months old, Mother took him to a doctor for tests. During those tests, the doctor found that Ales could only hear with one ear.

Mother was shocked. She worked with children who were deaf. She loved them just as much as she loved children who could hear. But she never imagined that her own child would not be able to hear with two ears.

She thought that the doctor must have made a mistake. Because she worked with children who couldn't hear, she also knew how to run hearing tests. So, she ran a hearing test on little Ales. The tests showed that Ales really couldn't hear with both ears.

But Mother still didn't want to believe it. She took Ales to a special hospital for children with hearing difficulties. The doctor ran his own hearing tests. Mother watched the tests on a monitor. She saw deep inside Ales' ears. One ear looked normal, and the other one did not. Mother saw that nothing could be done to help. She began to cry.

The doctor, however, didn't want to see her tears. "Why are you crying?" he said, gruffly. "Your son can hear with one ear, and that's enough."

Back at home, Mother cried and cried. Then she talked to God.

"Why did You allow this to happen?" she said.

After a while, she turned on some music on her phone. A beautiful hymn started playing. It was called, “Nearer, My God, to Thee.” Mother had heard the hymn many times since she was a little girl. But for the first time she understood that God really was near to her. It felt good to know that God was near. But Mother still didn’t want to believe that Ales would never hear with one ear. She knew God could hear with both ears. She kept on talking to God. “Listen to me,” she said. “You can do anything. If You gave life to my son with only one ear, You could heal him and give him life with two ears.”

Three months passed, and Father had a birthday. Father didn’t want a cake for his birthday. He didn’t want any presents. He only wanted Ales to hear with both ears.

“Our son will hear,” he said to Mother. “God will do this as a gift for my birthday.”

He and Mother prayed and took Ales to the hospital for another hearing test. There was nowhere to sit while they waited. Mother carried Ales in her arms, and he felt so heavy. He weighed only 5 ½ pounds (2 ½ kilograms), but to Mother he felt like 25 pounds (10 kilograms).

Finally, the doctor called them in. When he finished the test, he said, “Your son can hear perfectly with both ears.”

Mother couldn’t believe her ears. She was so happy. “This is a miracle of God!” she exclaimed.

Indeed, it was a miracle. Mother had seen inside Ales’ ears on the monitor three months earlier. She had seen that no doctor could help Ales. But the Great Physician, Jesus Christ, had healed her boy, and now he could hear with both ears.

Father wept with joy at the news. He was so happy that God had given him such a wonderful gift on his birthday.

Today, Ales is 6 years old, and he can hear perfectly well with both ears. He uses his ears to learn Bible verses. He uses his ears to learn songs. He would like to use his ears to learn to become a doctor and to help other boys and girls. He knows that his hearing is a gift from God.

Part of this quarter’s Thirteenth Sabbath Offering will help open a special center where youth can learn about the God who hears prayers in Belarus, the country where Ales lives. Thank you for planning a generous offering on June 29.

By Andrew McChesney

*Sunday – May 5th***1. In applying the test of fulfilled predictions, what must be taken into consideration?**➤ **Jeremiah 18:9-10 —**

NOTE : The fulfillment of certain prophecies may be dependent on the attitude of those concerned, whether this condition is stated in the prophecies or not. Many promises were made to Israel which were not fulfilled because Israel came so far short of doing God's will. Certain conditions arose which led the Lord to alter His purpose in leading the children of Israel promptly into the promised land. "Ye shall know My breach of promise," the Lord declared. (See Numbers 14:34, margin). The Lord postponed the clearly predicted overthrow of Nineveh. The city was not destroyed in forty days, as the prophet declared, yet Jonah was a true prophet (see Jonah 1:2; 3:2,3,5,10). Of the conditional nature of God's promises, Ellen G. White, writing of the continuation of time beyond their early expectation and especially in the light of her statements that time was short, wrote: "The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—Selected Messages, Book 1, page 67.

2. What was given as another mark of a true prophet?➤ **1 John 4:1-2 —**

NOTE : "Loyalty to the person of Christ to His pre-existence, His incarnation, His deity, His divine Sonship, His virgin birth, His miracle-working power, the divine authority of His teaching, His substitutionary and expiatory death, His literal resurrection and His ascension. His mediatory and intercessory priesthood, and the promise of His bodily, visible, personal, and imminent return - this is the fundamental test for determining satisfactorily whether a prophet is false or true."—C. B. Haynes, *The Gift of Prophecy*, revised edition, pages 110, 111.

3. My Prayer for Today

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Devotional - Last Day Events

Sunday, May 5th, 2024

Last Day Events, Chapter 5, pp. 136

“Sunday Laws”

May 5th

Precipitous Moves to the Country Not Advised

And every one that hears these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 7:26, 27

Let everyone take time to consider carefully and not be like the man in the parable who began to build and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered--everything weighed. . .

There may be individuals who will make a rush to do something, and enter into some business they know nothing about. This God does not require. . . .

Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation and sound principles and purposes, be turned into a defeat.--2SM 362, 363 (1893). [WRITTEN DECEMBER 22, 1893, IN REPLY TO A LETTER FROM A LEADING WORKER IN BATTLE CREEK WHO HAD INFORMED MRS. WHITE THAT, IN RESPONSE TO HER URGING, "BETWEEN ONE AND TWO HUNDRED" WERE PREPARING TO LEAVE THE CITY FOR A RURAL LOCATION "AS SOON AS POSSIBLE." SEE SELECTED MESSAGES, BOOK 2, PP. 361-364.]

Deuteronomy Chapter 28

Blessings for Obedience

- Deu 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:
- Deu 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.
- Deu 28:3 Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.
- Deu 28:4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.
- Deu 28:5 Blessed *shall be* thy basket and thy store.
- Deu 28:6 Blessed *shalt thou be* when thou come in, and blessed *shalt thou be* when thou go out.
- Deu 28:7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.
- Deu 28:8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou set thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.
- Deu 28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.
- Deu 28:10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.
- Deu 28:11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.
- Deu 28:12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
- Deu 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:
- Deu 28:14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

Curses for Disobedience

- Deu 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:
- Deu 28:16 Cursed *shalt thou be* in the city, and cursed *shalt thou be* in the field.
- Deu 28:17 Cursed *shall be* thy basket and thy store.
- Deu 28:18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
- Deu 28:19 Cursed *shalt thou be* when thou come in, and cursed *shalt thou be* when thou got out.
- Deu 28:20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou set thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.
- Deu 28:21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou go to possess it.

- Deu 28:22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.
- Deu 28:23 And thy heaven that *is* over thy head shall be brass, and the earth that is under thee *shall be* iron.
- Deu 28:24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.
- Deu 28:25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.
- Deu 28:26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.
- Deu 28:27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.
- Deu 28:28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:
- Deu 28:29 And thou shalt grope at noonday, as the blind gropes in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.
- Deu 28:30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.
- Deu 28:31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.
- Deu 28:32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.
- Deu 28:33 The fruit of thy land, and all thy labours, shall a nation which thou know not eat up; and thou shalt be only oppressed and crushed always:
- Deu 28:34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.
- Deu 28:35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.
- Deu 28:36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.
- Deu 28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.
- Deu 28:38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.
- Deu 28:39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.
- Deu 28:40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.
- Deu 28:41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.
- Deu 28:42 All thy trees and fruit of thy land shall the locust consume.
- Deu 28:43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.
- Deu 28:44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.
- Deu 28:45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkened not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:
- Deu 28:46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.
- Deu 28:47 Because thou served not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;
- Deu 28:48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

- Deu 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flies; a nation whose tongue thou shalt not understand;
- Deu 28:50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:
- Deu 28:51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
- Deu 28:52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.
- Deu 28:53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:
- Deu 28:54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:
- Deu 28:55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.
- Deu 28:56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,
- Deu 28:57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.
- Deu 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou may fear this glorious and fearful name, THE LORD THY GOD;
- Deu 28:59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.
- Deu 28:60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.
- Deu 28:61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.
- Deu 28:62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou would not obey the voice of the LORD thy God.
- Deu 28:63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou go to possess it.
- Deu 28:64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.
- Deu 28:65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:
- Deu 28:66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:
- Deu 28:67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.
- Deu 28:68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

Monday – May 6th

1. What very reasonable test should be applied to anyone professing to exercise the prophetic gift?

➤ **Matthew 7:15-20** —

NOTE : The fruit of a prophet's work is to be found (1) in his own personal life and experience, (2) in the lives of those who give heed to his messages and are influenced by them, (3) the character of the work which he attempts to establish. "In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall rise, and shall deceive many" (Matthew 24:11). But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire" (Matthew 7:15-19)."*--The Review and Herald, Feb. 23, 1892.*

2. What invitation did Mrs. White give to investors who sought to examine the fruitage of her prophetic visions?

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Answer: "Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions... "God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God, or of the devil."—*Testimonies, Vol. 5, page 671.*

3. My Prayer for Today

➤

Devotional - Last Day Events

Monday, May 6th, 2024

Last Day Events, Chapter 5, pp. 137

“Sunday Laws”

May 6th

The Signal for Flight From the Cities

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

Jeremiah 4:29

The time is not far distant when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.--5T 464, 465 (1885).

Deuteronomy Chapter 29**The Covenant Renewed in Moab**

- Deu 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.
- Deu 29:2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;
- Deu 29:3 The great temptations which thine eyes have seen, the signs, and those great miracles:
- Deu 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.
- Deu 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.
- Deu 29:6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.
- Deu 29:7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:
- Deu 29:8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
- Deu 29:9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
- Deu 29:10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,
- Deu 29:11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:
- Deu 29:12 That thou should enter into covenant with the LORD thy God, and into his oath, which the LORD thy God makes with thee this day:
- Deu 29:13 That he may establish thee today for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.
- Deu 29:14 Neither with you only do I make this covenant and this oath;
- Deu 29:15 But with *him* that stands here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:
- Deu 29:16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;
- Deu 29:17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)
- Deu 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that bears gall and wormwood;
- Deu 29:19 And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:
- Deu 29:20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
- Deu 29:21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:
- Deu 29:22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the

LORD hath laid upon it;

- Deu 29:23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:
- Deu 29:24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *means* the heat of this great anger?
- Deu 29:25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:
- Deu 29:26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:
- Deu 29:27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:
- Deu 29:28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.
- Deu 29:29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

Tuesday – May 7th**1. How did Ellen G. White explain her experience as God's messenger?**

Answer: “As the Lord has manifested Himself through the Spirit of Prophecy, 'past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath?' ”—*Testimonies, Vol. 5, page 671.*

2. In applying to Mrs. White's work the test of Isaiah 8:20, what do we find?

Answer: Ellen G. White's oral and written messages exalted the law of God and guided sincere searchers for truth to the Holy Scriptures.

“ 'To the law and to the testimony.' While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, 'If they speak not according to this word, it is because there is no light in them.' ”—*Great Controversy, page 452.*

On the last page of her first book, published in 1851, she wrote: “I recommend to you, dear reader, the Word of God as the rule of your faith and practice.”—*Early Writings, page 78.*

3. My Prayer for Today

Devotional - Last Day Events

Tuesday, May 7th, 2024

Last Day Events, Chapter 5, pp. 138

“Sunday Laws”

May 7th

Some Righteous Still in the Cities After the Death Decree Has Been Passed

The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Exodus 15:9

In the time of trouble we all fled from the cities and villages but were pursued by the wicked, who entered the houses of the saints with a sword.--EW 34 (1851).

As the saints left the cities and villages they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints.--EW 284, 285 (1858).

Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified will endeavour to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages, but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war.--GC 631 (1911).

Daily Scripture**Tuesday, May 7th, 2024****Deuteronomy Chapter 30****Repentance and Forgiveness**

- Deu 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,
- Deu 30:2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
- Deu 30:3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
- Deu 30:4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:
- Deu 30:5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.
- Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou may live.
- Deu 30:7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.
- Deu 30:8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.
- Deu 30:9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:
- Deu 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

The Choice of Life and Death

- Deu 30:11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.
- Deu 30:12 It *is* not in heaven, that thou should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
- Deu 30:13 Neither *is* it beyond the sea, that thou should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
- Deu 30:14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou may do it.
- Deu 30:15 See, I have set before thee this day life and good, and death and evil;
- Deu 30:16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou may live and multiply: and the LORD thy God shall bless thee in the land whither thou go to possess it.
- Deu 30:17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;
- Deu 30:18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passes over Jordan to go to possess it.
- Deu 30:19 I call heaven and earth to record this day against you, *that* I have set before you, life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Deu 30:20 That thou may love the LORD thy God, *and* that thou may obey his voice, and that thou may cleave unto him: for he *is* thy life, and the length of thy days: that thou may dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Wednesday, May 8th, 2024

1. Give illustrations of Mrs. White's predictions of future events.



Answer: In 1849 and 1850 she identified the mysterious knockings at Hydesville, N.Y., as the work of Satan and predicted that Spiritualism would take on a religious mould, that it would explain away the miracles of Christ as the result of its power, and would sweep the world in its rapid and widespread growth. (See Early Writings, pages 43, 59, 88). How accurately this has been fulfilled! In 1890, years before “modern” warfare and our two world wars, she predicted the result of such gigantic conflicts. (See Messages to Young People, pages 89, 90).

NOTE : God opened to her mind scientific truth in advance of scientific discovery. Three illustrations are cited: In 1905 she stated significantly that “tobacco is a slow, insidious, but most malignant poison.” (Ministry of Healing, page 327). Recent scientific tests reveal that tobacco smokers of long standing may develop lung cancer while unaware of the developing tumour. Also in 1905, when discussing dietary indiscretions, she warned of “cancerous germs.” (*ibid.*, page 313). Today medical science, as the result of extensive research, and after many denials, has linked cancer with certain viruses or “miniature germs” in both animals and human beings.

In 1869 Ellen White wrote: “Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.”—*Testimonies*, Vol. 2, page 347.

In the early years when Ellen White thus wrote, the idea that there were electrical currents in the body was quite foreign to the thinking of physicians. In fact, but very little was known about electricity at the time. But now we come down nearly a century from the time Ellen White wrote of “electric currents in the nervous system” and find the scientific world is taking note of the tiny pulsating electric currents emanating from the brain, the frequency and size of which vary with the individual.

“Today several hundred laboratories in the United States and a similar number in Europe are recording and interpreting charts of the electrical discharges of human brains. Their total annual output of charts would girdle the earth. Hospitals all over the world have accumulated thousands upon thousands of brain prints.”—*Scientific-American*, June, 1954, page 54.

2. How did Mrs. White exalt Jesus Christ and direct men and women to Him as Lord and Saviour?



Answer: All her writings ring true as steel to the great fundamentals of Christianity. Especially in her book, *The Desire of Ages*, do we find multiplied evidences that testify to the dignity and honour of the Lord Jesus Christ who, as John wrote, “is come in the flesh” (1 John 4:2). Note the following: “The crucified Messiah is the central point of all Christianity.” (Counsels to Parents, Teachers, and Students, page 24). “We are believers in Christ,... in His divinity and in His pre-existence.”—*Testimonies*, Vol. 6, page 58.

3. My Prayer for Today



Devotional - Last Day Events***Wednesday, May 8th, 2024*****Last Day Events, Chapter 5, pp. 139****“Sunday Laws”****May 8th****Satan's Challenge to God's Authority**

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude 1:9

God denounces Babylon "because she made all nations drink of the wine of the wrath of her fornication." . . .

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations. But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. In the Word of God this is called her fornication [Revelation 14:8].--7BC 979 (1900).

During the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says, "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and His people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day."--PK 183, 184 (c. 1914).

Daily Scripture**Wednesday, May 8th, 2024****Deuteronomy Chapter 31****Joshua to Succeed Moses**

- Deu 31:1 And Moses went and spake these words unto all Israel.
- Deu 31:2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.
- Deu 31:3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.
- Deu 31:4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.
- Deu 31:5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.
- Deu 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.
- Deu 31:7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.
- Deu 31:8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

The Reading of the Law

- Deu 31:9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.
- Deu 31:10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,
- Deu 31:11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.
- Deu 31:12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:
- Deu 31:13 And *that* their children, which have not known *anything*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

Joshua Commissioned to Lead Israel

- Deu 31:14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.
- Deu 31:15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.
- Deu 31:16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.
- Deu 31:17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?
- Deu 31:18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

- Deu 31:19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.
- Deu 31:20 For when I shall have brought them into the land which I swear unto their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.
- Deu 31:21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.
- Deu 31:22 Moses therefore wrote this song the same day, and taught it the children of Israel.
- Deu 31:23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.
- Deu 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,
- Deu 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
- Deu 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.
- Deu 31:27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?
- Deu 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.
- Deu 31:29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

The Song of Moses

- Deu 31:30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Thursday – May 9th

1. What is revealed when we apply the test, “By their fruits ye shall know them?”



Answer: The fruit of the Spirit of Prophecy teachings as seen in the lives of those who consistently follow its counsels, as witnessed in the sound and rapidly growing work of the church, and as demonstrated in her own personal life, all unite to declare that the tree which bore the fruit is good.

NOTE : F.M. Wilcox, a past editor of the Review and Herald and an associate of Ellen White, said in a sermon at a General Conference session June 7, 1946: “Her life and Christian experience conformed to the pure, simple, dignified principles of the gospel of Christ. She exemplified in her own life, as does every true prophet, the principles of truth she taught to others...

“The work of Mrs. White should not be judged by some detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings. It should be judged by the spirit which has characterised her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a moulding influence.”—*The Spirit of Prophecy Treasure Chest*, pages 10,11.

2. What warning does John sound to guard the church from false prophets?

➤ **1 John 4:1** —

➤ **Matthew 7:15** —

➤ **Matthew 24:11** —

NOTE : Ellen G. White in 1905 reiterated this warning through the pages of our church paper: “There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America.” — *Selected Messages Book 2*, p. 72.

3. My Prayer for Today



Devotional - Last Day Events

Thursday, May 9th, 2024

Last Day Events, Chapter 5, pp. 140

“Sunday Laws”

May 9th

The Sabbath the Great Point at Issue

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

Deuteronomy 5:12

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth.--3SM 392 (1891).

"Verily My Sabbaths ye shall keep," the Lord says, "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13). Some will seek to place obstacles in the way of Sabbath observance, saying, "You do not know what day is the Sabbath," but they seem to understand when Sunday comes, and have manifested great zeal in making laws compelling its observance.--KC 148 (1900).

Daily Scripture**Thursday, May 9th, 2024****Deuteronomy Chapter 32**

- Deu 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
- Deu 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- Deu 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- Deu 32:4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.
- Deu 32:5 They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.
- Deu 32:6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?
- Deu 32:7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
- Deu 32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- Deu 32:9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.
- Deu 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
- Deu 32:11 As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, taketh them, beareth them on her wings:
- Deu 32:12 *So* the LORD alone did lead him, and *there was* no strange god with him.
- Deu 32:13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;
- Deu 32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
- Deu 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.
- Deu 32:16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.
- Deu 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.
- Deu 32:18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.
- Deu 32:19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.
- Deu 32:20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.
- Deu 32:21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.
- Deu 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.
- Deu 32:23 I will heap mischiefs upon them; I will spend mine arrows upon them.
- Deu 32:24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.
- Deu 32:25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of grey hairs.

- Deu 32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:
- Deu 32:27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.
- Deu 32:28 For they *are* a nation void of counsel, neither *is there any* understanding in them.
- Deu 32:29 O that they were wise, *that* they understood this, *that* they would consider their latter end!
- Deu 32:30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?
- Deu 32:31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.
- Deu 32:32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
- Deu 32:33 Their wine *is* the poison of dragons, and the cruel venom of asps.
- Deu 32:34 *Is* not this laid up in store with me, *and* sealed up among my treasures?
- Deu 32:35 To me *belongs* vengeance, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.
- Deu 32:36 For the LORD shall judge his people, and repent himself for his servants, when he sees that *their* power is gone, and *there is* none shut up, or left.
- Deu 32:37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,
- Deu 32:38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.
- Deu 32:39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
- Deu 32:40 For I lift up my hand to heaven, and say, I live for ever.
- Deu 32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.
- Deu 32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
- Deu 32:43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.
- Deu 32:44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.
- Deu 32:45 And Moses made an end of speaking all these words to all Israel:
- Deu 32:46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.
- Deu 32:47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

Moses' Death Foretold

- Deu 32:48 And the LORD spake unto Moses that self-same day, saying,
- Deu 32:49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:
- Deu 32:50 And die in the mount whither thou go up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:
- Deu 32:51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.
- Deu 32:52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

*Preparation Day – May 10th***1. Are we justified in testing those who claim divine enlightenment by the messages given through the Spirit of Prophecy?**

Answer: “There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' (Isaiah 8:20). If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the Inspired Word.”—*Selected Messages, Book 2, page 98.*

2. What does Paul admonish all Christians to do?

➤ **1 Thessalonians 5:20-21** —

NOTE : “Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.” —*Letter 12, 1890.*

3. THOUGHT QUESTIONS**3.1. Have you personally “measured” the Spirit of Prophecy writings, using the “yardstick” suggested in this lesson?****3.2. What is the best proof in your mind that Ellen G. White was the inspired messenger of God?****4. My Prayer for Today**

Devotional - Last Day Events

Thursday, May 10th, 2024

Last Day Events, Chapter 5, pp. 141

“Sunday Laws”

May 10th

The Sunday-Law Movement in the 1880s . . .

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Revelation 7:1

[FOR HELPFUL BACKGROUND INFORMATION AND MORE EXTENSIVE E. G. WHITE QUOTATIONS, SEE SELECTED MESSAGES, BOOK 3, PP. 380-402, AND TESTIMONIES FOR THE CHURCH, VOL. 5, PP. 711-718.]

We have been looking many years for a Sunday law to be enacted in our land, and now that the movement is right upon us, we ask, What are our people going to do in the matter? . . . We should especially seek God for grace and power to be given His people now. God lives, and we do not believe that the time has fully come when He would have our liberties restricted.

The prophet saw "...four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." (Rev. 7:1) Another angel, ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. 7:3) This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah.--RH Extra, Dec. 11, 1888.

Deuteronomy Chapter 33

Moses' Final Blessing on Israel

- Deu 33:1 And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
- Deu 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.
- Deu 33:3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.
- Deu 33:4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.
- Deu 33:5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.
- Deu 33:6 Let Reuben live, and not die; and let *not* his men be few.
- Deu 33:7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.
- Deu 33:8 And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;
- Deu 33:9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.
- Deu 33:10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.
- Deu 33:11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.
- Deu 33:12 *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.
- Deu 33:13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that couches beneath,
- Deu 33:14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,
- Deu 33:15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,
- Deu 33:16 And for the precious things of the earth and fullness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.
- Deu 33:17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.
- Deu 33:18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.
- Deu 33:19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.
- Deu 33:20 And of Gad he said, Blessed *be* he that enlarges Gad: he dwells as a lion, and tears the arm with the crown of the head.
- Deu 33:21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.
- Deu 33:22 And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.
- Deu 33:23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD:

possess thou the west and the south.

Deu 33:24 And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

Deu 33:25 Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

Deu 33:26 *There is* none like unto the God of Jeshurun, *who* rides upon the heaven in thy help, and in his excellency on the sky.

Deu 33:27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

Deu 33:28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

Deu 33:29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

*Adult Mission Story**Preparation Day, May 10th, 2024*

When Sonya finished high school, she wanted more than anything to study medicine at a prestigious college. But to enrol at the college, she would need to pay a big bribe.

Nowadays, bribes are not necessary to enter schools in Sonya's home country of Uzbekistan. But life was different when Sonya prepared to go to college.

Sonya told her father about her desire to study medicine at the college.

Immediately, he declared, "I will not give a bribe."

Nevertheless, Sonya filled out the college application forms, hoping for the best.

As her high school graduation approached, she shared her dream with relatives, friends, and teachers. They all seemed to ask the same question, "Have you gathered the money for a big bribe?"

Sonya grew worried. She knew Father's mind was made up. Furthermore, he didn't have money for a bribe, and he wasn't making any effort to borrow money from relatives or friends. He only was praying for God to help her study medicine. Mother, who worked as a schoolteacher, was also praying.

Sonya wasn't sure what to think. She had worshipped with her parents at a Seventh-day Adventist church since she was young, but she wasn't convinced that God was real. Was it enough to only pray and wait?

Mother had an idea.

"You need to prepare for the college entrance exam, and we'll keep praying," she said.

Sonya was surprised. Mother seemed to be saying that prayers needed to be combined with some effort on her part. She began to study. But the date for the exam was unclear. When she turned in her college admission forms, she learned that the date had not been set yet.

“We’ll call you,” a college administrator said.

Sonya graduated from high school and kept on studying for the exam. One month passed. Two months passed. Sonya’s parents prayed as she studied. No one called from the college.

Finally, near the end of the summer, Sonya called the college to ask about the date.

“You need to come in, and we’ll talk about it at the college,” said the person who answered the call.

Sonya and Mother arrived at the college at 10 o’clock in the morning. A guard stopped them at the front gate.

“All of the entrance exams are over,” he said.

Sonya was shocked. Then she grew indignant. She had turned in the application on time, but no one had called to give her the date as promised. She felt like she had wasted the whole summer studying for the entrance exam.

Mother saw Sonya’s distress.

“Has the college released the results for the entrance exams?” she asked the guard.

“Yes,” he said. “Go over there, and you can see the list of students who have been accepted.”

Mother went over to look. Sonya followed close behind. As they looked down the list, Sonya suddenly spotted her name.

“Look!” she exclaimed. “I’ve been accepted!”

Of the many students who had applied, she had been accepted without a bribe or even an entrance exam.

All of her doubts about God disappeared immediately. Before college started, Sonya gave her heart to Jesus in baptism.

“The experience taught me that God is real,” she said.

But that was not the end of the story.

After classes began, fellow students asked Sonya how much extra she had had pay to enter the college.

“Nothing,” she said. “I didn’t even have to take the entrance exam.”

Astonished, they asked, “Then how did you ever end up becoming a student here?”

“I have connections,” she replied.

Later, as the students got to know one another better, they learned that Sonya’s connection was God. Several wanted to know more about her beliefs, and Sonya formed a Bible study group. Three classmates gave their hearts to Jesus and were baptized.

Today, Sonya seeks opportunities every day to share her faith.

“God is real,” she said.


Part of this quarter’s Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Tashkent, Uzbekistan. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 7

“INTEGRITY OF THE PROPHETIC MESSAGE”

May 11 — May 17

 **MEMORY VERSE :** “As the Lord lives, even what my God says, that will I speak.” **2 Chronicles 18:13**

? STUDY HELP : ✓ Acts of the Apostles, pages 534-536
 * S.D.A. Bible Commentary on Scripture references.

Sabbath – May 11th

1. What can be said concerning the surety of the messages of the prophets?

➤ **2 Peter 1:19** —

NOTE : "We must cherish and cultivate the faith of which prophets and apostles have testified --the faith that lays hold on the promises of God and waits for deliverance in His appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. . . . With the prophet who endeavoured to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come." —*Conflict and Courage*, page 242.

2. My Prayer for Today

➤

E. G. W. Study Help 1*Sabbath, May 11th, 2024***Acts of the Apostles,
Chapter 52, p. 534-536****Steadfast to The End**

"I will not be negligent," the apostle continued, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." {AA 534.1}

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." {AA 534.2}

Yet convincing as was this evidence of the certainty of the believers' hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." {AA 534.3}

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." {AA 535.1}

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. {AA 535.2}

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." {AA 536.1}

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness. {AA 536.2}

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." {AA 536.3}

Devotional - Last Day Events

Sabbath, May 11th, 2024

Last Day Events, Chapter 5, pp. 142

“Sunday Laws”

May 11th

Sunday-Law Advocates Do Not Realize What They Are Doing

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Matthew 23:13

The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. . . They are working in blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages.--RH Extra, Dec. 11, 1888.

There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. . . .

Those who are making an effort to change the Constitution and secure a law enforcing Sunday observance little realize what will be the result. A crisis is just upon us.--5T 711, 753 (1889).

Deuteronomy Chapter 34**The Death of Moses**

- Deu 34:1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,
- Deu 34:2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,
- Deu 34:3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
- Deu 34:4 And the LORD said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.
- Deu 34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
- Deu 34:6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knows of his sepulchre unto this day.
- Deu 34:7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.
- Deu 34:8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.
- Deu 34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.
- Deu 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,
- Deu 34:11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,
- Deu 34:12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

*Children's Mission Story**Sabbath, May 11th, 2024*

Ten-year-old Dasha was talking with friends after school in Uzbekistan when she saw a little girl walk past. Something wasn't right. The girl was wearing a blue skirt. But the skirt wasn't hanging down properly. Part of the skirt was sticking up.

Dasha called out, "Hey, girl!"

But the girl didn't hear and kept on walking.

Dasha ran up behind the girl and pulled down the rumped part of the skirt. The girl was surprised. She didn't know what was happening. But then she realized that Dasha had helped her by straightening out her skirt.

"Thank you!" she said.

A few days later, Dasha saw the little girl again after school. This time she was standing with her mother.

The girl turned to her mother and said, "That's the girl!" Then she looked at Dasha and said, "Hi! Come meet my mother."

Dasha went over.

"Nastya told me that she had met a nice girl at school," Nastya's mother said. "She said that I should meet you. It's nice to meet you!"

Dasha also thought it was nice to meet Nastya and her mother. She smiled shyly. As she turned to go home, Nastya's mother gave her a big hug. Then she gave her an oatmeal cookie and a kiss on the head. Dasha liked the cookie and the hug and the kiss.

After that, Dasha ran to Nastya's mother every time she saw her. Nastya's mother always hugged her and asked, "How's your day going?" Dasha became friends with Nastya and her mother.

After a while, Nastya's mother asked, "Who do you live with?"

"I live with Grandmother," Dasha said.

Nastya's mother invited Dasha and her grandmother to come over for a visit. But Grandmother couldn't find a time that suited her. Before Dasha knew it, the school year ended, and she didn't go to school anymore. So, she didn't see Nastya or her mother anymore. She couldn't call them because she didn't know their telephone number. Grandmother sent her to spend the summer with her mother in another city.

Dasha missed Grandmother, and they spoke by telephone every day. One day, Grandmother said that Nastya's mother had come over to visit. Nastya's mother began visiting Grandmother nearly every day. "She's a good woman," Grandmother said.

After school started, Nastya's mother invited Dasha and Grandmother to a delicious meal. Afterward, she invited them to come again. "Don't only come for one special meal," she said. "Come every Sabbath."

Dasha and Grandma started going to Nastya's home every Sabbath. Dasha learned that Nastya and her family were Seventh-day Adventists, and they worshipped every Sabbath in their home. Nastya's parents had moved to the city to teach people about Jesus, and they hoped to open an Adventist church. Dasha and Grandmother were the first visitors to their house church.

Then Grandmother got sick and couldn't go to Nastya's house church on Sabbaths. So, Dasha went by herself. As she went, she began to read the Bible every day. She began to pray every day, and she noticed that God heard her prayers. Once she really, really wanted a dress, and she prayed and prayed for it. Then she got the dress!

Today, Dasha is 16 years old, and she goes to the house church every Sabbath. The house church has grown to include other boys and girls. It even has its own Pathfinder club with 10 children.

Dasha loves being a Pathfinder, she loves worshipping God on Sabbath, and she loves Nastya and her family. She wants to give her heart to Jesus in baptism.

Part of this quarter's Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Uzbekistan. Dasha met Nastya and her mother at public school, which does not teach about God. Your offering will help open an Adventist school where children can learn about God.

By Andrew McChesney

*Sunday – May 12th***1. What did the prophets often designate to be the source of the messages they bore?**

- **Hosea 1:1** —
- **Haggai 1:3** —
- **Haggai 1:7** —
- **Haggai 1:13** —

NOTE : “Let us have a care lest in our endeavours to arrest discords we be found to fight against the Holy Word of God, and bring down upon our heads a frightful deluge of inextricable dangers, present disaster, and everlasting desolation. . . . I might cite examples drawn from the oracles of God. I might speak of Pharaohs, of kings of Babylon or of Israel, who were never more contributing to their own ruin than when, by measures in appearance most prudent, they thought to establish their authority. God 'removes the mountains, and they know not.'” — *The 1888 Great Controversy, page 159.*

2. What circumstances led King Ahab to inquire of the prophet Micaiah concerning a proposed military expedition?

- **2 Chronicles 18:1-8** —

Note:- “In response to the request, Ahab called together four hundred of the false prophets of Samaria, and said to them, “Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.” But Jeshoshaphat was not satisfied. “Is there not here a prophet of the Lord,” he asked, “that we might inquire of him?” Ahab answered, “There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil.” — *Review & Herald Dec 25, 1913.*

3. My Prayer for Today

Devotional - Last Day Events**Sunday, May 12th, 2024****Last Day Events, Chapter 5, pp. 143****“Sunday Laws”****May 12th****Not to Sit in Quietude, Doing Nothing**

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel 33:6

It is our duty to do all in our power to avert the threatened danger. . . . A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master.--*RH Extra, Dec. 11, 1888.*

Those who are now keeping the commandments of God need to bestir themselves that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity.--*RH Dec. 18, 1888.*

Let not the commandment-keeping people of God be silent at this time as though we gracefully accepted the situation.--*7BC 975 (1889).*

We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer and then let us work in harmony with our prayers.--*5T 714 (1889).*

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance the law will surely be enacted," and having come to this conclusion they sit down in a calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. . . .

As faithful watchmen you should see the sword coming and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth.--*RH Extra, Dec. 24, 1889.*

Daily Scripture**Sunday, May 12th, 2024****Joshua Chapter 1****God Commissions Joshua**

- Jos 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,
- Jos 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.
- Jos 1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.
- Jos 1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.
- Jos 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.
- Jos 1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.
- Jos 1:7 Only be thou strong and very courageous, that thou may observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou may prosper whithersoever thou go.
- Jos 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou may observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
- Jos 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou go.

Joshua Assumes Command

- Jos 1:10 Then Joshua commanded the officers of the people, saying,
- Jos 1:11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.
- Jos 1:12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,
- Jos 1:13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.
- Jos 1:14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;
- Jos 1:15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sun rising.
- Jos 1:16 And they answered Joshua, saying, All that thou command us we will do, and whithersoever thou send us, we will go.
- Jos 1:17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.
- Jos 1:18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou command him, he shall be put to death: only be strong and of a good courage.

Monday – May 13th

1. How did Ahab's officer attempt to influence Micaiah in his message to the king?

- **2 Chronicles 18:12** —

2. What did Micaiah resolve, regardless of circumstances?

- **2 Chronicles 18:13** —
- **2 Chronicles 18:16** —
- **2 Chronicles 18:27** —

NOTE : Micaiah, the true prophet of the Lord, who could not be influenced, was sent to prison. King Ahab, in spite of the forecast of disaster, went into battle and was slain. Jehoshaphat barely escaped with his life.

3. My Prayer for Today

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Devotional - Last Day Events

Monday, May 13th, 2024

Last Day Events, Chapter 5, pp. 144

“Sunday Laws”

May 13th

Oppose Sunday Laws by Pen and Vote

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Isaiah 58:1

We cannot labour to please men who will use their influence to repress religious liberty and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day and violate the law of God by trampling upon His Sabbath. The people of God are not to vote to place such men in office, for when they do this they are partakers with them of the sins which they commit while in office.--*FE 475 (1899)*.

I do hope that the trumpet will give a certain sound in regard to this Sunday-law movement. I think that it would be best if in our papers the subject of the perpetuity of the law of God were made a specialty. . . . We should now be doing our very best to defeat this Sunday law.--*CW 97, 98 (1906)*.

Daily Scripture**Monday, May 13th, 2024****Joshua Chapter 2****Rahab Hides the Spies**

- Jos 2:1 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.
- Jos 2:2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.
- Jos 2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.
- Jos 2:4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:
- Jos 2:5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.
- Jos 2:6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.
- Jos 2:7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.
- Jos 2:8 And before they were laid down, she came up unto them upon the roof;
- Jos 2:9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.
- Jos 2:10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.
- Jos 2:11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.
- Jos 2:12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:
- Jos 2:13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.
- Jos 2:14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.
- Jos 2:15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.
- Jos 2:16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.
- Jos 2:17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.
- Jos 2:18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.
- Jos 2:19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.
- Jos 2:20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.
- Jos 2:21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

- Jos 2:22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.
- Jos 2:23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:
- Jos 2:24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

Tuesday – May 14th

1. As Jeremiah delivered an important prophetic message to the leaders of Judah, of what did they accuse him?

➤ **Jeremiah 43:1-2 —**

NOTE : Jeremiah's counsel which was rejected by many leaders in Judah is recorded in the preceding chapter. (See Jeremiah 42:4-22). Jeremiah had faithfully delivered God's message which he gave in response to inquiries that these same men had made concerning the course that Judah should take in a time of national crisis. (See verses 1-4).

2. Who was said to have originated the counsel Jeremiah declared to be from the Lord? Jeremiah 43:3.

➤

NOTE : In an endeavour to dismiss God's clear instruction which did not appeal to them as reasonable or safe counsel, the charge was now made by the princes that the messages had actually originated with Jeremiah's literary assistant, and not with the Lord. This attempt to dismiss as unworthy of confidence the written messages of the prophets did not cease in Jeremiah's day. At times it was suggested that Mrs. White's literary assistants, rather than the Lord, were responsible for certain messages of counsel that were sent out. Mrs. White makes reference to this charge, but gives credit for the influences working upon her mind to "One who is mighty in counsel." She wrote: "There are those who say, 'Someone manipulates her writings,' I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things."—(*Letter 52, 1906*), *quoted in Messenger to the Remnant, page 17, by Arthur L. White.*

Mrs. White was instructed of God as to whom she could trust and whom she could not trust in the copying of her handwritten messages and assisting in preparing the manuscripts for the printer. She herself examined every page before it was sent out. We may be assured that the counsels were not altered as they passed from the handwritten drafts to the printed page. Mrs. White had no "ghost" writers.

3. My Prayer for Today

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Devotional - Last Day Events

Tuesday, May 14th, 2024

Last Day Events, Chapter 5, pp. 145

“Sunday Laws”

May 14th

The United States Will Pass a Sunday Law

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 7:25

When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery.--*5T 712 (1889)*.

Protestants will throw their whole influence and strength on the side of the papacy. By a national act enforcing the false sabbath they will give life and vigour to the corrupt faith of Rome, reviving her tyranny and oppression of conscience.--*Mar 179 (1893)*.

Sooner or later Sunday laws will be passed.--*RH Feb. 16, 1905*.

Soon the Sunday laws will be enforced, and men in positions of trust will be embittered against the little handful of God's commandment-keeping people.--*4MR 278 (1909)*.

The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy--there symbolized by the beast "like unto a leopard." . . . This prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. . . .

Political corruption is destroying love of justice and regard for truth, and even in free America rulers and legislators, in order to secure public favour, will yield to the popular demand for a law enforcing Sunday observance.--*GC 578, 579, 592 (1911)*.

Joshua Chapter 3

Israel Crosses the Jordan

- Jos 3:1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
- Jos 3:2 And it came to pass after three days, that the officers went through the host;
- Jos 3:3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.
- Jos 3:4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.
- Jos 3:5 And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you.
- Jos 3:6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.
- Jos 3:7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee.
- Jos 3:8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.
- Jos 3:9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.
- Jos 3:10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.
- Jos 3:11 Behold, the ark of the covenant of the Lord of all the earth passes over before you into Jordan.
- Jos 3:12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.
- Jos 3:13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.
- Jos 3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;
- Jos 3:15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overflows all his banks all the time of harvest,)
- Jos 3:16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.
- Jos 3:17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Wednesday – May 15th

1. What did Balak request Balaam to do, and with what results?

- Numbers 22:1-7 —
- Numbers 23:5-11 —

NOTE : “Balaam was once a good man and a prophet of God; but he had apostatised, and had given himself up to covetousness: yet he still professed to be a servant of the Most High. He was ignorant of God's work in behalf of Israel; and when the messengers announced their errand, he well knew that it was his duty to refuse the rewards of Balak, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that this curse could not harm Israel. God was on their side, and so long as they were true to Him no adverse power of earth or hell could prevail against them. But his pride was flattered by the word of the ambassadors, 'He whom thou bless is blessed, and he whom thou curse is cursed.' The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and then, while professing strict obedience to the will of God, he tried to comply with the desire of Balak.”—*Patriarchs and Prophets*, page 439.26

2. How did Balaam, who was covetous, make it clear that his pronouncement would be dictated by God?

- Numbers 22:38 —

3. On what was this explanation based?

- Numbers 22:20 —

NOTE : “As he [Balaam] professed to be God's prophet, . . . all he should say would be supposed to be uttered by divine authority. Hence he was not to be permitted to speak as he chose, but must deliver the message which God should give him. 'The word which I shall say unto thee, that thou shalt do,' was the divine command.”—*Patriarchs and Prophets*, page 441.

4. My Prayer for Today



Devotional - Last Day Events

Wednesday, May 15th, 2024

Last Day Events, Chapter 5, pp. 146

“Sunday Laws”

May 15th

Arguments Used by Sunday-Law Advocates

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Revelation 16:9

Satan puts his interpretation upon events, and they think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God these influential men make laws enforcing Sunday observance.--*10MR 239 (1899)*.

This very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath" and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached.--*GC 587 (1911)*.

Joshua Chapter 4

Twelve Memorial Stones from the Jordan

- Jos 4:1 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,
- Jos 4:2 Take you twelve men out of the people, out of every tribe a man,
- Jos 4:3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.
- Jos 4:4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:
- Jos 4:5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:
- Jos 4:6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones?
- Jos 4:7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.
- Jos 4:8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.
- Jos 4:9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.
- Jos 4:10 For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.
- Jos 4:11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.
- Jos 4:12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:
- Jos 4:13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.
- Jos 4:14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.
- Jos 4:15 And the LORD spake unto Joshua, saying,
- Jos 4:16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.
- Jos 4:17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.
- Jos 4:18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.
- Jos 4:19 And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.
- Jos 4:20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.
- Jos 4:21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

- Jos 4:22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.
- Jos 4:23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:
- Jos 4:24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

Thursday – May 16th

1. When the king remonstrated with Balaam for not cursing Israel, how did Balaam answer?

- Numbers 23:12 —
- Numbers 23:25-26 —
- Numbers 24:10-13 —

NOTE : "In the night season the Lord appeared to Balaam and said, "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." Thus far the Lord would permit Balaam to follow his own will, because he was determined upon it. He did not seek to do the will of God, but chose his own course, and then endeavoured to secure the sanction of the Lord. There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations they frequently set them aside and presume to go to God to learn their duty. With great apparent conscientiousness they pray long and earnestly for light. But God will not be trifled with. He often permits such persons to follow their own desires and to suffer the result." *Conflict and Courage, page 113.*

2. To whom did Mrs. White give credit for the messages found in her books?



Answer: "Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world."—*Colporteur Ministry, page 125.*

Note : Further observation fills out the picture as we read her comments concerning the messages as set forth in other ways.

- ✚ **Articles in church papers:** "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision the precious rays of light shining from the throne."—*Testimonies, Vol. 5, page 67.*
- ✚ **The Letter Testimonies:** "You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—*1 Selected Messages, page 28.*
- ✚ **Interviews:** "This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me..."
- ✚ "As my brethren read the selections from letters, I knew what to say to them; for this matter has been presented to me again and again."—*Ellen G. White, Southern Work, page 71-72.*

3. My Prayer for Today



Devotional - Last Day Events

Thursday, May 16th, 2024

Last Day Events, Chapter 5, pp. 147

“Sunday Laws”

May 16th

Protestantism and Catholicism Act in Concert

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Revelation 13:3

Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation, and then it is that God will do His "strange work" in the earth.--*7BC 910 (1886)*.

How the Roman church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favour, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism, for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism.--*RH June 1, 1886*.

The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.--*7BC 975 (1891)*.

Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honour all the divine precepts.--*GC 616 (1911)*.

Joshua Chapter 5

The Ten Commandments

- Deu 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.
- Deu 5:2 The LORD our God made a covenant with us in Horeb.
- Deu 5:3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
- Deu 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,
- Deu 5:5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,
- Deu 5:6 I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
- Deu 5:7 Thou shalt have none other gods before me.
- Deu 5:8 Thou shalt not make thee *any* graven image, *or* any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:
- Deu 5:9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,
- Deu 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.
- Deu 5:11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.
- Deu 5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
- Deu 5:13 Six days thou shalt labour, and do all thy work:
- Deu 5:14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.
- Deu 5:15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.
- Deu 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.
- Deu 5:17 Thou shalt not kill.
- Deu 5:18 Neither shalt thou commit adultery.
- Deu 5:19 Neither shalt thou steal.
- Deu 5:20 Neither shalt thou bear false witness against thy neighbour.
- Deu 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or *anything* that *is* thy neighbour's.
- Deu 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two

tables of stone, and delivered them unto me.

- Deu 5:23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;
- Deu 5:24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he lives.
- Deu 5:25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.
- Deu 5:26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?
- Deu 5:27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.
- Deu 5:28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
- Deu 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
- Deu 5:30 Go say to them, Get you into your tents again.
- Deu 5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.
- Deu 5:32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
- Deu 5:33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

*Preparation Day – May 17th***1. With what assuring words did Mrs. White answer the charge that she had been influenced in the content of her writing?**

Answer: “Some are ready to inquire: Who told Sister White these things? They have even put the question to me: Did anyone tell you these things? I could answer them: Yes; yes, the angel of God has spoken to me.”—*Testimonies, Vol. 3, page 314.*

NOTE : Addressing the officers of one of the denomination's large institutions at a time of crisis Ellen G. White wrote from Australia:

“Unbelief is expressed by the words, 'Who has written these things to Sister White?'" But I know of no one who knows them as they are, and no one who could write that which he does not suppose has an existence. Someone has told me—He who does not falsify, misjudge, or exaggerate any case.”—*Special Instruction Relating to the Review and Herald Office and the Work in Battle Creek, page 16.*

2. What answer did Mrs. White give to the suggestion that certain testimonies reflected her personal opinion.

Answer : “In the testimonies sent to _____ I have given you the light God has given to me. In no case have I given my own judgment or opinion. I have enough to write of what has been shown me, without falling back on my own opinions... Instead of repenting before God, you reject His word, and attribute all the warnings and reproof to the messenger whom the Lord sends.”—*Testimonies for the Battle Creek Church, 1882, page 58.*

NOTE : Discussing the editorial policy of the Signs of the Times, Mrs. White prefaced her counsels by saying, “Permit me to express my mind, and yet not my mind, but the word of the Lord.”—*Ellen G. White, Counsels to Writers and Editors, page 112.*

The following words need no comment: “What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? 'By their fruits ye shall know them .' ”—*Testimonies to Ministers and Workers, page 466.*

3. THOUGHT QUESTIONS**3.1. What are the personal reasons that you would give for defending the integrity of Mrs. White's writings?****3.2. Have you noticed the uniformity of doctrine and emphasis in the Spirit of Prophecy counsels?****4. My Prayer for Today**

Devotional - Last Day Events***Preparation Day, May 17th, 2024*****Last Day Events, Chapter 5, pp. 148****“Sunday Laws”****May 17th****Sunday Laws Honour Rome**

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13:18

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. . . .

The enforcement of Sunday keeping on the part of Protestant churches is an enforcement of the worship of the papacy. . . .

In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.--GC 445, 448, 449 (1911).

When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvellous working of Satan and that the end is near.--5T 451 (1885).

Daily Scripture**Preparation Day, May 17th, 2024****Joshua Chapter 5****The Greatest Commandment**

- Deu 6:1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:
- Deu 6:2 That thou might fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.
- Deu 6:3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that flows with milk and honey.
- Deu 6:4 Hear, O Israel: The LORD our God *is* one LORD:
- Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
- Deu 6:6 And these words, which I command thee this day, shall be in thine heart:
- Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit in thine house, and when thou walk by the way, and when thou lie down, and when thou rise up.
- Deu 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
- Deu 6:9 And thou shalt write them upon the posts of thy house, and on thy gates.
- Deu 6:10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou built not,
- Deu 6:11 And houses full of all good *things*, which thou filled not, and wells dug, which thou dug not, vineyards and olive trees, which thou planted not; when thou shalt have eaten and be full;
- Deu 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.
- Deu 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.
- Deu 6:14 Ye shall not go after other gods, of the gods of the people which *are* round about you;
- Deu 6:15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.
- Deu 6:16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.
- Deu 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.
- Deu 6:18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou may go in and possess the good land which the LORD sware unto thy fathers,
- Deu 6:19 To cast out all thine enemies from before thee, as the LORD hath spoken.
- Deu 6:20 *And* when thy son asks thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?
- Deu 6:21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

- Deu 6:22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:
- Deu 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
- Deu 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.
- Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

*Adult Mission Story**Preparation Day, May 17th, 2024*

Chogik spoke four languages, but she didn't like to read in any of them. She had never liked to read, and she had not opened a book in years. Then she met Tei at a rural bus stop in the former Soviet republic of Georgia.

Chogik was waiting at the bus stop when Tei arrived. Tei was a Global Mission pioneer, a missionary who shared the gospel with people from her own culture in Georgia. The two women were waiting for the same bus.

"When will the bus come?" Chogik asked.

Tei knew the bus driver.

"The bus should arrive in just a few minutes," she said. "I called the driver, and he said he was getting close."

Tei and Chogik began to talk.

Soon they realized that they lived in the same town some distance away. It turned out that Tei knew Chogik's mother, brother, nieces, and nephews. She had taken food to them during the COVID lockdown.

The two women enjoyed their conversation and exchanged contact information after they boarded the bus. For the next few weeks, they exchanged text messages by cell phone.

On Chogik's birthday, Tei surprised her with gifts of a saltshaker and a bouquet of red, white, and yellow roses from her garden. Chogik was overjoyed to receive the gifts at the store where she worked as a salesclerk.

After that, the two women began to visit each other at home. Chogik learned that Tei was a Seventh-day Adventist. She had never heard of Seventh-day Adventists, and she wanted to know more.

Tei learned that Chogik could speak four languages but didn't like to read. She hadn't opened a book since she graduated from high school 15 years earlier. Tei wondered, "How can I teach Chogik about God if she doesn't check my words against the Word of God?"

As Tei pondered the question, she invited her new friend to worship at an Adventist church in Georgia's capital, Tbilisi, located some distance away by bus. Her plan was to worship in the church in the morning and then stay for an afternoon seminar on how to give Bible studies. She invited Chogik to the morning worship service, thinking that she would not be interested in the afternoon program since she didn't like to read.

But Chogik was so pleased with the invitation to go to Tbilisi that she declared she would spend the whole day with Tei. Not wanting to offend Chogik, Tei agreed.

Chogik enjoyed the Sabbath worship service. She went up to the front when the preacher offered to pray for those desiring a closer walk with God.

At the afternoon seminar, a group of pastors sat on the church platform. The sanctuary was filled with church members who wished to learn how to give Bible studies. One of the pastors called out to Chogik, "Sister, are you baptized?"

"No," she said.

"I need you," he said, and invited her onto the platform.

Chogik shyly went forward. Tei took a seat beside her on the platform to make her feel more comfortable.

Then the pastor modelled giving a Bible study, using Chogik as an example. The pastor asked Chogik to open a Bible to find answers to Bible study questions. Chogik opened a Bible for the first time in her life. The pastor showed her how to find the verses and the answers to the questions.

On the trip back home, Tei asked Chogik what she thought about the Bible study.

"I liked looking up answers in the Bible," she said. "I feel so good now. I feel a peace that I never felt before."

Tei reached into her bag and pulled out a Bible. "I have a gift for you," she said.

Chogik asked Tei to give her Bible studies. Tei was so happy. The Holy Spirit had done the seemingly impossible. Chogik not only wanted to read for the first time in her life, but she also wanted to read the Bible.

Today, Tei and Chogik are studying the Bible together, and Chogik is learning a fifth language, heaven's eternal language of love. The women worship together on Sabbath.

In an interview, Tei praised God for the unexpected meeting with Chogik at the bus stop. "I met Chogik at the bus stop by accident," she said. "But it was no accident. It was a great miracle of God."

Chogik said she still doesn't like reading books — with the exception of the Bible. "I don't like to read, but I love to read the Bible," she said.

Part of this quarter's Thirteenth Sabbath Offering will help open a health center in Georgia. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 8

“THE PRIMACY OF THE BIBLE”

May 18 — May 24

MEMORY VERSE : “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” **2 Timothy 3:16, 17**

? STUDY HELP :

- ✓ 1 Selected Messages, p. 15-23
- ✓ Great Controversy, chap. 37
- * SDA Bible Commentary on Scripture references.

Sabbath – May 18th

1. What Claim did Paul make concerning the Holy Scriptures?

➤ **2 Timothy 3:15-17** —

NOTE : “ 'Inspiration' is found twice in the KJV: **a.** Job 32:8, where 'inspiration' is literally 'breath,' and **b.** 2 Timothy 3:16, where the phrase, 'all scripture is given by inspiration of God, is literally, 'all scripture is God-breathed.' ”—*S.D.A. Bible Dictionary, page 504.*

A supernatural influence exerted on the writers of Scripture by the Holy Spirit gave to their writings a certain trustworthiness that could not be found in the works of ordinary authors. One proof of its divine validity is the change produced in the life of the student of Scripture. It “effectually works also in you that believe.” 1 Thessalonians 2:13.

2. My Prayer for Today

➤

E. G. W. Study Help 1*Sabbath, May 18th, 2024***Selected Messages, Book 1,
Chapter 1, p. 15-23****The Inspiration of the Word of God**

This is a time when the question with all propriety may be asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). {1SM 15.1}

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches scepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days. {1SM 15.2}

This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape--a chart or guidebook to the human family to show them the way to heaven. {1SM 15.3}

But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them. {1SM 15.4}

There are men who strive to be original, who are wise above what is written; therefore, their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said. {1SM 16.1}

Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth. {1SM 16.2}

God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world, bequeathed to them that, by studying and obeying the directions, not one soul would lose its way to heaven. {1SM 16.3}

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations. {1SM 17.1}

And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us. {1SM 17.2}

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). {1SM 17.3}

Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do. {1SM 17.4}

Men should let God take care of His own Book, His living oracles, as He has done for ages. They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis, they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light. {1SM 17.5}

Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the living oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of people of unclean lips" (Isaiah 6:5). {1SM 18.1}

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond. {1SM 18.2}

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the living oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is wilfully blind. {1SM 18.3}

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.--Manuscript 16, 1888 (written at Minneapolis, Minn., in autumn of 1888). {1SM 18.4}

Objections to the Bible

Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong. {1SM 19.1}

This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do sceptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to wilfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proved from the Bible. {1SM 19.2}

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws. {1SM 19.3}

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is "first the bud, then the blossom, and next the fruit," "first the blade, then the ear, after that the full corn in the ear." This is exactly what the Bible utterances are to us. {1SM 19.4}

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word. {1SM 20.1}

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. {1SM 20.2}

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ. {1SM 20.3}

The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened. {1SM 20.4}

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers. {1SM 21.1}

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.-- Manuscript 24, 1886 (written in Europe in 1886). {1SM 21.2}

Unity in Diversity

There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole. {1SM 21.3}

In our Bible, we might ask, Why need Matthew, Mark, Luke, and John in the Gospels, why need the Acts of the Apostles, and the variety of writers in the Epistles, go over the same thing? {1SM 21.4}

The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mould, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty. . . . {1SM 21.5}

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue. {1SM 22.1}

Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mould.--Letter 53, 1900. {1SM 22.2}

The Lord Speaks in Imperfect Speech

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory.--Letter 121, 1901. {1SM 22.3}

No Man to Pronounce Judgment on God's Word

Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, [REFERENCE HERE IS TO A SERIES OF ARTICLES THE WRITER OF WHICH ADVOCATED THAT THERE WERE "DIFFERENCES IN DEGREES" OF INSPIRATION. SEE THE REVIEW AND HERALD, JAN. 15, 1884.--COMPILERS.] neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.--Letter 22, 1889. {1SM 23.1}

E. G. W. Study Help 2*Sabbath, May 18th, 2024***The Great Controversy,
Chapter 37, p. 593-602****The Scriptures a Safeguard**

“To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.” [Isaiah 8:20.] The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvellous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {GC88 593.1}

Those who endeavour to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honour him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defence of the commandments of God and the faith of Jesus? {GC88 593.2}

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. {GC88 594.1}

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image, [Revelation 14:9-11.] should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, “The time will come when they will not endure sound doctrine.” [2 Timothy 4:3.] That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. {GC88 594.2}

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus says the Lord” in its support. {GC88 595.1}

Satan is constantly endeavouring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will. {GC88 595.2}

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer. {GC88 595.3}

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world. {GC88 595.4}

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations. {GC88 596.1}

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the self-same principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church. {GC88 596.2}

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another. {GC88 596.3}

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty. {GC88 597.1}

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honour God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. {GC88 597.2}

“There is a way that seems right unto a man, but the end thereof are the ways of death.” [Proverbs 16:25.] Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is travelling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road. {GC88 597.3}

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, “What shall I do to inherit eternal life?” the Saviour referred him to the Scriptures, saying, “What is written in the law? how read thou?” Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every way-mark on the heavenward journey, and he ought not to guess at anything. {GC88 598.1}

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {GC88 598.2}

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretence of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, “Ye know not the Scriptures, neither the power of God.” [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, “If any man will do His will, he shall know of the doctrine.” [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. {GC88 598.3}

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. {GC88 599.1}

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. {GC88 599.2}

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wrestling truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: “Open thou mine eyes, that I may behold wondrous things out of thy law.” [Psalm 119:18.] Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” [Isaiah 59:19.] {GC88 599.3}

Jesus promised his disciples, “The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [John 14:26.] But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. “Thy Word have I hid in mine heart,” said David, “that I might not sin against thee.” [Psalm 119:11.] {GC88 600.1}

All who value their eternal interests should be on their guard against the inroads of scepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. [Hebrews 10:29.] Many a life that promised to be an honour to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. {GC88 600.2}

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, “Lord, what wilt thou have me to do?” We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the Judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. {GC88 601.1}

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of Heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. “Wherefore he says, Awake, thou that sleeps, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil.” [Ephesians 5:14-16.] {GC88 601.2}

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity. {GC88 602.1}

Says the psalmist: “Thy testimonies are my meditation.” “Through thy precepts I get understanding; therefore I hate every false way.” [Psalm 119:99, 104.] {GC88 602.2}

“Happy is the man that finds wisdom.” “He shall be as a tree planted by the waters, and that spreads out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [Proverbs 3:13; Jeremiah 17:8.] {GC88 602.3}

Devotional - Last Day Events***Sabbath, May 18th, 2024*****Last Day Events, Chapter 5, pp. 149****“Sunday Laws”****May 18th****Rome Will Regain Her Lost Supremacy**

And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Revelation 13:12

As we approach the last crisis it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.--*7T 182 (1902)*.

Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the papacy will be accepted by the rulers, and the law of God will be made void.--*7MR 192 (1906)*.

A day of great intellectual darkness has been shown to be favourable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favourable for its success.--*4SP 390 (1884)*.

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World.--*GC 573 (1911)*.

*Daily Scripture**Sabbath, May 18th, 2024***Joshua Chapter 6****The Fall of Jericho**

- Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.
- Jos 6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.
- Jos 6:3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.
- Jos 6:4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.
- Jos 6:5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
- Jos 6:6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.
- Jos 6:7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.
- Jos 6:8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.
- Jos 6:9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets.
- Jos 6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.
- Jos 6:11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.
- Jos 6:12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.
- Jos 6:13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.
- Jos 6:14 And the second day they compassed the city once, and returned into the camp: so they did six days.
- Jos 6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.
- Jos 6:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.
- Jos 6:17 And the city shall be accursed, *even it*, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.
- Jos 6:18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.
- Jos 6:19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.
- Jos 6:20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
- Jos 6:21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and

sheep, and ass, with the edge of the sword.

Jos 6:22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

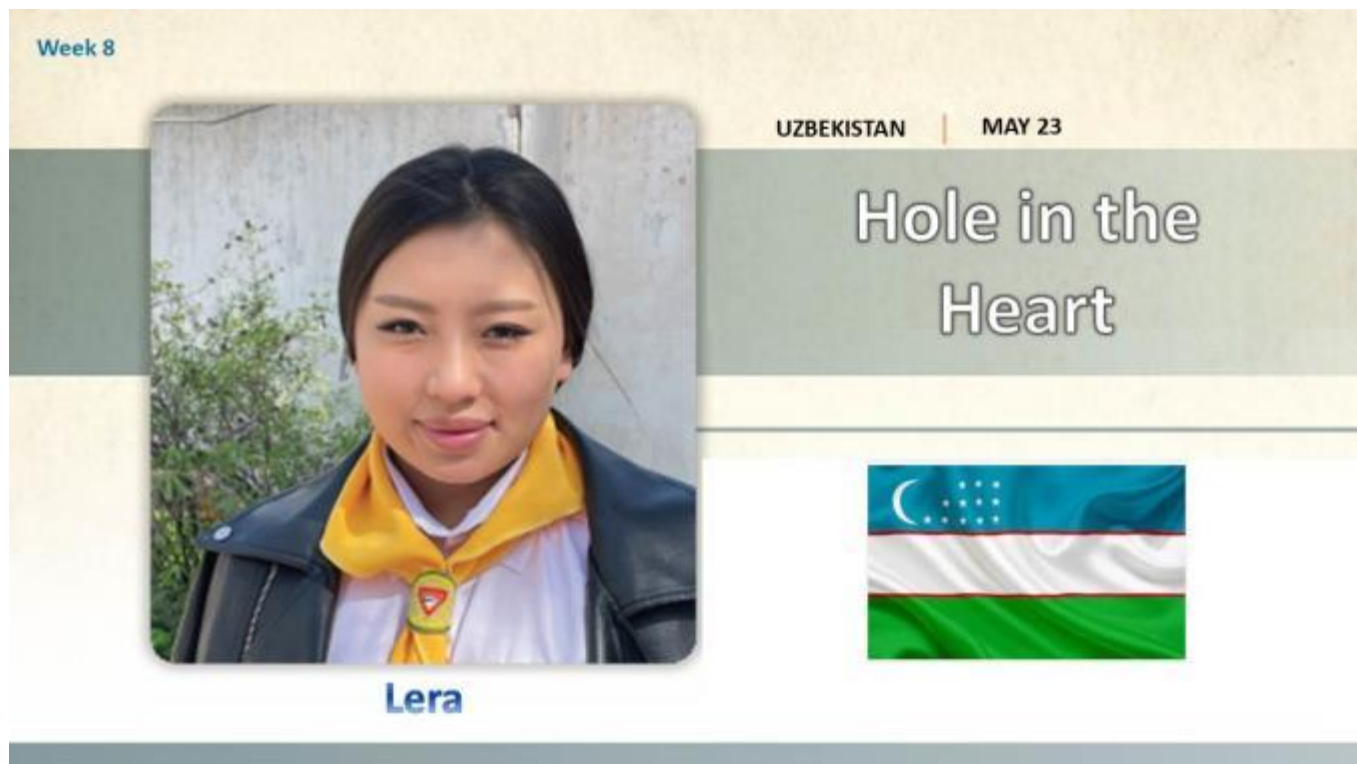
Jos 6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Jos 6:24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

Jos 6:25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwells in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Jos 6:26 And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that rises up and builds this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

Jos 6:27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

*Children's Mission Story**Sabbath, May 18th, 2024*

Lera was born in Uzbekistan with a hole in her heart. When she was 4, the doctor said she needed to undergo an operation to repair the hole, or she would die.

But a heart operation cost a lot of money. Lera's parents didn't have that kind of money. They didn't know what to do. Lera's grandmother, who lived with them, also didn't have that kind of money. But she knew what to do. She prayed. "Dear God," she prayed, "please let my little Lera live."

Then another doctor heard about Lera's heart. She was a Christian. She knew that Lera's family couldn't afford the operation. She did some research and learned that some kind people were paying for eight children from Uzbekistan to get free heart operations in South Korea every year. She prayed for Lera to be accepted into the program.

After the prayer, Mother came to Lera.

"You will go to South Korea," she said. "They will feed you ice cream there. Would you like to go?"

Lera liked ice cream. "Yes, I'll go," she said.

Grandmother wanted to go, too. She had enough money to buy her own airplane ticket. But the kind people in South Korea said she couldn't go. "Only the child," they said.

Lera boarded an airplane with seven other children and flew to South Korea. It was scary seeing new doctors in South Korea. The doctors seemed a little scared to see Lera. She was the smallest and the youngest of all the children. They were surprised that she had been chosen for the operation.

"She is so small," one doctor said.

“How did they allow her to come here?” said another.

But they promised to do their best to help.

Two days after Lera arrived, she met a kind woman doctor who asked, “What do you like most of all to eat?”

That was an easy question.

“Ice cream!” Lera exclaimed.

The doctor took the little girl to the store, and Lera chose green pistachio ice cream to eat. The doctor also bought ice cream for all the other children.

Lera was the last of the eight children to undergo a heart operation. When the doctors finished, they declared the operation a success. They had repaired the hole.

Two weeks later, Lera flew home. She took with her a suitcase packed with pencils, notebooks, and albums with photos of her time in South Korea. It was a gift from the doctors.

Back in Uzbekistan, Lera recovered quickly. She didn’t get sick or have any other complications. She was a healthy little girl.

Father was happy. Mother was happy. But Grandmother perhaps was the most happy.

Every evening, Grandma called her to come and pray together before bedtime.

The old woman and the little girl knelt down by the bed. Grandmother prayed first. “Thank You for being near to my granddaughter and helping her go to South Korea,” she said. “Thank You for giving her life.”

Then Lera prayed, “God, thank You for everything. Amen.”

Today, Lera is a strong, healthy girl. She is a Pathfinder who sings special music and plays the violin in church. The only reminder of the hole in her heart is a scar on her chest from the operation.

“The scar reminds me that God saved my life,” she said. “If I hadn’t had the operation, I would have died. God blessed me.”

Part of this quarter’s Thirteenth Sabbath Offering will help open the first Seventh-day Adventist elementary school in Uzbekistan, where Lera lives. Thank you for planning a generous offering on June 29.

Sunday – May 19th

1. How did Peter describe the workings of divine inspiration?

➤ **2 Peter 1:21** —

NOTE : “The Spirit of God 'moved' the prophets. This is a word of wonderful significance. Literally, it means to be 'borne along,' 'carried along,' 'impelled' or 'driven.' Weymouth uses 'impelled,' and in Acts 27:15, 17, we read of the ship in which the Apostle Paul sailed as being 'driven' by the storm. This is the same word.”—*W.E. Read, The Bible, the Spirit of Prophecy, and the Church, page 17.*

John says that he “was in the Spirit,” (Revelation 1:10), “that is, I received the Spirit of Prophecy, and was under its influence when the first vision was exhibited.”—*Clarke's Commentary, Vol. 6, page 972.*

2. Did God communicate to the prophet, in each case, the very words of His message?

➤ **Ezekiel 40:4** —

➤ **Ezekiel 11:24-25** —

➤ **Revelation 1:10-11** —

NOTE : “God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient believing child of God beholds in it the glory of a divine power, full of grace and truth.”—*Great Controversy, Introduction, pages vi, vii.*

3. My Prayer for Today



Devotional - Last Day Events***Sunday, May 19th, 2024*****Last Day Events, Chapter 5, pp. 150****“Sunday Laws”****May 19th****A National Sunday Law Means National Apostasy**

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 20:8-11

To secure popularity and patronage, legislators will yield to the demand for a Sunday law....By the decree enforcing the institution of the papacy in violation of the law of God our nation will disconnect herself fully from righteousness. . . .

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached.--5T 451 (1885).

We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver....

When the law of God has been made void and apostasy becomes a national sin, the Lord will work in behalf of His people.--3SM 388 (1889).

The people of the United States have been a favoured people, but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven.--RH May 2, 1893.

Daily Scripture**Sunday, May 19th, 2024****Joshua Chapter 7****Israel Defeated at Ai**

- Jos 7:1 But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.
- Jos 7:2 And Joshua sent men from Jericho to Ai, which *is* beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.
- Jos 7:3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.
- Jos 7:4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.
- Jos 7:5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.
- Jos 7:6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.
- Jos 7:7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!
- Jos 7:8 O Lord, what shall I say, when Israel turns their backs before their enemies!
- Jos 7:9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

The Sin of Achan

- Jos 7:10 And the LORD said unto Joshua, Get thee up; wherefore lay thou thus upon thy face?
- Jos 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.
- Jos 7:12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.
- Jos 7:13 Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus says the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.
- Jos 7:14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.
- Jos 7:15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.
- Jos 7:16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:
- Jos 7:17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:
- Jos 7:18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

- Jos 7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.
- Jos 7:20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:
- Jos 7:21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.
- Jos 7:22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.
- Jos 7:23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.
- Jos 7:24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.
- Jos 7:25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.
- Jos 7:26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Monday – May 20th

1. What term is sometimes applied to the prophets of God?

- **Luke 1:70** —
- **2 Peter 3:2** —
- **2 Peter 1:21** —

NOTE : The prophets who were moved by the Holy Spirit were holy men, men called of God to do a holy work, and certainly holiness of life was an essential prerequisite to the prophetic office. Only holy men and women were called to bear “the Word of the Lord.” The prophet might be struggling against personal prejudice like Jonah, or fall into sin like David, or sin like Moses on the borders of the promised land, but God could and did accept the confession and repentance of these men. However, He could not and did not continue to accept the person of apostates like Balaam who sold his allegiance to God for the favour of the world. The life record of Ellen G. White while not free from human frailties was distinguished for its Christlike consistency and integrity.

2. Of whom do the Scriptures testify?

- **John 5:39** —

NOTE : “Jesus said of the Old Testament Scriptures—and how much more is it true of the New—‘They are they which testify of Me’ (John 5:39), the Redeemer, Him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. From the first record of creation—for ‘without Him was not anything made that was made’ (John 1:3)—to the closing promise, ‘Behold I come quickly’ (Revelation 22:12), we are reading of His works and listening to His voice. If you would become acquainted with the Saviour, study the Holy Scriptures.”—*Steps to Christ, 1956 and pocket edition page 88.*

“As you read the Bible, you will see the matchless charms of Jesus. You will fall in love with the Man of Calvary... You may drink the wells of salvation... Then your lips will speak thanksgiving to God.”—*Life Sketches, page 293.*

3. My Prayer for Today



Devotional - Last Day Events**Monday, May 20th, 2024****Last Day Events, Chapter 5, pp. 151****“Sunday Laws”****May 20th****National Apostasy Will Be Followed by National Ruin**

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Revelation 19:20

When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land, and national apostasy will be followed by national ruin.--*7BC 977 (1888)*.

It is at the time of the national apostasy when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin. It is then the measure of guilt is full. The national apostasy is the signal for national ruin.--*2SM 373 (1891)*.

Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin.--*RH June 15, 1897*.

When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin.--*Evangelism 235 (1899)*.

When the state shall use its power to enforce the decrees and sustain the institutions of the church--then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin.--*7BC 976 (1910)*.

Daily Scripture**Monday, May 20th, 2024****Joshua Chapter 8****The Fall of Ai**

- Jos 8:1 And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:
- Jos 8:2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.
- Jos 8:3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.
- Jos 8:4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye already:
- Jos 8:5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,
- Jos 8:6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.
- Jos 8:7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.
- Jos 8:8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.
- Jos 8:9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.
- Jos 8:10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.
- Jos 8:11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.
- Jos 8:12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.
- Jos 8:13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.
- Jos 8:14 And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.
- Jos 8:15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.
- Jos 8:16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.
- Jos 8:17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.
- Jos 8:18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.
- Jos 8:19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.
- Jos 8:20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

- Jos 8:21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.
- Jos 8:22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.
- Jos 8:23 And the king of Ai they took alive, and brought him to Joshua.
- Jos 8:24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.
- Jos 8:25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.
- Jos 8:26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.
- Jos 8:27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.
- Jos 8:28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.
- Jos 8:29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remains* unto this day.

Joshua Renews the Covenant

- Jos 8:30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal,
- Jos 8:31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.
- Jos 8:32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.
- Jos 8:33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.
- Jos 8:34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.
- Jos 8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Tuesday – May 21st

1. In His earthly life, to what authority did Christ appeal?

- **Luke 4:4** —
- **Luke 4:8** —
- **Luke 4:10** —
- **Matthew 26:31** —
- **Deuteronomy 8:3** —
- **Zechariah 13:7** —

NOTE : “Jesus met Satan with the words of Scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus says the Lord,' was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.”—*Desire of Ages*, page 120.

“We are to receive God's Word as supreme authority. We must accept its truths for ourselves. And we can appreciate these truths only as we search them out by personal study.”—*Testimonies*, Vol. 6, page 402.

2. What is said of the enduring nature of God's Word?

- **Isaiah 40:8** —
- **Matthew 24:35** —
- **Psalms 119:89** —

NOTE : “This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape a chart or guidebook to the human family to show them the way to heaven.”—*Selected Messages*, Book 1, page 15.

3. My Prayer for Today

➤

Devotional - Last Day Events***Monday, May 21st, 2024*****Last Day Events, Chapter 5, pp. 152****“Sunday Laws”****May 21st****Universal Sunday Legislation**

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 13:15

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image of Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. . . . The decree enforcing the worship of this day is to go forth to all the world.--7BC 976 (1897).

As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honour the false sabbath, the people of every country on the globe will be led to follow her example.--6T 18 (1900).

The Sabbath question is to be the issue in the great final conflict in which all the world will act a part.--6T 352 (1900).

Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.--6T 395 (1900).

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work.--7BC 980 (1901).

The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal God will reveal Himself. He will arise in His majesty to shake terribly the earth.--7T 141 (1902).

Daily Scripture**Monday, May 21st, 2024****Joshua Chapter 9****The Gibeonite Deception**

- Jos 9:1 And it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;
- Jos 9:2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.
- Jos 9:3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,
- Jos 9:4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;
- Jos 9:5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.
- Jos 9:6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.
- Jos 9:7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?
- Jos 9:8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?
- Jos 9:9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,
- Jos 9:10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.
- Jos 9:11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.
- Jos 9:12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:
- Jos 9:13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.
- Jos 9:14 And the men took of their victuals, and asked not *counsel* at the mouth of the LORD.
- Jos 9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.
- Jos 9:16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.
- Jos 9:17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.
- Jos 9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.
- Jos 9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.
- Jos 9:20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.
- Jos 9:21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.
- Jos 9:22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

- Jos 9:23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.
- Jos 9:24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.
- Jos 9:25 And now, behold, we *are* in thine hand: as it seems good and right unto thee to do unto us, do.
- Jos 9:26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.
- Jos 9:27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

Wednesday – May 22nd

1. What unique power is found in the Word of God?

- 1 Peter 1:23-25 —
- 1 Peter 2:2 —
- John 17:17 —

NOTE : “The truths of the Bible, received, will uplift the mind from its earthliness and debasement. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.” — *Testimonies, Vol. 8, page 319.*

“Let the student take the Bible as his guide and stand like a rock for principle, and he may aspire to any height of attainment.” — *ibid., page 322.*

2. What noble example in Bible study was set by the Bereans?

- Acts 17:11 —
- Psalm 119:33 —
- Psalm 119:36 —
- Psalm 119:38 —
- Psalm 119:40 —

NOTE : “We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. . . . We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.”—*Great Controversy, pg. 599.*

“Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”—*Steps to Christ, page 91*

3. My Prayer for Today

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Devotional - Last Day Events

Wednesday, May 22nd, 2024

Last Day Events, Chapter 5, pp. 153

“Sunday Laws”

May 22nd

The Whole World Will Support Sunday Legislation

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:8

The wicked . . . declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium that they had been expecting so long. The whole world was converted and in harmony with the Sunday law.--*3SM* 427, 428 (1884).

The whole world is to be stirred with enmity against Seventh-day Adventists because they will not yield homage to the papacy by honouring Sunday, the institution of this antichristian power.--*TM* 37 (1893).

Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The whole world keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land?--*Ms* 163, 1897.

Joshua Chapter 10

The Sun Stands Still

- Jos 10:1 Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;
- Jos 10:2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.
- Jos 10:3 Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,
- Jos 10:4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.
- Jos 10:5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.
- Jos 10:6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.
- Jos 10:7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.
- Jos 10:8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.
- Jos 10:9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.
- Jos 10:10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and smote them to Azekah, and unto Makkedah.
- Jos 10:11 And it came to pass, as they fled from before Israel, *and* were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.
- Jos 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.
- Jos 10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
- Jos 10:14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.
- Jos 10:15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Five Amorite Kings Executed

- Jos 10:16 But these five kings fled, and hid themselves in a cave at Makkedah.
- Jos 10:17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
- Jos 10:18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:
- Jos 10:19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.
- Jos 10:20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced

cities.

- Jos 10:21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.
- Jos 10:22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.
- Jos 10:23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.
- Jos 10:24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.
- Jos 10:25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.
- Jos 10:26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.
- Jos 10:27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.
- Jos 10:28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

Conquest of Southern Canaan

- Jos 10:29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:
- Jos 10:30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.
- Jos 10:31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:
- Jos 10:32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.
- Jos 10:33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.
- Jos 10:34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:
- Jos 10:35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.
- Jos 10:36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:
- Jos 10:37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.
- Jos 10:38 And Joshua returned, and all Israel with him, to Debir; and fought against it:
- Jos 10:39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.
- Jos 10:40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.
- Jos 10:41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.
- Jos 10:42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.
- Jos 10:43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Thursday – May 23rd

1. What important principle stated with respect to Revelation can be applied to the whole Bible?

➤ Revelation 22:19 —

NOTE : “When men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly minded, undertake to arraign the Word of God, and to pass judgment upon what is divine and what is human, they are working without the counsel of God. The Lord will not prosper such a work. The effect will be disastrous, both upon the one engaged in it and upon those who accept it as a work from God. Scepticism has been aroused in many minds by the theories presented as the nature of inspiration. Finite beings, with their narrow, short-sighted views feel themselves competent to criticise the Scriptures, saying: 'This passage is needful, and that passage is not needful, and is not inspired.'”—*Testimonies, Vol. 5, page 709.*

“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: 'If any man will do His will, he shall know of the doctrine.' John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.”—*Great Controversy, page 599.*

2. Why cannot the “natural man” understand the Scriptures?

➤ 1 Corinthians 2:12-14 —

NOTE : “When they should have been far advanced in Christian experience, and able to comprehend and to practice the deeper truths of the word, they were standing where the disciples stood when Christ said to them, 'I have yet many things to say unto you, but ye cannot bear them now.' John 16:12. Jealousy, evil surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which 'searches all things, yea, the deep things of God.' 1 Corinthians 2:10. However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ.

It had been Paul's work to instruct the Corinthian converts in the rudiments, the very alphabet, of the Christian faith. He had been obliged to instruct them as those who were ignorant of the operations of divine power upon the heart. At that time they were unable to comprehend the mysteries of salvation; for 'the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' Verse 14. Paul had endeavoured to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it, giving spiritual light and knowledge in due season, as the church was able to bear it.

When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavour to controvert the Christian interpretation of the revealed word, and that sceptics would treat the gospel of Christ with scoffing and derision.” *Acts of the Apostles, pages 272-273*

3. My Prayer for Today



Devotional - Last Day Events**Thursday, May 23rd, 2024****Last Day Events, Chapter 5, pp. 154****“Sunday Laws”****May 23rd****The Controversy Centers in Christendom****These have one mind, and shall give their power and strength unto the beast.****Revelation 17:13**

The so-called Christian world is to be the theatre of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [Revelation 18:3-7; 17:13, 14, quoted]. "These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty--freedom to worship God according to the dictates of conscience--as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.--*3SM 392 (1891)*.

In the great conflict between faith and unbelief the whole Christian world will be involved.--*RH Feb. 7, 1893*.

All Christendom will be divided into two great classes--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark.--*GC 450 (1911)*.

As the Sabbath has become the special point of controversy throughout Christendom and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.--*GC 615 (1911)*.

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.--*GC 626 (1911)*.

Daily Scripture**Thursday, May 23rd, 2024****Joshua Chapter 11****Conquests in Northern Canaan**

- Jos 11:1 And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,
- Jos 11:2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,
- Jos 11:3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.
- Jos 11:4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.
- Jos 11:5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.
- Jos 11:6 And the LORD said unto Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.
- Jos 11:7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.
- Jos 11:8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.
- Jos 11:9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.
- Jos 11:10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.
- Jos 11:11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor with fire.
- Jos 11:12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.
- Jos 11:13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.
- Jos 11:14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.
- Jos 11:15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.
- Jos 11:16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;
- Jos 11:17 *Even* from the mount Halak, that goes up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.
- Jos 11:18 Joshua made war a long time with all those kings.
- Jos 11:19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.
- Jos 11:20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.
- Jos 11:21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua

destroyed them utterly with their cities.

Jos 11:22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Jos 11:23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

*Preparation Day – May 24th***1. What will be the experience of all who live by the truths of the Bible?**

➤ **Psalm 119:103-104** —

➤ **Luke 4:4** —

NOTE : “As they behold the righteousness of Christ in the divine precepts, they exclaim, ‘The law of the Lord is perfect, converting the soul.’ As sinners are pardoned for their transgressions through the merits of Christ, as they are clothed with the righteousness of Christ through faith in Him, they declare with the psalmist, ‘How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!’ ‘More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.’ This is conversion.” — *Review and Herald, June 21, 1892.*

2. THOUGHT QUESTIONS**2.1. Do you hold the Bible in the same high regard as did Ellen G. White?**

➤

2.2. Cite instances in which the writings of Mrs. White magnify the Scriptures.

➤

3. My Prayer for Today

➤

Devotional - Last Day Events

Preparation Day, May 24th, 2024

Last Day Events, Chapter 5, pp. 155

“Sunday Laws”

May 24th

Show No Defiance

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

1 Timothy 2:8

Those who compose our churches have traits of character that will lead them, if they are not very careful, to feel indignant, because on account of misrepresentation their liberty in regard to working on Sunday is taken away. Do not fly into a passion over this matter but take everything in prayer to God. He alone can restrain the power of rulers. Walk not rashly. Let none boast unwisely of their liberty, using it for a cloak of maliciousness, but as the servants of God, "Honour all men. Love the brotherhood. Fear God. Honour the king" [1 Peter 2:17].

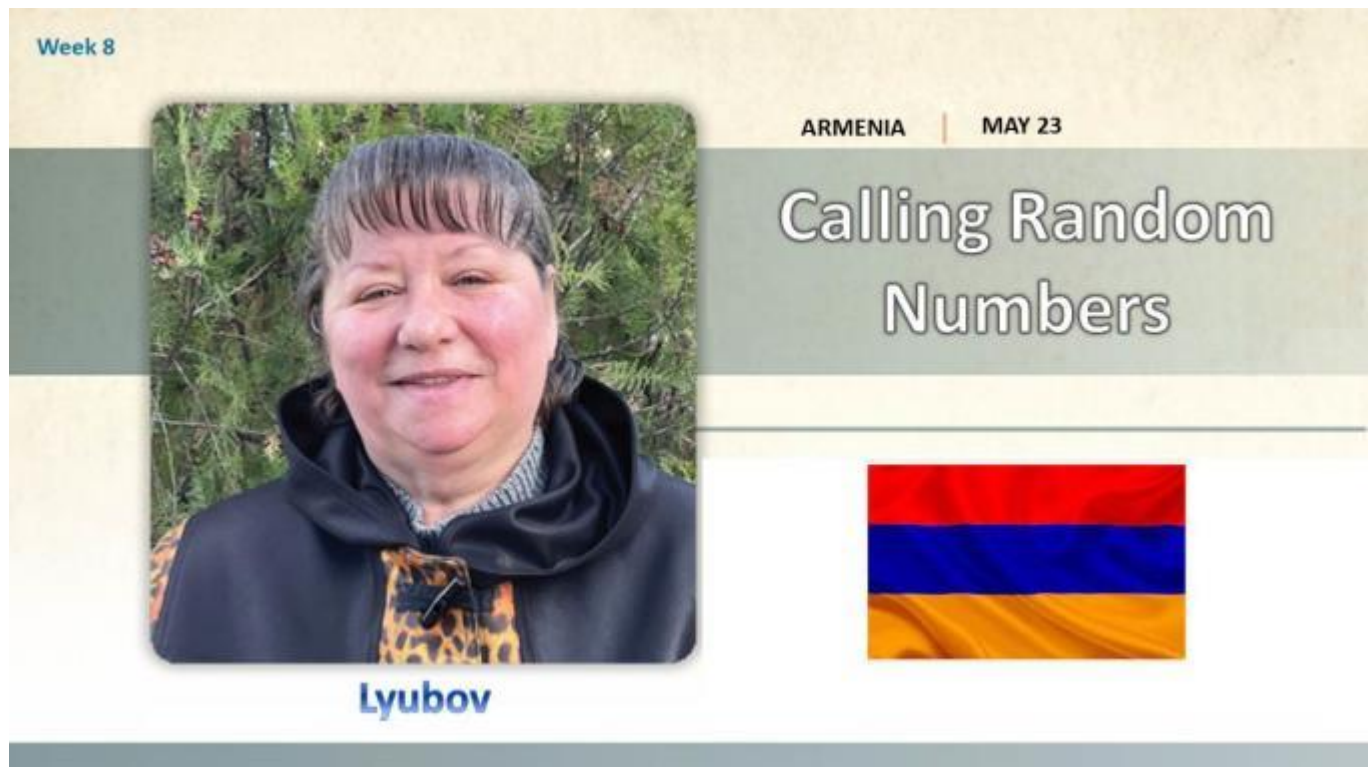
This advice is to be of real value to all who are to be brought into strait places. Nothing that shows defiance or that could be interpreted as maliciousness must be shown.--2MR 193, 194 (1898).

Daily Scripture**Preparation Day, May 24th, 2024****Joshua Chapter 12****Kings Defeated by Moses**

- Jos 12:1 Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:
- Jos 12:2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;
- Jos 12:3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:
- Jos 12:4 And the coast of Og king of Bashan, *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,
- Jos 12:5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.
- Jos 12:6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

Kings Defeated by Joshua

- Jos 12:7 And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goes up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;
- Jos 12:8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
- Jos 12:9 The king of Jericho, one; the king of Ai, which *is* beside Bethel, one;
- Jos 12:10 The king of Jerusalem, one; the king of Hebron, one;
- Jos 12:11 The king of Jarmuth, one; the king of Lachish, one;
- Jos 12:12 The king of Eglon, one; the king of Gezer, one;
- Jos 12:13 The king of Debir, one; the king of Geder, one;
- Jos 12:14 The king of Hormah, one; the king of Arad, one;
- Jos 12:15 The king of Libnah, one; the king of Adullam, one;
- Jos 12:16 The king of Makkedah, one; the king of Bethel, one;
- Jos 12:17 The king of Tappuah, one; the king of Hepher, one;
- Jos 12:18 The king of Aphek, one; the king of Lasharon, one;
- Jos 12:19 The king of Madon, one; the king of Hazor, one;
- Jos 12:20 The king of Shimronmeron, one; the king of Achshaph, one;
- Jos 12:21 The king of Taanach, one; the king of Megiddo, one;
- Jos 12:22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
- Jos 12:23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
- Jos 12:24 The king of Tirzah, one: all the kings thirty and one.

*Adult Mission Story**Preparation Day, May 24th, 2024*

Lyubov wanted more than anything to share her love for Jesus in Armenia. But how?

A friend suggested that she witness over the telephone. It was 1995, an era long before cell phones in the former Soviet republic. She would have to call over a landline phone.

Lyubov had never spoken to strangers over the phone. The idea scared her. She didn't know where to start. For seven days, she prayed for God to reveal to her whether it was His will for her to witness over the phone.

As she prayed, a desire slowly grew in her heart to talk to strangers. On the seventh day, she prayed, "Tell me which number to call." Then she dialled a random number.

"Hello," she told the stranger. "I want to study the Bible with you."

The response and those that followed were not encouraging. Some people who answered the phone were upset. Others listened carefully but declined Bible studies.

Then Lyubov called an elderly woman named Olga. She agreed to Bible studies.

Olga enjoyed the phone calls, and the two women began to speak regularly. During one conversation, Olga mentioned that her mother-in-law was old, ill, and not a Christian.

"Go to your mother-in-law," Lyubov said. "Tell her about Jesus. Ask her to accept Jesus as her personal Saviour."

When Lyubov called back a few days later, Olga said her mother-in-law had died. But she had hope. “The very day that we spoke, I went to her and told her about Jesus,” she said. “She accepted Jesus as her personal Saviour and asked Him to forgive her sins. That night, she died.”

Two years later, Olga gave her own heart to Jesus and was baptized with another relative.

Lyubov was thrilled! Three people — Olga, her mother-in-law, and another relative — had been won to Christ over the telephone.

Lyubov kept on making phone calls. One caller began to cry when Lyubov mentioned God. “I have a daughter who isn’t feeling well,” the sobbing voice said. “She has serious epilepsy. She has lost all hope. You can talk with her if you like.”

Before Lyubov could reply, the mother handed the phone to her 23-year-old daughter, Alla.

Lyubov spoke, but Alla didn’t reply. The phone was dead quiet on the other end. Lyubov wasn’t used to one-sided phone calls, and she prayed for help.

When she called the next time, she told Alla that she was reading *Early Writings* by Ellen White and was enjoying her description of the New Earth. Alla was silent.

Lyubov described the lovely garden that God was preparing for His children on the New Earth. Alla was silent.

Then Lyubov remembered a popular Soviet-era cartoon that also featured a beautiful garden.

“Do you know that cartoon?” she asked.

Delighted laughter broke out on the other end. Lyubov was surprised. It was the first sound that Alla had made.

“You know how to laugh!” she exclaimed. “Imagine that God has prepared a garden for us that is even more beautiful than the one in the cartoon.”

Lyubov kept talking about the New Earth. Then she heard a click on the line and the sound of a woman’s voice.

“Excuse me,” the woman said. “I’ve been listening to you for a long time. What you are saying is very interesting.”

Alla laughed heartily. Words of joy spilled out of her mouth. She was delighted that someone had been eavesdropping unexpectedly on their call on the party line.

Then Alla’s mother came onto the line. She was happy to hear Alla talking, and she was wondering what had caused her to laugh.

So it was that three people — Alla, her mother, and their neighbour — began to participate in Lyubov’s Bible study.

A few weeks later, a man joined the call.

“Excuse me,” he said, interrupting the Bible study one day. “I’ve been listening to your conversation. It’s very interesting.”

He introduced himself as a leader from another Christian denomination. Then Lyubov had four people taking Bible studies.

After some time, Alla gave her heart to Jesus and was baptized. Her epileptic attacks stopped, and she is a faithful Adventist today.

Lyubov praised God for the opportunity to witness over the phone. “I’m very grateful to the Lord God for the gift that He has given me to serve people, especially strangers, over the phone,” she said.

Part of this quarter’s Thirteenth Sabbath Offering will help open a center of influence that will help families know about God in Yerevan, Armenia, where Lyubov lives.

By Andrew McChesney

LESSON 9

“THE PLACE AND WORK OF THE SPIRIT OF PROPHECY”

May 25 — May 31

MEMORY VERSE : Wherefore He says, When He ascended up on high, He led captivity captive, and gave gifts unto men.” “And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” **Ephesians 4:8, 11-13**

? STUDY HELP :

- ✓ Great Controversy, Introduction, pages vii-xii, trade ed.
- * Missionary ed. pages 9-14
- ✓ 1 Selected Messages, pages 24-39
- ✓ Patriarchs and Prophets, Introduction, by Uriah Smith, pages 13-22
- * S.D.A. Bible Commentary on Scripture references.

*Sabbath – May 25th***1. Of what would Paul not have the Corinthian believers to be ignorant?**➤ **1 Corinthians 12:1 —**

NOTE : The church should understand the place and operation of spiritual gifts. We talk much about the fruits of the Spirit, little about the gifts. The gifts beautify the church and make it noble in character, united in purpose, strong in witness, ready for translation to heaven. Wrote James White in his preface to *Spiritual Gifts*, Vol. 3: “The object of the gifts, as stated by Paul, was ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith.’ These were Heaven’s appointed means to secure the unity of the church. Christ prayed that His people might be one, as He was one with His Father. Read John 17. Paul exhorted the Corinthians in the name of Christ to be perfectly joined together in the same mind, and in the same judgment. Read 1 Corinthians 1:10; Romans 15:5; Philippians 2:1,2; 1 Peter 3:8; 5:5. *The gifts were given to secure this state of unity.*”— page 29.

2. My Prayer for Today

➤

E. G. W. Study Help 1*Sabbath, May 25th, 2024***The Great Controversy,
Introduction, Chapters VII-XII (120-236)****Chapter VII - Luther's Separation from Rome**

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world. {GC88 120.1}

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner, his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life. {GC88 120.2}

Luther's father was a man of strong and active mind, and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same. {GC88 120.3}

Luther's parents bestowed great care upon the education and training of their children. They endeavoured to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of his truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn. {GC88 120.4}

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents, that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. Yet under so many and so great discouragements, Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. {GC88 121.1}

He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. When, at the age of eighteen, he entered the University of Erfurt, his situation was more favourable and his prospects brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He applied himself to the study of the best authors, diligently treasuring their most weighty thoughts, and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors, he had early given promise of distinction; and with favourable influences his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application, soon placed him in the foremost rank among his associates. Intellectual discipline ripened his understanding, and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life. {GC88 121.2}

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study." {GC88 122.1}

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's Word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, "Oh, if God would give me such a book for my own!" Angels of Heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before. {GC88 122.2}

An earnest desire to be free from sin and to find peace with God, led him at last to enter a cloister, and devote himself to a monastic life. Here he was required to perform the lowest drudgery, and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins. {GC88 122.3}

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep, and grudging even the time spent at his scanty meals. Above everything else he delighted in the study of God's Word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavouring, by fasting, vigils, and scourgings, to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could attain Heaven by his monkish works, I should certainly have been entitled to it. If I had continued much longer, I should have carried my mortifications even to death." As the result of this painful discipline, he lost strength, and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief. He was at last driven to the verge of despair. {GC88 123.1}

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the Word of God to Luther's mind, and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself on account of your sins, cast yourself into the arms of your Redeemer. Trust in him,—in the righteousness of his life,—in the atonement of his death. Listen to the Son of God. He became man to give you the assurance of divine favour." "Love him who has first loved you." Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul. {GC88 123.2}

Luther was ordained a priest, and was called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalm, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. Staupitz, his friend and superior, urged him to ascend the pulpit, and preach the Word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervour touched their hearts. {GC88 124.1}

Luther was still a true son of the papal church, and had no thought that he would ever be anything else. In the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks dwelt in splendid apartments, attired themselves in the richest and

most costly robes, and feasted at a sumptuous table. With painful misgivings Luther contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed. {GC88 124.2}

At last he beheld in the distance the seven-hilled city. With deep emotion he prostrated himself upon the earth, exclaiming, "Holy Rome, I salute thee!" He entered the city, visited the churches, listened to the marvellous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens, he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "It is incredible," he wrote, "what sins and atrocities are committed in Rome; they must be seen and heard to be believed. So that it is usual to say, 'If there be a hell, Rome is built above it. It is an abyss whence all sins proceed.'" {GC88 124.3}

By a recent decretal, an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment-hall, and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, "The just shall live by faith." [Romans 1:17.] He sprung upon his feet, and hastened from the place, in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When he turned his face from Rome, he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church. {GC88 125.1}

After his return from Rome, Luther received at the University of Wittenberg the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the Word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation. {GC88 125.2}

Luther saw the danger of exalting human theories above the Word of God. He fearlessly attacked the speculative infidelity of the schoolmen, and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles. {GC88 126.1}

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teaching fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through his atoning blood, rejoiced their hearts, and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time. {GC88 126.2}

But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour himself declared, "I came not to send peace, but a sword." [Matthew 10:34.] Said Luther, a few years after the opening of the Reformation, "God does not conduct, but drives me forward. I am not master of my own actions. I would gladly live in repose, but I am thrown into the midst of tumults and revolutions." He was now about to be urged into the contest. {GC88 126.3}

The Roman Church had made merchandise of the grace of God. The tables of the money-changers [Matthew 21:12.] were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship,—the corner-stone laid with the wages of iniquity. But the very means adopted for Rome's aggrandizement provoked the deadliest blow to

her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne, and jostled the triple crown upon the pontiff's head. {GC88 126.4}

The official appointed to conduct the sale of indulgences in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due to his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. With great effrontery he repeated the most glaring falsehoods, and related marvellous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the Word of God, they would not have been thus deceived. It was to keep them under the control of the papacy, in order to swell the power and wealth of her ambitious leaders, that the Bible had been withheld from them. {GC88 127.1}

As Tetzel entered a town, a messenger went before him, announcing, “The grace of God and of the holy father is at your gates.” And the people welcomed the blasphemous pretender as if he were God himself come down from Heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that “even repentance was not indispensable.” More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to Heaven. {GC88 127.2}

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” [Acts 8:20.] But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin. {GC88 128.1}

The doctrine of indulgences had been opposed by men of learning and piety in the Romish Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous traffic, but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of his church. {GC88 128.2}

Luther, though still a papist of the straightest sort, was filled with horror at the blasphemous assumptions of the indulgence-mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzel with the complaint that their confessor had refused his certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he had orders from the pope “to burn the heretics who dared oppose his most holy indulgences.” {GC88 128.3}

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counselled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience on vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy. {GC88 129.1}

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. According on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of “All-Saints,” was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing

ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses next day at the university, against all who should see fit to attack them. {GC88 129.2}

His propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce,—an artifice to extort money by playing upon the superstitions of the people,—a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith. {GC88 129.3}

Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had to know how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set his hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions. {GC88 130.1}

But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. “Who does not know,” he responded, “that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death?—Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions.” {GC88 130.2}

Again he declared: “What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work be of God, who shall stop it? If it be not, who shall forward it? Not my will, not theirs, not ours, but thy will, holy Father who art in Heaven!” {GC88 131.1}

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those on high position had inspired him with joy and hope. Already in anticipation he had seen a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, both of Church and State, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom he had sent to enlighten them. {GC88 131.2}

Luther trembled as he looked upon himself,—one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. “Who was I,” he writes, “to oppose the majesty of the pope, before whom the kings of the earth and the whole world trembled?” “No one can know what I suffered in those first two years, and into what dejection and even despair I was often plunged.” But he was not left to become utterly disheartened. When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm. {GC88 131.3}

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his Word. There is no other interpreter of the Word but the Author of that Word himself. Even as he has said, 'They shall all be taught of God.' Hope nothing from your study and the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this matter." Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan, and of men who love the fables that he has advised. In the conflict with the powers of evil, there is need of something more than strength of intellect and human wisdom. {GC88 132.1}

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamoured for his blood, as the Jews had clamoured for the blood of Christ. "He is a heretic," cried the Roman zealots; "it is a sin to allow him to live an hour longer! Away with him at once to the scaffold!" But Luther did not fall a prey to their fury. God had a work for him to do, and angels of Heaven were sent to protect him. Many, however, who had received from Luther the precious light, were made the objects of Satan's wrath, and for the truth's sake fearlessly suffered torture and death. {GC88 132.2}

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The Word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rights and earthly mediators, were now turning, in penitence and faith, to Christ and him crucified. {GC88 133.1}

This widespread interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany. {GC88 133.2}

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to "prosecute and reduce him to submission without delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to "proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him." And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in Church or State, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome. {GC88 133.3}

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and, in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in Church or State! {GC88 134.1}

At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther. {GC88 134.2}

Augsburg had been fixed upon as the place of trial, and the reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They even entreated him to leave Wittenberg for a time, and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more they increase their threatenings, the more they multiply my joy. . . . They have already torn to pieces my honour and my good name. All I have left is my wretched body; let them have it; they will then shorten my life by a few hours. But as to my soul, they shall not have that. He who resolves to bear the word of Christ to the world, must expect death at every hour." {GC88 134.3}

The tidings of Luther's arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the power of Rome, and the legate determined that he should not escape. The reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retract, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavoured to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador. {GC88 135.1}

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point, without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error. {GC88 135.2}

The only response was, "Recant, recant." The reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing. {GC88 136.1}

"In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language." At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground, —the traditions and teachings of the church —and utterly overthrew his assumptions. {GC88 136.2}

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract, or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your case. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church." And he finally declared, in a haughty and angry tone, "Retract, or return no more." {GC88 136.3}

The reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another, in utter chagrin at the unexpected failure of his schemes. {GC88 136.4}

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying, "Retract, or be sent to Rome for punishment." {GC88 137.1}

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before daybreak, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler. {GC88 137.2}

At the news of Luther's escape, the legate was overwhelmed with surprise and anger. He had expected to receive great honour for his wisdom and firmness in dealing with this disturber of the church; but his hope was
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disappointed. He gave expression to his wrath in a letter to Frederick, the Elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the reformer to Rome or banish him from Saxony. {GC88 137.3}

In defence, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the Word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause. {GC88 138.1}

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candour, force, and clearness of Luther's words; and, until the reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Doctor Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavour to make him retract without having convinced him of his errors. None of the learned men in our principality have informed us that Martin's doctrine is impious, antichristian, or heretical. We must refuse, therefore, either to send Luther to Rome or to expel him from our States." {GC88 138.2}

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that Luther was labouring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church. {GC88 138.3}

He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All-Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg,—not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight of Wittenberg for the first time, would "raise their hands to heaven, and bless God for having caused the light of truth to shine forth from Wittenberg, as in former ages from Mount Zion, that it might penetrate to the most distant lands." {GC88 138.4}

Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the decretals of the popes, and . . . I know not whether the pope is antichrist himself, or whether he is his apostle; so misrepresented

and even crucified does Christ appear in them.” Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion. {GC88 139.1}

The reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their death-like stupor to the joy and hope of a life of faith. {GC88 139.2}

Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the reformer, and inquired why he went thus alone. “I am in the hands of God,” answered Luther. “He is my help and my shield. What can man do unto me?” Upon hearing these words, the stranger turned pale, and fled away, as from the presence of the angels of Heaven. {GC88 139.3}

Rome was bent upon the destruction of Luther; but God was his defence. His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobles, in the universities, in the palaces of kings; and noble men were rising on every hand to sustain his efforts. {GC88 140.1}

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian reformer. “We have all,” said Luther, “Paul, Augustine, and myself, been Hussites without knowing it.” “God will surely visit it upon the world,” he continued, “that the truth was preached to it a century ago, and burned.” {GC88 140.2}

In an appeal to the emperor and nobility of Germany in behalf of the Reformation of Christianity, Luther wrote concerning the pope: “It is monstrous to see him who is called the vicar of Christ, displaying a magnificence unrivalled by that of any emperor. Is this to represent the poor and lowly Jesus or the humble St. Peter? The pope, say they, is the lord of the world! But Christ, whose vicar he boasts of being, said, ‘My kingdom is not of this world.’ Can the dominions of a vicar extend beyond those of his superior?” {GC88 140.3}

He wrote thus of the universities: “I fear much that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I advise no one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the Word of God is not diligently studied, must become corrupt.” {GC88 140.4}

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the reformer and his adherents, after which, if they did not recant, they were all to be excommunicated. {GC88 140.5}

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from intercourse with their fellows, and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: “What is about to happen I know not, and I care not to know.” “Wherever the blow may reach me. I fear not. Not so much as a leaf falls without the will of our Father; how much rather will he care for us! It is a light matter to die for the Word, since this Word, that was made flesh for us, hath himself died. If we die with him, we shall live with him; and, passing through that which he has passed through before us, we shall be where he is, and dwell with him forever.” {GC88 141.1}

When the papal bull reached Luther, he said: “I despise it, and resist it, as impious and false. . . . It is Christ himself who is condemned therein.” “I glory in the prospect of suffering for the best of causes. Already I feel greater liberty; for I know now that the pope is antichrist, and that his throne is that of Satan himself.” {GC88 141.2}

Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope, and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. Everything seemed to indicate that the reformer's work was about to close. {GC88 141.3}

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation, and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able by burning my books," he said, "to injure the cause of truth in the minds of some, and to destroy souls; for this reason I consume their books in return. A serious struggle has just commenced. Hitherto I have been playing with the pope; now I wage open war. I began this work in God's name; it will be ended without me, and by his might." {GC88 142.1}

To the reproaches of his enemies, who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me to perform this needed work, and if these babblers ought not to fear that by despising me, they despise God himself? They say I am alone; no, for Jehovah is with me. In their sense, Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah was alone in Jerusalem; Ezekiel was alone in Babylon. Hear this, O Rome: God never selected as a prophet either the high priest or any great personage; but rather, he chose low and despised men, once even the shepherd Amos. In every age the saints have been compelled to rebuke kings, princes, recreant priests, and wise men at the peril of their lives." "I do not say that I also am a prophet; but I do say that they ought to fear precisely because I am alone, while on the side of the oppressor are numbers, caste, wealth, and mocking letters. Yes, I am alone; but I stand serene, because side by side with me is the Word of God; and with all their boasted numbers, this, the greatest of powers, is not with them." {GC88 142.2}

Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it cost me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I asked myself with bitterness that question which was so frequent on the lips of the papist: "Art thou alone wise? Can everyone else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?" "Twas so I fought with myself and with Satan, till Christ, by his infallible Word, fortified my heart against these doubts." {GC88 143.1}

The pope had threatened Luther with excommunication if he did not recant, and the threat was now fulfilled. A new bull appeared, declaring the reformer's final separation from the Romish Church, denouncing him as accursed of Heaven, and including in the same condemnation all who should receive his doctrines. The great contest had been fully entered upon. {GC88 143.2}

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of his will, has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live, and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favour than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history. {GC88 143.3}

Said Jesus to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have

kept my saying, they will keep yours also.” [John 15:19, 20.] And on the other hand our Lord declared plainly: “Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. [Luke 6:26.] The spirit of the world is no more in harmony with the Spirit of Christ today than in earlier times; and those who preach the Word of God in its purity will be received with no greater favour now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists, and will be manifested to the end of time. {GC88 144.1}

Chapter VIII - Luther Before the Diet

A new emperor, Charles V., had ascended the throne of Germany, and the emissaries of Rome hastened to present their congratulations, and induce the monarch to employ his power against the Reformation. On the other hand, the Elector of Saxony, to whom Charles was in great degree indebted for his crown, entreated him to take no step against Luther until he should have granted him a hearing. The emperor was thus placed in a position of great perplexity and embarrassment. The papists would be satisfied with nothing short of an imperial edict sentencing Luther to death. The elector had declared firmly that “neither his imperial majesty nor anyone else had yet made it appear to him that the reformer's writings had been refuted; “therefore he requested “that Doctor Luther be furnished with a safe-conduct, so that he might answer for himself before a tribunal of learned, pious, and impartial judges.” {GC88 145.1}

The attention of all parties was now directed to the assembly of the German States which convened at Worms soon after the accession of Charles to the empire. There were important political questions and interests to be considered by this national council; for the first time the princes of Germany were to meet their youthful monarch in deliberative assembly. From all parts of the Fatherland had come the dignitaries of Church and State. Secular lords, highborn powerful, and jealous of their hereditary rights; princely ecclesiastics, flushed with their conscious superiority in rank and power; courtly knights and their armed retainers; and ambassadors from foreign and distant lands—all gathered at Worms. Yet in that vast assembly the subject that excited the deepest interest, was the cause of the Saxon reformer. {GC88 145.2}

Charles had previously directed the elector to bring Luther with him to the Diet, assuring him of protection, and promising a free discussion, with competent persons, of the questions in dispute. Luther was anxious to appear before the emperor. His health was at this time much impaired; yet he wrote to the elector: “If I cannot perform the journey to Worms in good health, I will be carried there, sick as I am. For, since the emperor has summoned me, I cannot doubt that it is the call of God himself. If they intend to use violence against me, as they probably do, for assuredly it is with no view of gaining information that they require me to appear before them, I place the matter in the Lord's hands. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not his will to save me, my life is of little consequence. Let us only take care that the gospel be not exposed to the scorn of the ungodly, and let us shed our blood in its defence rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvation of my brethren?” “Expect anything from me but flight or recantation. Fly I cannot; still less can I recant.” {GC88 146.1}

As the news was circulated at Worms that Luther was to appear before the Diet, a general excitement was created. Aleander, the papal legate to whom the case had been specially intrusted, was alarmed and enraged. He saw that the result would be disastrous to the papal cause. To institute inquiry into a case in which the pope had already pronounced sentence of condemnation, would be to cast contempt upon the authority of the sovereign pontiff. Furthermore, he was apprehensive that the eloquent and powerful arguments of this man might turn away many of the princes from the cause of the pope. He therefore, in the most urgent manner remonstrated with Charles against Luther's appearance at Worms. About this time the bull declaring Luther's excommunication was published; and this, coupled with the representations of the legate, induced the emperor to yield. He wrote to the elector that if Luther would not retract, he must remain at Wittenberg. {GC88 146.2}

Not content with this victory, Aleander laboured with all the power and cunning at his command to secure Luther's condemnation. With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the reformer of sedition, rebellion, impiety, and blasphemy. But the vehemence and passion manifested by the legate revealed too plainly the spirit by which he was actuated. “Hatred and thirst for vengeance,” said a papist writer, “are his motives, rather than true zeal for

religion.” The majority of the Diet were more than ever inclined to regard Luther's cause with favour. {GC88 147.1}

With redoubled zeal, Aleander urged upon the emperor the duty of executing the papal edicts. But under the laws of Germany this could not be done without the concurrence of the princes, and, overcome at last by the legate's importunity, Charles bade him present his case to the Diet. “It was a proud day for the nuncio. The assembly was a great one; the cause was even greater. Aleander was to plead for Rome, the mother and mistress of all churches; he was to vindicate the principedom of Peter before the assembled principalities of Christendom. He had the gift of eloquence, and he rose to the greatness of the occasion. Providence ordered it that Rome should appear and plead by the ablest of her orators in the presence of the most august of tribunals, before she was condemned.” With some misgivings those who favoured the reformer looked forward to the effect of Aleander's speech. The Elector of Saxony was not present, but by his direction some of his councillors attended, to take notes of the nuncio's address. {GC88 147.2}

With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the Church and the State, the living and the dead, clergy and laity, councils and private Christians. “There is enough in the errors of Luther,” he declared, “to warrant the burning of a hundred thousand heretics. {GC88 147.3}

In conclusion, he endeavoured to cast contempt upon the adherents of the reformed faith: “What are all these Lutherans? —A motley rabble of insolent grammarians, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How greatly superior is the Catholic party in numbers, intelligence, and power! A unanimous decree from this illustrious assembly will open the eyes of the simple, show the unwary their danger, determine the wavering, and strengthen the weak-hearted.” {GC88 148.1}

With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's Word. “Who are these preachers of new doctrines?” exclaim those who desire a popular religion. “They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!” These are the arguments that have a telling influence upon the world, but they are no more conclusive now than in the days of the reformer. {GC88 148.2}

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has
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been continually shining upon the Scriptures, and new truths have been constantly unfolding. {GC88 148.3}

The legate's address made a deep impression upon the Diet. There was no Luther present, with the clear and convincing truths of God's Word, to vanquish the papal champion. No attempt was made to defend the reformer. There was manifest a general disposition not only to condemn him and the doctrines which he taught, but if possible to uproot the heresy. Rome had enjoyed the most favourable opportunity to defend her cause. All that she could say in her own vindication had been said. But the apparent victory was the signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood. {GC88 149.1}

While most of the members of the Diet would not have hesitated to yield up Luther to the vengeance of Rome, many of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of the corruption and greed of the hierarchy. The legate had presented the papal rule in the most favourable light. Now the Lord moved upon a member of the Diet to give a true delineation of the effects of papal tyranny. With noble firmness, Duke George of Saxony stood up in that princely assembly, and specified with terrible exactness the deceptions and abominations of popery, and their dire results. In closing he said:— {GC88 149.2}

“These are but a few of the abuses which cry out against Rome for redress. All shame is laid aside, and one object alone incessantly pursued: money! evermore money! so that the very men whose duty it is to teach the truth, utter nothing but falsehoods, and are not only tolerated but rewarded; because the greater their lies, the greater are their gains. This is the foul source from which so many corrupt streams flow out on every side. Profligacy and avarice go hand in hand.” “Alas! it is the scandal caused by the clergy that plunges so many poor souls into everlasting perdition. A thorough reform must be effected.” {GC88 149.3}

A more able and forcible denunciation of the papal abuses could not have been presented by Luther himself; and the fact that the speaker was a determined enemy of the reformer, gave greater influence to his words. {GC88 150.1}

Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of error, and opening minds and hearts to the reception of truth. It was the power of the God of truth and wisdom that controlled even the adversaries of the Reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but the voice of One greater than Luther had been heard in that assembly. {GC88 150.2}

A committee was at once appointed by the Diet to prepare an enumeration of the papal oppressions that weighed so heavily on the German people. This list, containing a hundred and one specifications, was presented to the emperor, with a request that he would take immediate measures for the correction of these abuses. “What a loss of Christian souls,” said the petitioners, “what injustice, what extortion, are the daily fruits of those scandalous practices to which the spiritual head of Christendom affords his countenance. The ruin and dishonour of our nation must be averted. We therefore very humbly, but very urgently, beseech you to sanction a general Reformation, to undertake the work, and to carry it through.” {GC88 150.3}

The council now demanded the reformer's appearance before them. Notwithstanding the entreaties, protests, and threats of Aleander, the emperor at last consented, and Luther was summoned to appear before the Diet. With the summons was issued a safe-conduct, insuring his return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct him to Worms. {GC88 150.4}

The friends of Luther were terrified and distressed. Knowing the prejudice and enmity against him, they feared that even his safe-conduct would not be respected, and they entreated him not to imperil his life. He replied: “The papists have little desire to see me at Worms, but they long for my condemnation and death. It matters not. Pray not for me, but for the Word of God. . . . Christ will give me his Spirit to overcome these ministers of Satan. I despise them while I live; I will triumph over them by my death. They are busy at Worms about compelling me to recant. My recantation shall be this: I said formerly that the pope was Christ's vicar; now I say that he is the adversary of the Lord, and the apostle of the devil.” {GC88 150.5}

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. Melancthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful co-labourer. Said the reformer as he parted from Melancthon, “If I do not return, and my enemies put me to death, continue to teach; stand fast in the truth. Labour in my stead; . . . if thy life be spared, my death will matter little.” Students and citizens who had gathered to witness Luther's departure were deeply moved. A multitude whose hearts had been touched by the gospel, bade him farewell with weeping. Thus the reformer and his companions set out from Wittenberg. {GC88 151.1}

On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honours were proffered them. As they stopped for the night, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who had suffered martyrdom. The next day they learned that Luther's writings had been condemned at Worms. Imperial messengers were proclaiming the emperor's decree, and calling upon the people to bring the proscribed works to the magistrates. The herald, fearing for Luther's safety at the council, and thinking that already his resolution might be shaken, asked if he still wished to go forward. He answered, “I will go on, though I should be put under interdict in every town.” {GC88 151.2}

At Erfurt, Luther was received with honour. Surrounded by admiring crowds, he passed through the streets that he had often traversed with his beggar's wallet. He visited his convent cell, and thought upon the struggles through which the light now flooding Germany had been shed upon his soul. He was urged to preach. This he had been forbidden to do, but the herald granted him permission, and the friar who had once been made the drudge of the convent, now entered the pulpit. {GC88 152.1}

To a crowded assembly he spoke from the words of Christ, "Peace be unto you." "Philosophers, doctors, and writers," he said, "have endeavoured to teach men the way to obtain everlasting life, and they have not succeeded. I will now tell it to you." "God has raised one Man from the dead, the Lord Jesus Christ, that he might destroy death, expiate sin, and shut the gates of hell. This is the work of salvation. Christ has vanquished! This is the joyful news! And we are saved by his work, and not by our own. . . . Our Lord Jesus Christ said, 'Peace be unto you! behold my hands'—that is to say, Behold, O man! it is I, I alone, who have taken away thy sins, and ransomed thee; and now thou hast peace, says the Lord." {GC88 152.2}

He continued, showing that true faith will be manifested by a holy life. "Since God has saved us, let us so order our works that he may take pleasure in them. Art thou rich?—let thy riches be the supply of other men's poverty. Art thou poor?—let thy service minister to the rich. If thy labour is for thyself alone, the service thou offer to God is a mere pretence." {GC88 152.3}

The people listened as if spell-bound. The bread of life was broken to those starving souls. Christ was lifted up
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before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ, he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Jesus as the sinner's Redeemer. {GC88 152.4}

As the reformer proceeded on his journey, he was everywhere regarded with great interest. An eager multitude thronged about him; and friendly voices warned him of the purpose of the Romanists. "You will be burned alive," said they, "and your body reduced to ashes, as was that of John Huss." Luther answered, "Though they should kindle a fire all the way from Worms to Wittenberg, whose flames should rise up to heaven, I would go through it in the name of the Lord, and stand before them; I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus Christ." {GC88 153.1}

The news of his approach to Worms created great commotion. His friends trembled for his safety; his enemies feared for the success of their cause. Strenuous efforts were made to dissuade him from entering the city. At the instigation of the papists he was urged to repair to the castle of a friendly knight, where, it was declared, all difficulties could be amicably adjusted. Friends endeavoured to excite his fears by describing the dangers that threatened him. All their efforts failed. Luther, still unshaken, declared, "Though there should be as many devils at Worms as there are tiles on its roofs, I would enter." {GC88 153.2}

Upon his arrival at Worms, a vast crowd flocked to the gates to welcome him. So great a concourse had not assembled to greet the emperor himself. The excitement was intense, and from the midst of the throng a shrill and plaintive voice chanted a funeral dirge, as a warning to Luther of the fate that awaited him. "God will be my defence," said he, as he alighted from his carriage. {GC88 153.3}

The papists had not believed that Luther would really venture to appear at Worms, and his arrival filled them with consternation. The emperor immediately summoned his councillors to consider what course should be pursued. One of the bishops, a rigid papist, declared: "We have long consulted on this matter. Let your majesty rid yourself of this man at once. Did not Sigismund bring John Huss to the stake? We are under no obligation either to give or to observe the safe-conduct of a heretic." "Not so," said the emperor; "we must keep our promise." It was therefore decided that the reformer should be heard. {GC88 153.4}

All the city were eager to see this remarkable man, and a throng of visitors soon filled his lodgings. Luther had scarcely recovered from his recent illness; he was wearied from the journey, which had occupied two full weeks; he must prepare to meet the momentous events of the morrow, and he needed quiet and repose. But so great was the desire to see him, that he had enjoyed only a few hours' rest, when noblemen, knights, priests, and citizens gathered eagerly about him. Among these were many of the nobles who had so boldly demanded of the emperor a

reform of ecclesiastical abuses, and who, says Luther, “had all been freed by my gospel.” Enemies, as well as friends, came to look upon the dauntless monk, but he received them with unshaken calmness, replying to all with dignity and wisdom. His bearing was firm and courageous. His pale, thin face, marked with the traces of toil and illness, wore a kindly and even joyous expression. The solemnity and deep earnestness of his words gave him a power that even his enemies could not wholly withstand. Both friends and foes were filled with wonder. Some were convinced that a divine influence attended him; others declared, as had the Pharisees concerning Christ, “He hath a devil.” {GC88 154.1}

On the following day, Luther was summoned to attend the Diet. An imperial officer was appointed to conduct him to the hall of audience; yet it was with difficulty that he reached the place. Every avenue was crowded with spectators, eager to look upon the monk who had dared resist the authority of the pope. {GC88 154.2}

As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him kindly, “Poor monk! poor monk! thou hast a march and a struggle to go through, such as neither I nor many other captains have ever known in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! He will not forsake thee.” {GC88 155.1}

At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer for his faith. “This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had laid him under an interdict, and cut him off from all human society, and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the furthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation.” {GC88 155.2}

In the presence of that powerful and titled assembly, the lowly-born reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them whispered, “Fear not them which kill the body, but are not able to kill the soul.” Another said, “When ye shall be brought before governors and kings for My sake, it shall be given you, by the Spirit of your Father, what ye shall say.” Thus the words of Christ were brought by the world's great men to strengthen his servant in the hour of trial. {GC88 155.3}

Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer arose, and, pointing to a collection of Luther's writings, demanded that the reformer answer two questions,—whether he acknowledged them as his, and whether he proposed to retract the opinions which he had therein advanced. The titles of the books having been read, Luther replied that as to the first question, he acknowledged the books to be his. “As to the second,” he said, “seeing it is a question which concerns faith, the salvation of souls, and the Word of God, which is the greatest and most precious treasure either in Heaven or earth, it would be rash and perilous for me to reply without reflection. I might affirm less than the circumstances demand, or more than truth requires; in either case I should fall under the sentence of Christ: ‘Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.’ [Matthew 10:33] For this reason I entreat your imperial majesty, with all humility, to allow me time, that I may answer without offending against the Word of God.” {GC88 156.1}

In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and dignity, that surprised and disappointed his adversaries, and rebuked their insolence and pride. {GC88 156.2}

The next day he was to appear to render his final answer. For a time his heart sunk within him as he contemplated the forces that were combined against the truth. His faith faltered; fearfulness and trembling came upon him, and horror overwhelmed him. Dangers multiplied before him, his enemies seemed about to triumph, and the powers of darkness to prevail. Clouds gathered about him, and seemed to separate him from God. He longed for

the assurance that the Lord of hosts would be with him. In anguish of spirit he threw himself with his face upon the earth, and poured out those broken, heart-rending cries, which none but God can fully understand. {GC88 156.3}

“O God,” he pleaded, “Almighty God everlasting! How dreadful is the world! Behold how it opens its mouth to swallow me up, and how small is my faith in thee! . . . If I am to depend upon any strength of this world—all is over. . . . The knell is struck. . . . Sentence is gone forth. . . . O thou my God! help me against all the wisdom of this world. Do this, I beseech thee . . . by thine own mighty power. . . . The work is not mine, but thine. I have no business here. . . . I have nothing to contend for with the great men of the world. . . . But the cause is thine, . . . and it is righteous and everlasting. . . . O faithful and unchangeable God! I lean not upon man. . . . Whatever is from man is tottering, whatever proceeds from him must fall. . . . Thou hast chosen me for this work. . . . Therefore, O God, accomplish thine own will; forsake me not, for the sake of thy well-beloved Son, Jesus Christ, my defence, my buckler, and my stronghold.” {GC88 157.1}

An all-wise Providence had permitted Luther to realize his peril, that he might not trust to his own strength, and rush presumptuously into danger. Yet it was not the fear of personal suffering, a dread of torture or death, which seemed immediately impending, that overwhelmed him with its terror. He had come to the crisis, and he felt his insufficiency to meet it. Through his weakness the cause of truth might suffer loss. Not for his own safety, but for the triumph of the gospel, did he wrestle with God. Like Israel's, in that night struggle beside the lonely stream, was the anguish and conflict of his soul. Like Israel, he prevailed with God. In his utter helplessness his faith fastened upon Christ, the mighty deliverer. He was strengthened with the assurance that he would not appear alone before the council. Peace returned to his soul, and he rejoiced that he was permitted to uplift the Word of God before the rulers of the nation. {GC88 157.2}

With his mind stayed upon God, Luther prepared for the struggle before him. He thought upon the plan of his answer, examined passages in his own writings, and drew from the Holy Scriptures suitable proofs to sustain his positions. Then, laying his left hand on the sacred volume, which was open before him, he lifted his right hand to heaven, and vowed “to adhere constantly to the gospel, and to confess his faith freely, even though he should be called to seal his testimony with his blood.” {GC88 158.1}

When he was again ushered into the presence of the Diet, his countenance bore no trace of fear or embarrassment. Calm and peaceful, yet grandly brave and noble, he stood as God's witness among the great ones of the earth. The imperial officer now demanded his decision as to whether he desired to retract his doctrines. Luther made his answer in a subdued and humble tone, without violence or passion. His demeanour was diffident and respectful; yet he manifested a confidence and joy that surprised the assembly. {GC88 158.2}

“Most serene emperor, illustrious princes, most clement lords,” said Luther, “I this day appear before you in all humility, according to your command; and I implore your majesty, and your august highnesses, by the mercies of God, to listen with favour to the defence of a cause which I am well assured is just and right. If in my reply I do not use the just ceremonial of a court, pardon me, for I am not familiar with its usages. I am but a poor monk, a child of the cell, and I have laboured only for the glory of God.” {GC88 158.3}

Then, proceeding to the question, he stated that his published works were not all of the same character. In some he had treated of faith and good works, and even his enemies declared them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed. The second class consisted of writings exposing the corruptions and abuses of the papacy. To revoke these works would strengthen the tyranny of Rome, and open a wider door to many and great impieties. In the third class of his books he had attacked individuals who had defended existing evils. Concerning these he freely confessed that he had been more violent than was becoming. He did not claim to be free from fault; but even these books he could not revoke, for such a course would embolden the enemies of truth, and they would then take occasion to crush God's people with still greater cruelty. {GC88 158.4}

“But as I am a mere man, and not God,” he continued, “I will defend myself as did Christ, who said, If I have spoken evil, bear witness of the evil.’ By the mercy of God, I implore your imperial majesty, or anyone else who can, whoever he may be, to prove to me from the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will be the first to cast my books into the fire. What I have just said, will show that I have considered and weighed the dangers to which I am exposing myself;

but far from being dismayed by them, I rejoice exceedingly to see the gospel this day, as of old, a cause of trouble and dissension. This is the character, the destiny, of God's Word. Said Christ, 'I came not to send peace, but a sword.' [Matthew 10:34.] God is wonderful and terrible in his counsels. Let us have a care lest in our endeavours to arrest discords we be found to fight against the holy Word of God, and bring down upon our heads a frightful deluge of inextricable dangers, present disaster, and everlasting desolation. . . . I might cite examples drawn from the oracles of God. I might speak of Pharaohs, of kings of Babylon, or of Israel, who were never more contributing to their own ruin than when, by measures in appearance most prudent, they thought to establish their authority. God 'removes the mountains, and they know not.'" [Job 9:5.] {GC88 159.1}

Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but the repetition enabled them to perceive clearly the points presented. {GC88 159.2}

Those who stubbornly closed their eyes to the light, and determined not to be convinced of the truth, were enraged at the power of Luther's words. As he ceased speaking, the spokesman of the Diet said angrily, "You have not answered the question. A clear and express reply is demanded. Will you or will you not retract?" {GC88 160.1}

The reformer answered: "Since your most serene majesty and the princes require a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is as clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons; if I am not satisfied by the very texts that I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience. Here I take my stand; I cannot do otherwise. God be my help! Amen." {GC88 160.2}

Thus stood this righteous man, upon the sure foundation of the Word of God. The light of Heaven illuminated his countenance. His greatness and purity of character, his peace and joy of heart, were manifest to all as he testified against the power of error, and witnessed to the superiority of that faith that overcomes the world. {GC88 160.3}

The whole assembly were for a time speechless with amazement. At his first answer, Luther had spoken in a low tone, with a respectful, almost submissive bearing. The Romanists had interpreted this as evidence that his courage was beginning to fail. They regarded the request for delay as merely the prelude to his recantation. Charles himself, noting, half contemptuously, the monk's worn frame, his plain attire, and the simplicity of his address, had declared, "This man will never make a heretic of me." The courage and firmness which he now displayed, as well as the power and clearness of his reasoning, filled all parties with surprise. The emperor, moved to admiration, exclaimed, "The monk speaks with intrepid heart and unshaken courage." Many of the German princes looked with pride and joy upon this representative of their nation. {GC88 160.4}

The partisans of Rome had been worsted; their cause appeared in a most unfavourable light. They sought to maintain their power, not by appealing to the Scriptures, but by a resort to threats, Rome's unfailing argument. Said the spokesman of the Diet, "If you do not retract, the emperor and the States of the empire will proceed to consider how to deal with an obstinate heretic." {GC88 161.1}

Luther's friends, who had with great joy listened to his noble defence, trembled at these words; but the doctor himself said calmly, "May God be my helper! for I can retract nothing." {GC88 161.2}

He was directed to withdraw from the Diet, while the princes consulted together. It was felt that a great crisis had come. Luther's persistent refusal to submit, might affect the history of the church for ages. It was decided to give him one more opportunity to retract. For the last time he was brought into the assembly. Again the question was put, whether he would renounce his doctrines. "I have no other answer to give," he said, "than I have already given." It was evident that he could not be induced, either by promises or threats, to yield to the mandate of Rome. {GC88 161.3}

The papist leaders were chagrined that their power, which had caused kings and nobles to tremble, should be thus despised by a humble monk; they longed to make him feel their wrath by torturing his life away. But Luther, understanding his danger, had spoken to all with Christian dignity and calmness. His words had been free from pride, passion, and misrepresentation. He had lost sight of himself, and of the great men surrounding him, and felt only that he was in the presence of One infinitely superior to popes, prelates, kings, and emperors. Christ had spoken through Luther's testimony with a power and grandeur that for the time inspired both friends and foes with awe and wonder. The Spirit of God had been present in that council, impressing the hearts of the chiefs of the empire. Several of the princes boldly acknowledged the justice of Luther's cause. Many were convinced of the truth; but with some the impressions received were not lasting. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time became fearless supporters of the Reformation. {GC88 161.4}

The elector Frederick had looked forward anxiously to Luther's appearance before the Diet, and with deep emotion he listened to his speech. With joy and pride he witnessed the doctor's courage, firmness, and self-possession, and determined to stand more firmly in his defence. He contrasted the parties in contest, and saw that the wisdom of popes, kings, and prelates had been brought to naught by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages. {GC88 162.1}

As the legate perceived the effect produced by Luther's speech, he feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome. {GC88 162.2}

His words were not without effect. On the day following Luther's answer, Charles caused a message to be presented to the Diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors, the most vigorous measures should be employed against him and the heresies he taught. "A single monk, led astray by his own madness, erects himself against the faith of Christendom. I will sacrifice my kingdoms, my power, my friends, my treasure, my body and blood, my thoughts, and my life, to stay the further progress of this impiety. I am about to dismiss the Augustine Luther, forbidding him to cause the least disturbance among the people. I will then take measures against him and his adherents, as open heretics, by excommunication, interdict, and every means necessary to their destruction. I call on the members of the States to comport themselves like faithful Christians." Nevertheless the emperor declared that Luther's safe-conduct must be respected, and that before proceedings against him could be instituted, he must be allowed to reach his home in safety. {GC88 162.3}

Two conflicting opinions were now urged by the members of the Diet. The emissaries and representatives of the pope again demanded that the reformer's safe-conduct should be disregarded. "The Rhine," they said, "should receive his ashes, as it received those of John Huss a century ago." But princes of Germany, though themselves papists and avowed enemies to Luther, protested against such a breach of public faith, as a stain upon the honour of the nation. They pointed to the calamities which had followed the death of Huss, and declared that they dared not call down upon Germany, and upon the head of their youthful emperor, a repetition of these terrible evils. {GC88 163.1}

Charles himself, in answer to the base proposal, said that though faith should be banished from all the earth, it ought to find refuge with princes. He was still further urged by the most bitter of Luther's popish enemies to deal with the reformer as Sigismund had dealt with Huss—abandon him to the mercies of the church; but, recalling the scene when Huss in public assembly had pointed to his chains and reminded the monarch of his plighted faith, Charles V. declared, "I would not like to blush like Sigismund." {GC88 163.2}

Yet Charles had deliberately rejected the truths presented by Luther. "I am firmly resolved to tread in the footsteps of my ancestors," wrote the monarch. He had decided that he would not step out of the path of custom, even to walk in the ways of truth and righteousness. Because his fathers did, he would uphold the papacy, with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance of what his fathers had received, or to perform any duty that they had not performed. {GC88 164.1}

There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the Word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the Word of God. {GC88 164.2}

Said Christ of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." [John 15:22.] The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's Word, his Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" [Acts 24:25.] as the proud Agrippa confessed, "Almost thou persuades me to be a Christian," [Acts 26:28.] yet turned away from the Heaven-sent message,—so had Charles V., yielding to the dictates of worldly pride and policy, decided to reject the light of truth. {GC88 164.3}

Rumours of the designs against Luther were widely circulated, causing great excitement throughout the city. The reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all that dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Not a few openly denounced the royal message as evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of these were written merely the significant words of the wise man, "Woe to thee, O land, when thy king is a child." [Ecclesiastes 10:16.] The popular enthusiasm in Luther's favour throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the empire, and even the stability of the throne. {GC88 165.1}

Frederick of Saxony maintained a studied reserve, carefully concealing his real feelings toward the reformer, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their sympathy with Luther. He was visited by princes, counts, barons, and other persons of distinction, both lay and ecclesiastical. "The doctor's little room," wrote Spalatin, "could not contain all who presented themselves." The people gazed upon him as if he were more than human. Even those who had no faith in his doctrines, could not but admire that lofty integrity which led him to brave death rather than violate his conscience. {GC88 165.2}

Earnest efforts were made to obtain Luther's consent to a compromise with Rome. Nobles and princes represented to him that if he persisted in setting up his own judgment against that of the church and the councils, he would soon be banished from the empire, and then would have no defence. To this appeal Luther answered: "It is impossible to preach the gospel of Christ without offense. Why, then, should the fear of danger separate me from the Lord and that divine Word which alone is truth? No; I would rather give up my body, my blood, and my life." {GC88 166.1}

Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, that the emperor, the princes, and even the humblest Christian, should examine and judge my writings; but on one condition, that they take God's Word for their guide. Men have nothing to do but to render obedience to that. My conscience is in dependence upon that Word, and I am the bounden subject of its authority." {GC88 166.2}

To another appeal he said, "I consent to forego my safe-conduct, and resign my person and my life to the emperor's disposal; but as to the Word of God—never!" He stated his willingness to submit to the decision of a general council, but only on condition that the council be required to decide according to the Scriptures. "In what concerns the Word of God and the faith," he added, "every Christian is as good a judge as the pope, though supported by a million councils, can be for him." Both friends and foes were at last convinced that further effort for reconciliation would be useless. {GC88 166.3}

Had the reformer yielded a single point, Satan and his hosts would have gained the victory. But his unwavering firmness was the means of emancipating the church, and beginning a new and better era. The influence of this one man, who dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time, but in all future generations. His firmness and fidelity would strengthen all, to the close of time, who should pass through a similar experience. The power and majesty of God stood forth above the counsel of men, above the mighty power of Satan. {GC88 166.4}

Luther was soon commanded by the authority of the emperor to return home, and he knew that this notice would be speedily followed by his condemnation. Threatening clouds overhung his path; but as he departed from Worms, his heart was filled with joy and praise. "Satan himself," said he, "kept the pope's citadel; but Christ has made a wide breach in it, and the devil has been compelled to confess that Christ is mightier than he." {GC88 167.1}

After his departure, still desirous that his firmness should not be mistaken for rebellion, Luther wrote to the emperor. "God is my witness, who knows the thoughts," he said, "that I am ready with all my heart to obey your majesty through good or evil report, in life or death, with no one exception, save the Word of God, by which man lives. In all the affairs of this life my fidelity shall be unshaken; for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God, that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator." {GC88 167.2}

On the journey from Worms, Luther's reception was even more flattering than during his progress thither. Princely ecclesiastics welcomed the excommunicated monk, and civil rulers honoured the man whom the emperor had denounced. He was urged to preach, and, notwithstanding the imperial prohibition, he again entered the pulpit. "I have never pledged myself to chain up the Word of God," he said, "nor will I." {GC88 167.3}

He had not been long absent from Worms, when the papists prevailed upon the emperor to issue an edict against him. In this decree Luther was denounced as "Satan himself under the semblance of a man in a monk's hood." It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be imprisoned, and their property confiscated. His writings were to be destroyed, and finally, all who should dare to act contrary to this decree were included in its condemnation. The Elector of Saxony, and the princes most friendly to Luther, had left Worms soon after his departure, and the emperor's decree received the sanction of the Diet. Now the Romanists were jubilant. They considered the fate of the Reformation sealed. {GC88 167.4}

God had provided a way of escape for his servant in this hour of peril. A vigilant eye had followed Luther's movements, and a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death; only by concealment could he be preserved from the jaws of the lion. God gave wisdom to Frederick of Saxony to devise a plan for the reformer's preservation. With the co-operation of true friends, the elector's purpose was carried out, and Luther was effectually hidden from friends and foes. Upon his homeward journey, he was seized, separated from his attendants, and hurriedly conveyed through the forest to the castle of Wartburg, an isolated mountain fortress. Both his seizure and his concealment were so involved in mystery that even Frederick himself for a long time knew not whither he had been conducted. This ignorance was not without design; so long as the elector knew nothing of Luther's whereabouts, he could reveal nothing. He satisfied himself that the reformer was safe, and with this knowledge he was content. {GC88 168.1}

Spring, summer, and autumn passed, and winter came, and Luther still remained a prisoner. Aleander and his partisans exulted as the light of the gospel seemed about to be extinguished. But instead of this, the reformer was filling his lamp from the store-house of truth; and its light was to shine forth with brighter radiance. {GC88 168.2}

In the friendly security of the Wartburg, Luther for a time rejoiced in his release from the heat and turmoil of battle. But he could not long find satisfaction in quiet and repose. Accustomed to a life of activity and stern conflict, he could ill endure to remain inactive. In those solitary days, the condition of the church rose up before him, and he cried in despair, "Alas! there is no one, in this latter day of His anger, to stand like a wall before the Lord, and save Israel!" Again, his thoughts returned to himself, and he feared being charged with cowardice in withdrawing from the contest. Then he reproached himself for his indolence and self-indulgence. Yet at the same time he was daily accomplishing more than it seemed possible for one man to do. His pen was never idle. While his

enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. From his rocky Patmos he continued for nearly a whole year to proclaim the gospel, and rebuke the sins and errors of the times. {GC88 169.1}

But it was not merely to preserve Luther from the wrath of his enemies, nor even to afford him a season of quiet for these important labours, that God had withdrawn his servant from the stage of public life. There were results more precious than these to be secured. In the solitude and obscurity of his mountain retreat, Luther was removed from earthly supports, and shut out from human praise. He was thus saved from the pride and self-confidence that are so often caused by success. By suffering and humiliation he was prepared again to walk safely upon the dizzy heights to which he had been so suddenly exalted. {GC88 169.2}

As men rejoice in the freedom which the truth brings them, they are inclined to extol those whom God has employed to break the chains of error and superstition. Satan seeks to divert men's thoughts and affections from God, and to fix them upon human agencies; he leads them to honour the mere instrument, and to ignore the Hand that directs all the events of providence. Too often, religious leaders who are thus praised and revered lose sight of their dependence upon God, and are led to trust in themselves. As a result, they seek to control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the Word of God. The work of reform is often retarded because of this spirit indulged by its supporters. From this danger, God would guard the cause of the Reformation. He desired that work to receive, not the impress of man, but that of God. The eyes of men had been turned to Luther as the expounder of the truth; he was removed that all eyes might be directed to the eternal Author of truth. {GC88 170.1}

Chapter IX - The Swiss Reformer

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-labourers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed, "Follow me, and I will make you fishers of men." [Matthew 4:19.] These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for his service. So in the days of the Great Reformation. The leading reformers were men from humble life,—men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of his own good pleasure. {GC88 171.1}

A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingle was born in a herdsman's cottage among the Alps. Zwingle's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains, kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary. {GC88 171.2}

Like John Luther, Zwingle's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favour. This they endeavoured to secure by the showy adornments of their churches, the pomp of their ceremonials, and the attractions of famous relics and miracle-working images. The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honour. His extreme youth, his natural ability as a

speaker and a writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavoured to induce Zwingle to enter their convent. Luther while a student at school had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingle was not permitted to encounter the same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay. {GC88 172.1}

The command was obeyed; but the youth could not be long content in his native valley, and he soon resumed his studies, repairing, after a time, to Basel. It was here that Zwingle first heard the gospel of God's free grace. Wittembach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingle these words were as the first ray of light that precedes the dawn. {GC88 173.1}

Zwingle was soon called from Basel, to enter upon his life-work. His first field of labour was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, "he devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow-reformer, "how much he must know to whom the flock of Christ is intrusted." The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer. {GC88 173.2}

"The Scriptures," said Zwingle, "come from God, not from man. Even that God who enlightens will give thee to understand that the speech comes from God. The Word of God . . . cannot fail. It is bright, it teaches itself, discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God." The truth of these words Zwingle himself had proved. Speaking of his experience at this time, he afterward wrote: "When I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of his own simple Word.' Then I began to ask God for his light, and the Scriptures began to be much easier to me." {GC88 173.3}

The doctrine preached by Zwingle was not received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss reformer, "he does what I do. He has led to Christ many more souls than I;—be it so. Yet will I bear no other name than that of Christ, whose soldier I am, and who alone is my head. Never has a single line been addressed by me to Luther, or by Luther to me. And why?—That it might be manifest to all how uniform is the testimony of the Spirit of God, since we, who have had no communication with each other, agree so closely in the doctrine of Jesus Christ." {GC88 174.1}

In 1516 Zwingle was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of the corruptions of Rome, and was to exert an influence as a reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, "Here may be obtained complete remission of sins." Pilgrims at all seasons resorted to the shrine of the virgin, but at the great yearly festival of its consecration, multitudes came from all parts of Switzerland, and even from France and Germany. Zwingle, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bond-slaves of superstition. {GC88 174.2}

"Think not," he said, "that God is in this temple more than in any other part of creation. Wherever he has fixed your dwelling he encompasses you, and hears you. . . . What power can there be in unprofitable works, weary pilgrimages, offerings, prayers to the virgin and the saints, to secure you the favour of God? What signify the multiplying of words in prayer? What efficacy in the cowl or shaven crown, or priestly garments falling, and

adorned with gold? God looks upon the heart—and our heart is far off from God.” “Christ,” he said, “who offered himself on the cross once for all, is the sacrifice and victim that satisfies for all eternity, for the sins of all believers.” {GC88 175.1}

To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to Heaven which Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart. {GC88 175.2}

But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the virgin's shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused him only joy as he saw that the power of fanaticism and superstition was being broken. {GC88 175.3}

The authorities of the church were not blind to the work which Zwingli was accomplishing; but for the present they forbore to interfere. Hoping yet to secure him to their cause, they endeavoured to win him by flatteries; and meanwhile the truth was gaining a hold upon the hearts of the people. {GC88 175.4}

Zwingli's labours at Einsiedeln had prepared him for a wider field, and this he was soon to enter. After three years here, he was called to the office of preacher in the cathedral at Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt. The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties. {GC88 176.1}

“You will use your utmost diligence,” they said, “in collecting the revenues of the chapter—not overlooking the smallest item. You will exhort the faithful, both from the pulpit and in the confessional, to pay all dues and tithes, and to testify by their offerings the love which they bear to the church. You will be careful to increase the income that arises from the sick, from masses, and in general from all ecclesiastical ordinances.” “As to the administration of the sacraments, preaching, and personally watching over the flock,” added his instructors, “these also are among the duties of the priest. But for the performance of these, you may employ a vicar to act in your stead,—especially in preaching. You are to administer the sacraments only to persons of distinction, and when especially called upon; you are not allowed to administer them indiscriminately to people of all ranks.” {GC88 176.2}

Zwingli listened in silence to this charge, and in reply, after expressing his gratitude for the honour of a call to this important station, he proceeded to explain the course which he proposed to adopt. “The history of Jesus,” he said, “has been too long kept out of the people's view. It is my purpose to lecture upon the whole of the Gospel according to St. Matthew, drawing from the fountains of Scripture alone, sounding all its depths, comparing text with text, and putting up earnest and unceasing prayers, that I may be permitted to discover what is the mind of the Holy Spirit. It is to the glory of God, to the praise of his only Son, to the salvation of souls, and their instruction in the true faith, that I desire to consecrate my ministry.” Though some of the ecclesiastics disapproved his plan, and endeavoured to dissuade him from it, Zwingli remained steadfast. He declared that he was about to introduce no new method, but the old method employed by the church in earlier and purer times. {GC88 176.3}

Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long since ceased to attend service were among his hearers. He began his ministry by opening the Gospels, and reading and explaining to his hearers the inspired narrative of the life, teachings, and death of Christ. Here, as at Einsiedeln, he presented the Word of God as the only infallible authority, and the death of Christ as the only complete sacrifice. “It is to Christ,” he said, “that I wish to guide you,—to Christ, the true spring of salvation.” Around the preacher crowded the people of all classes, from statesmen and scholars to the artisan and the peasant. With deep interest they listened to his words. He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times. Many returned from the cathedral praising God. “This man,” they said, “is a preacher of the truth. He will be our Moses, to lead us forth from this Egyptian darkness.” {GC88 177.1}

But though at first his labours were received with great enthusiasm, after a time opposition arose. The monks set themselves to hinder his work and condemn his teachings. Many assailed him with gibes and sneers; others resorted to insolence and threats. But Zwingli bore all with patience, saying, "If we would win souls to Christ, we must learn to shut our eyes against many things that meet us in our way." {GC88 177.2}

About this time a new agency came in to advance the work of reform. One Lucian was sent to Zurich with some of Luther's writings by a friend of the reformed faith at Basel, who suggested that the sale of these books might be a powerful means of scattering the light. "Ascertain," he wrote to Zwingli, "whether this Lucian possesses a sufficient share of discretion and address; if it shall appear that he does, let him go from city to city, from town to town, from village to village, nay, from house to house, all over Switzerland, carrying with him the writings of Luther, and especially the exposition of the Lord's prayer written for the laity. The more it is known, the more purchasers will it find." Thus the light found entrance. {GC88 178.1}

At the time when God is preparing to break the shackles of ignorance and superstition, then it is that Satan works with greatest power to enshroud men in darkness, and to bind their fetters still more firmly. As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money. {GC88 178.2}

Every sin had its price, and men were granted free license for crime, if the treasury of the church was kept well filled. Thus the two movements advanced,—one offering forgiveness of sin for money, the other forgiveness through Christ; Rome licensing sin, and making it her source of revenue; the reformers condemning sin, and pointing to Christ as the propitiation and deliverer. {GC88 178.3}

In Germany the sale of indulgences had been committed to the Dominican friars, and was conducted by the infamous Tetzl. In Switzerland the traffic was put into the hands of the Franciscans, under the control of Sampson, an Italian monk. Sampson had already done good service to the church, having secured immense sums from Germany and Switzerland to fill the papal treasury. Now he traversed Switzerland, attracting great crowds, despoiling the poor peasants of their scanty earnings, and exacting rich gifts from the wealthy classes. But the influence of the reform already made itself felt in curtailing, though it could not stop, the traffic. Zwingli was still at Einsiedeln when Sampson, soon after entering Switzerland, arrived with his wares at a neighbouring town. Being apprised of his mission, the reformer immediately set out to oppose him. The two did not meet, but such was Zwingli's success in exposing the friar's pretensions that he was obliged to leave for other quarters. {GC88 178.4}

At Zurich, Zwingli preached zealously against the pardon-mongers, and when Sampson approached the place he was met by a messenger from the council, with an intimation that he was expected to pass on. He finally secured an entrance by stratagem, but was sent away without the sale of a single pardon, and he soon after left Switzerland. {GC88 179.1}

A strong impetus was given to the reform, by the appearance of the plague, or the "great death," which swept over Switzerland in the year 1519. As men were thus brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervour than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the sick and the dying, and they felt, as never before, the value of the gospel. {GC88 179.2}

Zwingli had arrived at a clearer understanding of its truths, and had more fully experienced in himself its renewing power. The fall of man and the plan of redemption were the subjects upon which he dwelt. "In Adam," he said, "we are all dead, sunk in corruption and condemnation." "But Christ has purchased for us an everlasting deliverance." "His passion is an eternal sacrifice, and has a perpetual efficacy; it satisfies the divine justice forever upon behalf of all who rely upon it with a firm, unshaken faith." Yet he clearly taught that men are not, because of

the grace of Christ, free to continue in sin. “Wheresoever there is faith in God, there God himself abides; and wheresoever God is, there is awakened a zeal which urges and constrains men to good works.” {GC88 179.3}

Such was the interest in Zwingli's preaching that the cathedral was filled to overflowing with the crowds that came to listen to him. Little by little, as they could bear it, he opened the truth to his hearers. He was careful not to introduce, at first, points which would startle them and create prejudice. His first work was to win their hearts to the teachings of Christ, to soften them by his love, and keep before them his example; and as they should receive the principles of the gospel, their superstitious beliefs and practices would inevitably be overthrown. {GC88 180.1}

Step by step the Reformation advanced in Zurich. In alarm its enemies aroused to active opposition. One year before, the monk of Wittenberg had uttered his “No” to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the popish cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must be silenced. Accordingly the Bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, “which was more quiet and peaceful than any other town in the confederacy.” “Is not then,” he said, “Christianity the best safeguard of the general security?” {GC88 180.2}

The deputies had admonished the councillors to continue in the church, out of which, they declared, there was no salvation. Zwingli responded: “Let not this accusation move you. The foundation of the church is the same Rock, the same Christ, that gave Peter his name because he confessed him faithfully. In every nation whoever believes with all his heart in the Lord Jesus is accepted of God. Here, truly, is the church, out of which no one can be saved.” As a result of the conference, one of the bishop's deputies accepted the reformed faith. {GC88 181.1}

The council declined to take action against Zwingli, and Rome prepared for a fresh attack. The reformer, when apprised of the plots of his enemies, exclaimed, “Let them come on; I fear them as the beetling cliff fears the waves that thunder at its feet.” The efforts of the ecclesiastics only furthered the cause which they sought to overthrow. The truth continued to spread. In Germany its adherents, cast down by Luther's disappearance, took heart again, as they saw the progress of the gospel in Switzerland. {GC88 181.2}

As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice, and the promotion of order and harmony. “Peace has her habitation in our town,” wrote Zwingli; “no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?” {GC88 181.3}

The victories gained by the Reformation stirred the Romanists to still more determined efforts for its overthrow. Seeing how little had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if they could once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed. {GC88 181.4}

The disputation was appointed to be held at Baden; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the popish cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome might send; but to go to Baden, where the blood of martyrs for the truth had just been shed, was to go to certain death. Oecolampadius and Haller were chosen to represent the reformers, while the famous Doctor Eck, supported by a host of learned doctors and prelates, was the champion of Rome. {GC88 182.1}

Though Zwingli was not present at the conference, his influence was felt. The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, Zwingli received daily a faithful account of what was said at Baden. A student in attendance at the disputation, made a record each evening

of the arguments that day presented. These papers two other students undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. The reformer answered, giving counsel and suggestions. His letters were written by night, and the students returned with them to Baden in the morning. To elude the vigilance of the guard stationed at the city gates, these messengers brought baskets of poultry on their heads, and they were permitted to pass without hindrance. {GC88 182.2}

Thus Zwingli maintained the battle with his wily antagonists. "He has laboured more," said Myconius, "in meditating upon and watching the contest, and transmitting his advice to Baden, than he could have done by disputing in the midst of his enemies." {GC88 182.3}

The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes, and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gayety and revelling. In marked contrast appeared the reformers, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius' landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and, greatly wondering, reported that "the heretic was at least very pious." {GC88 183.1}

At the conference, "Eck haughtily ascended a pulpit superbly decorated, while the humble Oecolampadius, meanly clad, sat facing his adversary, upon a rudely constructed platform." Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded by a handsome fee. When better arguments failed, he had resort to insults, and even to oaths. {GC88 183.2}

Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the solemn avowal, "I recognize no other rule of judgment than the Word of God." Though gentle and courteous in demeanour, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to the customs of the church, the reformer adhered steadfastly to the Holy Scriptures. "In our Switzerland," he said, "custom is of no force unless it be according to the constitution; now in all matters of faith, the Bible is our constitution." {GC88 183.3}

The contrast between the two disputants was not without effect. The calm, clear reasoning of the reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions. {GC88 183.4}

The discussion continued eighteen days. At its close, the papists with great confidence claimed the victory. Most of the deputies sided with Rome, and the Diet pronounced the reformers vanquished, and declared that they, together with Zwingli, their leader, were cut off from the church. But the fruits of the conference revealed on which side the advantage lay. The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that the important cities of Bern and Basel declared for the Reformation. {GC88 184.1}

Chapter X - Progress of Reform in Germany

Luther's mysterious disappearance excited consternation throughout all Germany. Inquiries concerning him were heard everywhere. The wildest rumours were circulated, and many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Many bound themselves by a solemn oath to avenge his death. {GC88 185.1}

The Romish leaders saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they soon desired to hide from the wrath of the people. His enemies had not been so troubled by his most daring acts while among them as they were at his removal. Those who in their rage had sought to destroy the bold reformer, were filled with fear now that he had become a helpless captive. "The only way of extricating ourselves," said one, "is to light our torches, and go searching through the earth for Luther, till we can restore him to the nation that will have him." The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther. {GC88 185.2}

The tidings that he was safe, though a prisoner, calmed the fears of the people, while it still further aroused their enthusiasm in his favour. His writings were read with greater eagerness than ever before. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the Word of God. The Reformation was constantly gaining in strength. The seed which Luther had sown sprung up everywhere. His absence accomplished a work which his presence would have failed to do. Other labourers felt a new responsibility, now that their great leader was removed. With new faith and earnestness they pressed forward to do all in their power, that the work so nobly begun might not be hindered. {GC88 185.3}

But Satan was not idle. He now attempted what he has attempted in every other reformatory movement,—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christ's in the first century of the Christian church, so there arose false prophets in the sixteenth century. {GC88 186.1}

A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven, and claimed to have been divinely commissioned to carry forward to its completion the Reformation which, they declared, had been but feebly begun by Luther. In truth, they were undoing the very work which he had accomplished. They rejected the great principle which was the very foundation of the Reformation,— that the Word of God is the all-sufficient rule of faith and practice; and for that unerring guide they substituted the changeable, uncertain standard of their own feelings and impressions. By this act of setting aside the great detector of error and falsehood, the way was opened for Satan to control minds as best pleased himself. {GC88 186.2}

One of these prophets claimed to have been instructed by the angel Gabriel. A student who united with him forsook his studies, declaring that he had been endowed by God himself with wisdom to expound his Word. Others who were naturally inclined to fanaticism united with them. The proceedings of these enthusiasts created no little excitement. The preaching of Luther had aroused the people everywhere to feel the necessity of reform, and now some really honest persons were misled by the pretensions of the new prophets. {GC88 186.3}

The leaders of the movement proceeded to Wittenberg, and urged their claims upon Melancthon and his co-labourers. Said they: "We are sent by God to teach the people. We have received special revelations from God himself, and therefore know what is coming to pass. We are apostles and prophets, and appeal to Doctor Luther as to the truth of what we say." {GC88 187.1}

The reformers were astonished and perplexed. This was such an element as they had never before encountered, and they knew not what course to pursue. Said Melancthon: "There are indeed spirits of no ordinary kind in these men; but what spirits?" "On the one hand, let us beware of quenching the Spirit of God, and on the other, of being seduced by the spirit of Satan." {GC88 187.2}

The fruit of the new teaching soon became apparent. The people were led to neglect the Bible or to wholly cast it aside. The schools were thrown into confusion. Students, spurning all restraint, abandoned their studies, and withdrew from the university. The men who thought themselves competent to revive and control the work of the Reformation, succeeded only in bringing it to the verge of ruin. The Romanists now regained their confidence, and exclaimed exultingly, "One more effort, and all will be ours." {GC88 187.3}

Luther at the Wartburg, hearing of what had occurred, said with deep concern, "I always expected that Satan would send us this plague." He perceived the true character of those pretended prophets, and saw the danger that threatened the cause of truth. The opposition of the pope and the emperor had not caused him so great perplexity and distress as he now experienced. From the professed friends of the Reformation had risen its worst enemies. The very truths which had brought him so great joy and consolation were being employed to stir up strife and create confusion in the church. {GC88 187.4}

In the work of reform, Luther had been urged forward by the Spirit of God, and had been carried beyond himself. He had not purposed to take such positions as he did, or to make so radical changes. He had been but the instrument in the hand of infinite power. Yet he often trembled for the result of his work. He had once said, "If I

knew that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very gospel,—I would rather face death ten times over than not retract it.” {GC88 187.5}

And now Wittenberg itself, the very center of the Reformation, was fast falling under the power of fanaticism and lawlessness. This terrible condition had not resulted from the teachings of Luther; but throughout Germany his enemies were charging it upon him. In bitterness of soul he sometimes asked, “Can such be the end of this great work of the Reformation?” Again, as he wrestled with God in prayer, peace flowed into his heart. “The work is not mine, but thine own,” he said; “thou wilt not suffer it to be corrupted by superstition or fanaticism.” But the thought of remaining longer from the conflict in such a crisis, became insupportable. He determined to return to Wittenberg. {GC88 188.1}

Without delay he set out on his perilous journey. He was under the ban of the empire. Enemies were at liberty to take his life; friends were forbidden to aid or shelter him. The imperial government was adopting the most stringent measures against his adherents. But he saw that the work of the gospel was imperilled, and in the name of the Lord he went out fearlessly to battle for the truth. {GC88 188.2}

In a letter to the elector, after stating his purpose to leave the Wartburg, Luther said: “Be it known to your highness that I am repairing to Wittenberg under a protection more powerful than that of an elector. I have no thought of soliciting the aid of your highness; and am so far from desiring your protection that it is rather my purpose to protect your highness. If I knew that your highness could or would take up my defence, I would not come to Wittenberg. No secular sword can advance this cause; God must do all, without the aid or co-operation of man. He who has most faith is the most availing defence.” {GC88 188.3}

In a second letter, written on the way to Wittenberg, Luther added: “Behold me ready to bear your highness’ disapprobation, and the anger of the whole world. Are not the Wittenbergers my own sheep? Has not God committed them to my care? and ought I not, if need be, to lay down my life for them? Besides, I dread lest we should see, throughout Germany, a revolt by which God shall punish our nation.” {GC88 189.1}

With great caution and humility, yet with decision and firmness, he entered upon his work. “By the Word,” said he, “we must refute and expel what has gained a place and influence by violence. I would not resort to force against the superstitious and unbelieving.” “Let there be no compulsion. I have been labouring for liberty of conscience. Liberty is of the very essence of faith.” {GC88 189.2}

It was soon noised through Wittenberg that Luther had returned, and that he was to preach. The people flocked from all directions, and the church was filled to overflowing. Ascending the pulpit he with great wisdom and gentleness instructed, exhorted, and reproved. Touching the course of some who had resorted to violent measures in abolishing the mass, he said:— {GC88 189.3}

“The mass is a bad thing. God is opposed to it. It ought to be abolished, and I would that everywhere the supper of the gospel were established in its stead. But let none be torn from it by force. We must leave results to God. It is not we that must work, but his Word. ‘And why so?’ you will ask. Because the hearts of men are not in my hand as clay in the hand of the potter. We have a right to speak, but none whatever to compel. Let us preach; the rest belongs to God. If I resort to force, what shall I gain? Grimace, fair appearances, cramped uniformity, and hypocrisy. But there will be no hearty sincerity, no faith, no love. Where these are wanting, all is wanting, and I would not give a straw for such a victory. God does more by the simple power of his Word than you and I and the whole world could effect by all our efforts put together. God arrests the heart, and that once taken, all is won.” {GC88 189.4}

“I am ready to preach, argue, write; but I will not constrain any one, for faith is but a voluntary act. Call to mind what I have already done. I stood up against pope, indulgences, and papists; but without violence or tumult. I brought forward God’s Word; I preached and wrote, and then I stopped. And while I laid me down and slept, . . . the Word I had preached brought down the power of the pope to the ground, so that never prince or emperor had dealt it such a blow. For my part I did next to nothing; the power of the Word did the whole business. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence? Ruin and destruction of soul and body. Accordingly I kept quiet, and let the Word run through the length and breadth of the land.” {GC88 190.1}

Day after day, for a whole week, Luther continued to preach to eager crowds. The Word of God broke the spell of fanatical excitement. The power of the gospel brought back the misguided people into the way of truth. {GC88 190.2}

Luther had no desire to encounter the fanatics whose course had been productive of so great evil. He knew them to be men of unsound judgment and undisciplined passions, who, while claiming to be especially illuminated from Heaven, would not endure the slightest contradiction, or even the kindest reproof or counsel. Arrogating to themselves supreme authority, they required every one, without a question, to acknowledge their claims. But as they demanded an interview with him, he consented to meet them; and so successfully did he expose their pretensions, that the impostors at once departed from Wittenberg. {GC88 190.3}

The fanaticism was checked for a time; but several years later it broke out with greater violence and more terrible results. Said Luther, concerning the leaders in this movement: "To them the Holy Scriptures were but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God in his mercy preserve me from a church in which there are none but such saints. I wish to be in fellowship with the humble, the feeble, the sick, who know and feel their sins, and who sigh and cry continually to God from the bottom of their hearts to obtain his consolation and support." {GC88 190.4}

Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. He imagined himself ordained of God to reform the world, forgetting, like many other enthusiasts, that the reform should begin with himself. He was ambitious to obtain position and influence, and was unwilling to be second, even to Luther. He declared that the reformers, in substituting the authority of Scripture for that of the pope, were only establishing a different form of popery. He himself, he claimed, had been divinely commissioned to introduce the true reform. "He who hath the Spirit," said Munzer, "hath true faith, although he should never once in all his life see the Holy Scriptures." {GC88 191.1}

The fanatical teachers gave themselves up to be governed by impressions, regarding every thought and impulse as the voice of God; consequently they went to great extremes. Some even burned their Bibles, exclaiming, "The letter kills, but the Spirit giveth life." Munzer's teaching appealed to men's desire for the marvellous, while it gratified their pride by virtually placing human ideas and opinions above the Word of God. His doctrines were received by thousands. He soon denounced all order in public worship, and declared that to obey princes was to attempt to serve both God and Belial. {GC88 191.2}

The minds of the people, already beginning to throw off the yoke of the papacy, were also becoming impatient under the restraints of civil authority. Munzer's revolutionary teachings, claiming divine sanction, led them to break away from all control, and give the rein to their prejudices and passions. The most terrible scenes of sedition and strife followed, and the fields of Germany were drenched with blood. {GC88 191.3}

The agony of soul which Luther had so long before experienced at Erfurt, now pressed upon him with redoubled power as he saw the results of fanaticism charged upon the Reformation. The papist princes declared—and many were ready to credit the statement—that the rebellion was the legitimate fruit of Luther's doctrines. Although this charge was without the slightest foundation, it could not but cause the reformer great distress. That the cause of truth should be thus disgraced by being ranked with the basest fanaticism, seemed more than he could endure. On the other hand, the leaders in the revolt hated Luther because he had not only opposed their doctrines and denied their claims to divine inspiration, but had pronounced them rebels against the civil authority. In retaliation they denounced him as a base pretender. He seemed to have brought upon himself the enmity of both princes and people. {GC88 192.1}

The Romanists exulted, expecting to witness the speedy downfall of the Reformation; and they blamed Luther, even for the errors which he had been most earnestly endeavouring to correct. The fanatical party, by falsely claiming to have been treated with great injustice, succeeded in gaining the sympathies of a large class of the people, and, is often the case with those who take the wrong side, they came to be regarded as martyrs. Thus the ones who were exerting every energy in opposition to the Reformation were pitied and lauded as the victims of

cruelty and oppression. This was the work of Satan, prompted by the same spirit of rebellion which was first manifested in Heaven. {GC88 192.2}

Satan is constantly seeking to deceive men, and lead them to call sin righteousness, and righteousness sin. How successful has been his work! How often censure and reproach are cast upon God's faithful servants because they will stand fearlessly in defence of the truth! Men who are but agents of Satan are praised and flattered, and even looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are left to stand alone, under suspicion and distrust. {GC88 192.3}

Counterfeit holiness, spurious sanctification, is still doing its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, diverting minds from the Scriptures, and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth. {GC88 193.1}

Fearlessly did Luther defend the gospel from the attacks which came from every quarter. The Word of God proved itself a weapon mighty in every conflict. With that Word he warred against the usurped authority of the pope, and the rationalistic philosophy of the schoolmen, while he stood firm as a rock against the fanaticism that sought to ally itself with the Reformation. {GC88 193.2}

Each of these opposing elements was in its own way setting aside the Holy Scriptures, and exalting human wisdom as the source of religious truth and knowledge. Rationalism idolizes reason, and makes this the criterion for religion. Romanism, claiming for her sovereign pontiff an inspiration descended in unbroken line from the apostles, and unchangeable through all time, gives ample opportunity for every species of extravagance and corruption to be concealed under the sanctity of the apostolic commission. The inspiration claimed by Munzer and his associates proceeded from no higher source than the vagaries of the imagination, and its influence was subversive of all authority, human or divine. True Christianity receives the Word of God as the great treasure-house of inspired truth, and the test of all inspiration. {GC88 193.3}

Upon his return from the Wartburg, Luther completed his translation of the New Testament, and the gospel was soon after given to the people of Germany in their own language. This translation was received with great joy by all who loved the truth; but it was scornfully rejected by those who chose human traditions and the commandments of men. {GC88 193.4}

The priests were alarmed at the thought that the common people would now be able to discuss with them the precepts of God's Word, and that their own ignorance would thus be exposed. The weapons of their carnal reasoning were powerless against the sword of the Spirit. Rome summoned all her authority to prevent the circulation of the Scriptures; but decrees, anathemas, and tortures were alike in vain. The more she condemned and prohibited the Bible, the greater was the anxiety of the people to know what it really taught. All who could read were eager to study the Word of God for themselves. They carried it about with them, and read and re-read, and could not be satisfied until they had committed large portions to memory. Seeing the favour with which the New Testament was received, Luther immediately began the translation of the Old, and published it in parts as fast as completed. {GC88 194.1}

Luther's writings were welcomed alike in city and in hamlet. "Whatever Luther and his friends composed, others disseminated far and wide. Monks who had been led to see the unlawfulness of the monastic obligations, desirous of exchanging a life of indolence for one of activity, but too ignorant to be able themselves to proclaim the Word of God, traversed the provinces, selling the writings of the reformer and his friends. Germany was ere long overrun with these enterprising colporteurs." {GC88 194.2}

These writings were studied with deep interest by rich and poor, the learned and the ignorant. At night the teachers of the village schools read them aloud to little groups gathered at the fireside. With every effort, some souls would be convicted of the truth, and, receiving the word with gladness, would in their turn tell the good news to others. {GC88 194.3}

The words of inspiration were verified: "The entrance of thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.] The study of the Scriptures was working a mighty change in the minds and hearts of the

people. The papal rule had placed upon its subjects an iron yoke which held them in ignorance and degradation. A superstitious observance of forms had been scrupulously maintained; but in all their service the heart and intellect had had little part. The preaching of Luther, setting forth the plain truths of God's Word, and then the Word itself, placed in the hands of the common people, had aroused their dormant powers, not only purifying and ennobling the spiritual nature, but imparting new strength and vigour to the intellect. {GC88 195.1}

Persons of all ranks were to be seen with the Bible in their hands, defending the doctrines of the Reformation. The papists who had left the study of the Scriptures to the priests and monks, now called upon them to come forward and refute the new teachings. But, ignorant alike of the Scriptures and of the power of God, priests and friars were totally defeated by those whom they had denounced as unlearned and heretical. "Unhappily," said a Catholic writer. "Luther had persuaded his followers that their faith ought only to be founded on the oracles of Holy Writ." Crowds would gather to hear the truth advocated by men of little education, and even discussed by them with learned and eloquent theologians. The shameful ignorance of these great men was made apparent as their arguments were met by the simple teachings of God's Word. Labourers, soldiers, women, and even children, were better acquainted with the Bible teachings than were the priests and learned doctors. {GC88 195.2}

The contrast between the disciples of the gospel and the upholders of popish superstition was no less manifest in the ranks of scholars than among the common people. "Opposed to the old defenders of the hierarchy, who had neglected the acquirement of the languages and the cultivation of literature, were generous-minded youths, most of them devoted to study and the investigation of the Scriptures, and acquainted with the literary treasures of antiquity. Gifted with quickness of apprehension, elevation of soul, and intrepidity of heart, these youths soon attained such proficiency that none could compete with them." "So that on public occasions, on which these youthful defenders of the Reformation encountered the Romish doctors, their assaults were carried on with an ease and confidence that embarrassed the dullness of their adversaries, and exposed them before all to deserved contempt." {GC88 195.3}

As the Romish clergy saw their congregations diminishing, they invoked the aid of the magistrates, and by every means in their power endeavoured to bring back their hearers. But the people had found in the new teachings that which supplied the wants of their souls, and they turned away from those who had so long fed them with the worthless husks of superstitious rites and human traditions. {GC88 196.1}

When persecution was kindled against the teachers of the truth, they gave heed to the words of Christ, "When they persecute you in this city, flee ye into another." [Matthew 10:23.] The light penetrated everywhere. The fugitives would find somewhere a hospitable door opened to them, and there abiding, they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses or in the open air. Wherever they could obtain a hearing was a consecrated temple. The truth, proclaimed with such energy and assurance, spread with irresistible power. {GC88 196.2}

In vain both ecclesiastical and civil authorities were invoked to crush the heresy. In vain they resorted to imprisonment, torture, fire, and sword. Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend the truth; and the fanaticism which Satan endeavoured to unite with it, resulted in making more clear the contrast between the work of Satan and the work of God. {GC88 196.3}

Chapter XI - Protest of the Princes

One of the noblest testimonies ever uttered for the Reformation, was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God, gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are the very essence of Protestantism. {GC88 197.1}

A dark and threatening day had come for the Reformation. Notwithstanding the edict of Worms, declaring Luther to be an outlaw, and forbidding the teaching or belief of his doctrines, religious toleration had thus far prevailed in the empire. God's providence had held in check the forces that opposed the truth. Charles V. was bent on crushing the Reformation, but often as he raised his hand to strike, he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but

at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend. {GC88 197.2}

At last, however, the papal sovereigns had stifled their feuds, that they might make common cause against the reformers. The Diet of Spires in 1526 had given each State full liberty in matters of religion until the meeting of a general council; but no sooner had the dangers passed which secured this concession, than the emperor summoned a second Diet to convene at Spires in 1529 for the purpose of crushing heresy. The princes were to be induced, by peaceable means if possible, to side against the Reformation; but if these failed, Charles was prepared to resort to the sword. {GC88 197.3}

The papists were exultant. They appeared at Spires in great numbers, and openly manifested their hostility toward the reformers and all who favoured them. Said Melancthon, "We are the execration and the sweepings of the earth; but Christ will look down on his poor people, and will preserve them." The evangelical princes in attendance at the Diet were forbidden even to have the gospel preached in their dwellings. But the people of Spires thirsted for the Word of God, and, notwithstanding the prohibition, thousands flocked to the services held in the chapel of the Elector of Saxony. {GC88 198.1}

This hastened the crisis. And imperial message announced to the Diet that as the resolution granting liberty of conscience had given rise to great disorders, the emperor required that it be annulled. This arbitrary act excited the indignation and alarm of the evangelical Christians. Said one, "Christ has again fallen into the hands of Caiaphas and Pilate." The Romanists became more violent. A bigoted papist declared, "The Turks are better than the Lutherans; for the Turks observe fast-days, and the Lutherans violate them. If we must choose between the Holy Scriptures of God and the old errors of the church, we should reject the former." Said Melancthon, "Every day, in full assembly, Faber casts some new stone against the Gospellers." {GC88 198.2}

Religious toleration had been legally established, and the evangelical States were resolved to oppose the infringement of their rights. Luther, being still under the ban imposed by the edict of Worms, was not permitted to be present at Spires; but his place was supplied by his co-labourers and the princes whom God had raised up to defend his cause in this emergency. The noble Frederick of Saxony, Luther's former protector, had been removed by death; but Duke John, his brother and successor, had joyfully welcomed the Reformation, and while a friend of peace, he displayed great energy and courage in all matters relating to the interests of the faith. {GC88 198.3}

The priests demanded that the States which had accepted the Reformation submit implicitly to Romish jurisdiction. The reformers, on the other hand, claimed the liberty which had previously been granted. They could not consent that Rome should again bring under her control those States that had with so great joy received the Word of God. {GC88 199.1}

As a compromise it was finally proposed that where the Reformation had not become established, the edict of Worms should be rigorously enforced; and that in the evangelical States, where there would be danger of revolt, no new reform should be introduced, there should be no preaching upon disputed points, the celebration of the mass should not be opposed, and no Roman Catholic should be permitted to embrace Lutheranism. This measure passed the Diet, to the great satisfaction of the popish priests and prelates. {GC88 199.2}

If this edict were enforced, the Reformation could neither be extended where as yet it had not reached, nor be established on a firm foundation where it already existed. Liberty of speech would be prohibited. No conversions would be allowed. And to these restrictions and prohibitions the friends of the Reformation were required at once to submit. The hopes of the world seemed about to be extinguished. The re-establishment of the papal worship would inevitably cause a revival of the ancient abuses; and an occasion would readily be found for completing the destruction of a work that had already been shaken by fanaticism and dissension. {GC88 199.3}

As the evangelical party met for consultation, one looked to another in blank dismay. From one to another passed the inquiry, "What is to be done?" Mighty issues for the world were at stake. "Should the chiefs of the Reformation submit, and accept the edict? How easily might the reformers at this crisis, which was truly a tremendous one, have argued themselves into a wrong course! How many plausible pretexts and fair reasons might they have found for submission! The Lutheran princes were guaranteed the free exercise of their religion. The same

boon was extended to all those of their subjects who, prior to the passing of the measure, had embraced the reformed views. Ought not this to content them? How many perils would submission avoid! On what unknown hazards and conflicts would opposition launch them! Who knows what opportunities the future may bring? Let us embrace peace; let us seize the olive-branch Rome holds out, and close the wounds of Germany. With arguments like these might the reformers have justified their adoption of a course which would have assuredly issued in no long time in the overthrow of their cause. {GC88 199.4}

“Happily they looked at the principle on which this arrangement was based, and they acted in faith. What was that principle?—It was the right of Rome to coerce conscience and forbid free inquiry. But were not themselves and their Protestant subjects to enjoy religious freedom?—Yes, as a favour, specially stipulated for in the arrangement, but not as a right. As to all outside that arrangement, the great principle of authority was to rule; conscience was out of court, Rome was infallible judge, and must be obeyed. The acceptance of the proposed arrangement would have been a virtual admission that religious liberty ought to be confined to reformed Saxony; and as to all the rest of Christendom, free inquiry and the profession of the reformed faith were crimes, and must be visited with the dungeon and the stake. Could they consent to localize religious liberty? to have it proclaimed that the Reformation had made its last convert, had subjugated its last acre? and that wherever Rome bore sway at this hour, there her dominion was to be perpetuated? Could the reformers have pleaded that they were innocent of the blood of those hundreds and thousands who, in pursuance of this arrangement, would have to yield up their lives in popish lands? This would have been to betray at that supreme hour, the cause of the gospel, and the liberties of Christendom.” Rather would they sacrifice their dominions, their titles, and their own lives. {GC88 200.1}

“Let us reject this decree,” said the princes. “In matters of conscience the majority has no power.” The deputies declared that Germany was indebted to the decree of toleration for the peace which she enjoyed, and that its abolition would fill the empire with troubles and divisions. “The Diet is incompetent,” said they, “to do more than preserve religious liberty until a council meets.” To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christians so nobly struggled. {GC88 201.1}

The papists determined to put down what they termed daring obstinacy. They began by endeavouring to cause divisions among the supporters of the Reformation, and to intimidate all who had not openly declared in its favour. The representatives of the free cities were at last summoned before the Diet, and required to declare whether they would accede to the terms of the proposition. They pleaded for delay, but in vain. When brought to the test, nearly one-half their number sided with the reformers. Those who thus refused to sacrifice liberty of conscience and the right of individual judgment well knew that their position marked them for future criticism, condemnation, and persecution. Said one of the delegates, “We must either deny the Word of God or—be burned.” {GC88 201.2}

King Ferdinand, the emperor's representative at the Diet, saw that the decree would cause serious divisions unless the princes could be induced to accept and sustain it. He therefore tried the art of persuasion, well knowing that to employ force with such men would only render them the more determined. He begged them to accept the decree, assuring them that such an act would be highly gratifying to the emperor. But these faithful men acknowledged an authority above that of earthly rulers, and they answered calmly, “We will obey the emperor in everything that may contribute to maintain peace and the honour of God.” {GC88 201.3}

In the presence of the Diet, the king at last announced that the decree was about to be published as an imperial edict, and that the only course remaining for the elector and his friends was to submit to the majority. Having thus spoken, he withdrew from the assembly, giving the reformers no opportunity for deliberation or reply. In vain they sent messengers entreating him to return. To their remonstrances he answered only, “It is a settled affair; submission is all that remains.” {GC88 202.1}

The imperial party were convinced that the Christian princes would adhere to the Holy Scriptures as superior to human doctrines and requirements; and they knew that wherever this principle was accepted, the papacy would eventually be overthrown. But, like thousands since their time, looking only “at the things which are seen,” they flattered themselves that the cause of the emperor and the pope was strong, and that of the reformers weak. Had the reformers depended upon human aid alone, they would have been as powerless as the papists supposed. But though

weak in numbers, and at variance with Rome, they had their strength. They appealed from the decision of the Diet to the Scriptures of truth, and from the emperor of Germany to the King of Heaven and earth. {GC88 202.2}

As Ferdinand had refused to regard their conscientious convictions, the princes decided not to heed his absence, but to bring their Protest before the national council without delay. A solemn declaration was therefore drawn up, and presented to the Diet:— {GC88 202.3}

“We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his Word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God.” “We therefore reject the yoke that is imposed upon us.” “At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty.” {GC88 202.4}

A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. The future appeared to them stormy and uncertain. Dissension, strife, and bloodshed seemed inevitable. But the reformers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were full of courage and firmness. {GC88 203.1}

The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, “We ought to obey God rather than men.” It rejected also the arbitrary power of the church, and set forth the unerring principle that all human teaching should be in subjection to the oracles of God. The protesters had thrown off the yoke of man's supremacy, and had exalted Christ as supreme in the church, and his Word in the pulpit. The power of conscience was set above the State, and the authority of the Holy Scriptures above the visible church. The crown of Christ was uplifted above the pope's tiara and the emperor's diadem. The protesters had moreover affirmed their right to freely utter their convictions of truth. They would not only believe and obey, but teach what the Word of God presents, and they denied the right of priest or magistrate to interfere. The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences. {GC88 203.2}

The declaration had been made. It was written in the memory of thousands, and registered in the books of Heaven, where no effort of man could erase it. All evangelical Germany adopted the Protest as the expression of its faith. Everywhere men beheld in this declaration the promise of a new and better era. Said one of the princes to the Protestants of Spires, “May the Almighty, who has given you grace to confess energetically, freely, and fearlessly; preserve you in that Christian firmness until the day of eternity.” {GC88 204.1}

Had the Reformation, after attaining a degree of success, consented to temporize to secure favour with the world, it would have been untrue to God and to itself, and would thus have insured its own destruction. The experience of those noble reformers contains a lesson for all succeeding ages. Satan's manner of working against God and his Word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle,—the Bible, and the Bible only, as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The antichristian power which the protesters of Spires rejected, is now with renewed vigour seeking to re-establish its lost supremacy. The same unswerving adherence to the Word of God manifested at that crisis of the Reformation, is the only hope of reform today. {GC88 204.2}

There appeared tokens of danger to the Protestants. There were tokens, also, that the divine hand was stretched out to protect the faithful. It was about this time that Melancthon hurried his friend Grynaeus through the streets of Spires to the Rhine, and urged him to cross the river without delay. Grynaeus, in astonishment, desired to know the reason for this sudden flight. Said Melancthon, "An old man of grave and solemn aspect, but who is unknown to me, appeared before me, and said, 'In a minute the officers of justice will be sent by Ferdinand to arrest Grynaeus.'" On the banks of the Rhine, Melancthon waited until the waters of that stream interposed between his beloved friend and those who sought his life. When he saw him on the other side at last, he said, "He is torn from the cruel jaws of those who thirst for innocent blood." {GC88 205.1}

Grynaeus had been on intimate terms with a leading papist doctor; but, having been shocked at one of his sermons, he went to him, and entreated that he would no longer war against the truth. The papist concealed his anger, but immediately repaired to the king, and obtained from him authority to arrest the protester. When Melancthon returned to his house, he was informed that after his departure officers in pursuit of Grynaeus had searched it from top to bottom. He ever believed that the Lord had saved his friend by sending a holy angel to give him warning. {GC88 205.2}

The Reformation was to be brought into greater prominence before the mighty ones of the earth. The evangelical princes had been denied a hearing by King Ferdinand; but they were to be granted an opportunity to present their cause in the presence of the emperor and the assembled dignitaries of Church and State. To quiet the dissensions which disturbed the empire, Charles V., in the year following the Protest of Spires, convoked a Diet at Augsburg, over which he announced his intention to preside in person. Thither the Protestant leaders were summoned. {GC88 205.3}

Great dangers threatened the Reformation; but its advocates still trusted their cause with God, and pledged themselves to be firm to the gospel. The Elector of Saxony was urged by his councillors not to appear at the Diet. The emperor, they said, required the attendance of the princes in order to draw them into a snare. "Was it not risking everything to shut oneself up within the walls of a city with a powerful enemy?" But others nobly declared. "Let the princes only comport themselves with courage, and God's cause is saved." "Our God is faithful; he will not abandon us," said Luther. The elector set out, with his retinue, for Augsburg. All were acquainted with the dangers that menaced him, and many went forward with gloomy countenance and troubled heart. But Luther—who accompanied them as far as Coburg—revived their sinking faith by singing the hymn, written on that journey,—“A strong tower is our God.” Many an anxious foreboding was banished, many a heavy heart lightened, at the sound of the inspiring strains. {GC88 206.1}

The reformed princes had determined upon having a statement of their views in systematic form, with the evidence from the Scriptures, to present before the Diet; and the task of its preparation was committed to Luther, Melancthon, and their associates. This Confession was accepted by the Protestants as an exposition of their faith, and they assembled to affix their names to the important document. It was a solemn and trying time. The reformers were solicitous that their cause should not be confounded with political questions; they felt that the Reformation should exercise no other influence than that which proceeds from the Word of God. As the Christian princes advanced to sign the Confession, Melancthon interposed, saying, "It is for the theologians and ministers to propose these things, while the authority of the mighty ones of earth is to be reserved for other matters." "God forbid," replied John of Saxony, "that you should exclude me. I am resolved to do my duty, without being troubled about my crown. I desire to confess the Lord. My electoral hat and robes are not so precious to me as the cross of Jesus Christ." Having thus spoken he wrote down his name. Said another of the princes as he took the pen, "If the honour of my Lord Jesus Christ requires it, I am ready to leave my goods and life behind me." "Rather would I renounce my subjects and my States, rather would I quit the country of my fathers, staff in hand," he continued, "than to receive any other doctrine than is contained in this Confession." Such was the faith and daring of those men of God. {GC88 206.2}

The appointed time came to appear before the emperor. Charles V., seated upon his throne, surrounded by the electors and the princes, gave audience to the Protestant reformers. The confession of their faith was read. In that august assembly the truths of the gospel were clearly set forth, and the errors of the papal church were pointed out. Well has that day been pronounced "the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of the world." {GC88 207.1}

But a few years had passed since the monk of Wittenberg stood alone at Worms before the national council. Now in his stead were the noblest and most powerful princes of the empire. Luther had been forbidden to appear at Augsburg, but he had been present by his words and prayers. “I thrill with joy,” he wrote, “that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors, and in so glorious an assembly. Herein is fulfilled what the Scripture says, ‘I will declare thy testimony in the presence of kings.’” {GC88 207.2}

In the days of Paul, the gospel for which he was imprisoned was thus brought before the princes and nobles of the imperial city. So on this occasion, “that which the emperor had forbidden to be preached from the pulpit, was proclaimed in the palace; what many had regarded as unfit even for servants to listen to, was heard with wonder by the masters and lords of the empire. Kings and great men were the auditory, crowned princes were the preachers, and the sermon was the royal truth of God.” “Since the apostolic age,” says a writer, “there has never been a greater work, or a more magnificent confession of Jesus Christ.” {GC88 207.3}

“All that the Lutherans have said is true, and we cannot deny it,” declared a papist bishop. “Can you by sound reasons refute the Confession made by the elector and his allies?” asked another, of Doctor Eck. “Not with the writings of the apostles and prophets,” was the reply; “but with the Fathers and councils I can.” “I understand, then,” responded the questioner, “that the Lutherans are entrenched in the Scriptures, and we are only outside.” Some of the princes of Germany were won to the reformed faith. The emperor himself declared that the Protestant articles were but the truth. The Confession was translated into many languages, and circulated through all Europe, and it has been accepted by millions in succeeding generations as the expression of their faith. {GC88 208.1}

God's faithful servants were not toiling alone. While “principalities and powers and wicked spirits in high places” were leagued against them, the Lord did not forsake his people. Could their eyes have been opened, they would have seen as marked evidence of divine presence and aid as was granted to a prophet of old. When Elisha's servant pointed his master to the hostile army surrounding them, and cutting off all opportunity for escape, the prophet prayed, “Lord, I pray thee, open his eyes, that he may see.” [2 Kings 6:17.] And, lo, the mountain was filled with chariots and horses of fire, the army of Heaven stationed to protect the man of God. Thus did angels guard the workers in the cause of the Reformation. {GC88 208.2}

One of the principles most firmly maintained by Luther was that there should be no resort to secular power in support of the Reformation, and no appeal to arms for its defence. He rejoiced that the gospel was confessed by princes of the empire; but when they proposed to unite in a defensive league, he declared that “the doctrine of the gospel should be defended by God alone. The less men meddle in the work, the more striking would be God's intervention in its behalf. All the political precautions suggested were, in his view, attributable to unworthy fear and sinful mistrust.” {GC88 209.1}

When powerful foes were uniting to overthrow the reformed faith, and thousands of swords seemed about to be unsheathed against it, Luther wrote: “Satan is raging; ungodly priests take counsel together, and we are threatened with war. Exhort the people to contend earnestly before the throne of the Lord, by faith and prayer, that our adversaries, being overcome by the Spirit of God, may be constrained to peace. The most urgent of our wants—the very first thing we have to do, is to pray; let the people know that they are at this hour exposed to the edge of the sword and the rage of the devil; let them pray.” {GC88 209.2}

Again, at a later date, referring to the league contemplated by the reformed princes, he declared that the only weapon employed in this warfare should be “the sword of the Spirit.” He wrote to the Elector of Saxony: “We cannot in our conscience approve of the proposed alliance. Our Lord Christ is mighty enough, and can well find ways and means to rescue us from danger, and bring the thoughts of the ungodly princes to nothing. . . . Christ is only trying us whether we are willing to obey his word or no, and whether we hold it for certain truth or not. We would rather die ten times over than that the gospel should be a cause of blood or hurt by any act of ours. Let us rather patiently suffer, and, as the psalmist says, be accounted as sheep for the slaughter; and instead of avenging or defending ourselves, leave room for God's wrath.” “The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their boastings. Only let not your hands be stained with the blood of your brethren. If the emperor requires us to be given up to his tribunals, we are ready to appear. You cannot defend the faith; each one should believe at his own risk and peril.” {GC88 209.3}

From the secret place of prayer came the power that shook the world in the Great Reformation. There, with holy calmness, the servants of the Lord set their feet upon the rock of his promises. During the struggle at Augsburg, Luther did not fail to devote three hours each day to prayer; and these were taken from that portion of the day most favourable to study. In the privacy of his chamber he was heard to pour out his soul before God in words full of adoration, fear, and hope, as if speaking to a friend. "I know that thou art our Father and our God," he said, "and that thou wilt scatter the persecutors of thy children; for thou art thyself endangered with us. All this matter is thine, and it is only by thy constraint that we have put our hands to it. Defend us, then, O Father!" To Melancthon, who was crushed under the burden of anxiety and fear, he wrote: "Grace and peace in Christ! In Christ, I say, and not in the world, Amen! I hate with exceeding hatred those extreme cares which consume you. If the cause is unjust, abandon it; if the cause is just, why should we belie the promises of Him who commands us to sleep without fear?" "Christ will not be wanting to the work of justice and truth. He lives, he reigns; what fear, then, can we have?" {GC88 210.1}

God did listen to the cries of his servants. He gave to princes and ministers grace and courage to maintain the truth against the rulers of the darkness of this world. Says the Lord, "Behold, I lay in Zion a chief corner-store, elect, precious, and he that believeth on him shall not be confounded." [1 Peter 2:6.] The Protestant reformers had built on Christ, and the gates of hell could not prevail against them. {GC88 210.2}

Chapter XII - The French Reformation

The Protest of Spires and the Confession at Augsburg, which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. Thousands sealed their testimony with their blood. Civil war broke out; the Protestant cause was betrayed by one of its leading adherents; the noblest of the reformed princes fell into the hands of the emperor, and were dragged as captives from town to town. But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition of his life to destroy. He had staked his kingdom, his treasures, and life itself, upon the crushing out of the heresy. Now he saw his armies wasted by battle, his treasures drained, his many kingdoms threatened by revolt, while everywhere the faith which he had vainly endeavoured to suppress, was extending. Charles V. had been battling against omnipotent power. God had said, "Let there be light," but the emperor had sought to keep the darkness unbroken. His purposes had failed, and in premature old age, worn out with the long struggle, he abdicated the throne, and buried himself in a cloister. {GC88 211.1}

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth, finally gave rise to civil war. Zwingle and many who had united with him in reform, fell on the bloody field of Cappel. Oecolampadius, overcome by these terrible disasters, soon after died. Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken his cause or his people. His hand would bring deliverance for them. In other lands he had raised up labourers to carry forward the reform. {GC88 211.2}

In France, before the name of Luther had been heard as a reformer, the day had already begun to break. One of the first to catch the light was the aged Lefebvre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature his attention was directed to the Bible, and he introduced its study among his students. Lefebvre was an enthusiastic adorer of the saints, and he had undertaken to prepare a history of the saints and martyrs, as given in the legends of the church. This was a work which involved great labour, but he had already made considerable progress in it, when, thinking that he might obtain useful assistance from the Bible, he began its study with this object. Here indeed he found saints brought to view, but not such as figured in the Romish calendar. A flood of divine light broke in upon his mind. In amazement and disgust he turned away from his self-appointed task, and devoted himself to the Word of God. The precious truths which he there discovered, he soon began to teach. In 1512, before either Luther or Zwingle had begun the work of reform, Lefebvre wrote: "It is God who gives us, by faith, that righteousness which by grace justifies unto eternal life." Dwelling upon the mysteries of redemption, he exclaimed, "Oh, the unspeakable greatness of that exchange,—the Sinless One is condemned, and he who is guilty goes free; the Blessing bears the curse, and the

curse is brought into blessing; the Life dies, and the dead live; the Glory is whelmed in darkness, and he who knew nothing but confusion of face is clothed with glory.” {GC88 212.1}

And while teaching that the glory of salvation belongs solely to God, he also declared that the duty of obedience belongs to man. “If thou art a member of Christ's church,” he said, “thou art a member of his body; if thou art of his body, then thou art full of the divine nature.” “Oh, if men could but enter into the understanding of this privilege, how purely, chastely, and holily, would they live, and how contemptible, when compared with the glory within them,— that glory which the eye of flesh cannot see,—would they deem all the glory of this world.” {GC88 213.1}

There were some among Lefevre's students who listened eagerly to his words, and who, long after the teacher's voice should be silenced, were to continue to declare the truth. Such was William Farel. The son of pious parents, and educated to accept with implicit faith the teachings of the church, he might, with the apostle Paul, have declared concerning himself, “After the most straightest sect of our religion I lived a Pharisee.” [Acts 26:5.] A devoted Romanist, he burned with zeal to destroy all who should dare to oppose the church. “I would gnash my teeth like a furious wolf,” he afterward said, referring to this period of his life, “when I heard any one speaking against the pope.” He had been untiring in his adoration of the saints, in company with Lefevre making the round of the churches of Paris, worshiping at the altars, and adorning with gifts the holy shrines. But these observances could not bring peace of soul. Conviction of sin fastened upon him, which all the acts of penance that he practiced, failed to banish. As a voice from Heaven, he listened to the reformer's words: “Salvation is of grace. The Innocent One is condemned, and the criminal is acquitted.” “It is the cross of Christ alone that opens the gates of Heaven, and shuts the gates of hell.” {GC88 213.2}

Farel joyfully accepted the truth. By a conversion like that of Paul, he turned from the bondage of tradition to the liberty of the sons of God. “Instead of the murderous heart of a ravening wolf,” he came back, he says, “quietly, like a meek and harmless lamb, having his heart entirely withdrawn from the pope, and given to Jesus Christ.” {GC88 213.3}

While Lefevre continued to spread the light among his students, Farel, as zealous in the cause of Christ as he had been in that of the pope, went forth to declare the truth in public. A dignitary of the church, the bishop of Meaux, soon after united with them. Other teachers who ranked high for their ability and learning, joined in proclaiming the gospel, and it won adherents among all classes, from the homes of artisans and peasants to the palace of the king. The sister of Francis I., then the reigning monarch, accepted the reformed faith. The king himself, and the queen mother, appeared for a time to regard it with favour, and with high hopes the reformers looked forward to the time when France should be won to the gospel. {GC88 214.1}

But their hopes were not to be realized. Trial and persecution awaited the disciples of Christ. This, however, was mercifully veiled from their eyes. A time of peace intervened, that they might gain strength to meet the tempest; and the Reformation made rapid progress. The bishop of Meaux laboured zealously in his own diocese to instruct both the clergy and the people. Ignorant and immoral priests were removed, and, so far as possible, replaced by men of learning and piety. The bishop greatly desired that his people might have access to the Word of God for themselves, and this was soon accomplished. Lefevre undertook the translation of the New Testament, and at the very time when Luther's German Bible was issuing from the press in Wittenberg, the French New Testament was published at Meaux. The bishop spared no labour or expense to circulate it among his parishes, and soon the peasants of Meaux were in possession of the Holy Scriptures. {GC88 214.2}

As travellers perishing from thirst welcome with joy a living water-spring, so did these souls receive the message of Heaven. The labourers in the field, the artisans in the workshop, cheered their daily toil by talking of the precious truths of the Bible. At evening, instead of resorting to the wine shops, they assembled in each other's homes to read God's Word and join in prayer and praise. A great change was soon manifest in these communities. Though belonging to the humblest class, an unlearned and hard-working peasantry, the reforming, uplifting power of divine grace was seen in their lives. Humble, loving, and holy, they stood as witnesses to what the gospel will accomplish for those who receive it in sincerity. {GC88 214.3}

The light kindled at Meaux shed its beams afar. Every day the number of converts was increasing. The rage of the hierarchy was for a time held in check by the king, who despised the narrow bigotry of the monks; but the

papist leaders finally prevailed. Now the stake was set up. The bishop of Meaux, forced to choose between the fire and recantation, accepted the easier path; but notwithstanding the leader's fall, his flock remained steadfast. Many witnessed for the truth amid the flames. By their courage and fidelity at the stake, these humble Christians spoke to thousands who in days of peace had never heard their testimony. {GC88 215.1}

It was not alone the humble and the poor, that amid suffering and scorn dared to bear witness for Christ. In the lordly halls of the castle and the palace, there were kingly souls by whom truth was valued above wealth or rank or even life. Knightly Armor concealed a loftier and more steadfast spirit than did the bishop's robe and mitre. Louis de Berquin was of noble birth. A brave and courtly knight, he was devoted to study, polished in manners, and of blameless morals. "He was," says a writer, "a great follower of the papistical constitutions, and a great hearer of masses and sermons." "And he crowned all his other virtues by holding Lutheranism in special abhorrence." But, like so many others, providentially guided to the Bible, he was amazed to find there, not the teachings of popery, but the doctrines of Luther. Henceforth he gave himself, with entire devotion, to the cause of the gospel. {GC88 215.2}

"The most learned of the nobles of France," his genius and eloquence, his indomitable courage and heroic zeal, and his influence at court—for he was a favourite with the king—caused him to be regarded by many as one destined to be the reformer of his country. Said Beza, "Berquin would have been a second Luther, had he found in Francis I. a second elector." "He is worse than Luther," cried the papists. More dreaded he was indeed by the Romanists of France. They thrust him in prison as a heretic, but he was set at liberty by the king. For years the struggle continued. Francis, wavering between Rome and the Reformation, alternately tolerated and restrained the fierce zeal of the monks. Berquin was three times imprisoned by the papist authorities, only to be released by the monarch, who, in admiration of his genius and his nobility of character, refused to sacrifice him to the malice of the hierarchy. {GC88 216.1}

Berquin was repeatedly warned of the danger that threatened him in France, and urged to follow the steps of those who had found safety in voluntary exile. The timid and time-serving Erasmus—who with all the splendour of his scholarship failed of that moral greatness which holds life and honour subservient to truth—wrote to Berquin: "Ask to be sent as ambassador to some foreign country; go and travel in Germany. You know Beda and such as he—he is a thousand-headed monster, darting venom on every side. Your enemies are named legion. Were your cause better than that of Jesus Christ, they will not let you go till they have miserably destroyed you. Do not trust too much to the king's protection. At all events, do not compromise me with the faculty of theology." {GC88 216.2}

But as dangers thickened, Berquin's zeal only waxed the stronger. So far from adopting the politic and self-serving counsel of Erasmus, he determined upon still bolder measures. He would not only stand in defence of the truth, but he would attack error. The charge of heresy which the Romanists were seeking to fasten upon him, he would rivet upon them. The most active and bitter of his opponents were the learned doctors and monks of the theological department in the great university of Paris, one of the highest ecclesiastical authorities both in the city and the nation. From the writings of these doctors, Berquin drew twelve propositions which he publicly declared to be contrary to the Bible, and therefore heretical; and he appealed to the king to act as judge in the controversy. {GC88 216.3}

The monarch, not loth to bring in contrast the power and acuteness of the opposing champions, and glad of an opportunity of humbling the pride of these haughty monks, bade the Romanists defend their cause by the Bible. This weapon, they well knew, would avail them little; imprisonment, torture, and the stake were arms which they better understood to wield. Now the tables were turned, and they saw themselves about to fall into the pit into which they had hoped to plunge Berquin. In amazement they looked about them for some way of escape. {GC88 217.1}

Just at this time an image of the virgin, standing at the corner of one of the public streets, was found mutilated. There was great excitement in the city. Crowds of people flocked to the place, with expressions of mourning and indignation. The king also was deeply moved. Here was an advantage which the monks could turn to good account, and they were quick to improve it. "These are the fruits of the doctrines of Berquin," they cried. "All is about to be overthrown,—religion, the laws, the throne itself,—by this Lutheran conspiracy." {GC88 217.2}

Again Berquin was apprehended. The king withdrew from Paris, and the monks were thus left free to work their will. The reformer was tried, and condemned to die, and lest Francis should even yet interpose to save him, the sentence was executed on the very day it was pronounced. At noon Berquin was conducted to the place of death. An immense throng gathered to witness the event, and there were many who saw with astonishment and misgiving that the victim had been chosen from the best and bravest of the noble families of France. Amazement, indignation, scorn, and bitter hatred darkened the faces of that surging crowd; but upon one face no shadow rested. The martyr's thoughts were far from that scene of tumult; he was conscious only of the presence of his Lord. {GC88 217.3}

The wretched tumbril upon which he rode, the frowning faces of his persecutors, the dreadful death to which he was going,—these he heeded not; He who lives and was dead, and is alive forevermore, and hath the keys of death and of hell, was beside him. Berquin's countenance was radiant with the light and peace of Heaven. He had attired himself in goodly raiment, wearing “a cloak of velvet, a doublet of satin and damask, and golden hose.” He was about to testify to his faith in presence of the King of kings and the witnessing universe, and no token of mourning should belie his joy. {GC88 218.1}

As the procession moved slowly through the crowded streets, the people marked with wonder the unclouded peace, the joyous triumph, of his look and bearing. “He is,” they said, “like one who sits in a temple, and meditates on holy things.” {GC88 218.2}

At the stake, Berquin endeavoured to address a few words to the people, but the monks, fearing the result, began to shout, and the soldiers to clash their arms, and their clamour drowned the martyr's voice. Thus in 1529, the highest literary and ecclesiastical authority of cultured Paris “set the populace of 1793 the base example of stifling on the scaffold the sacred words of the dying.” {GC88 218.3}

Berquin was strangled, and his body was consumed in the flames. The tidings of his death caused sorrow to the friends of the Reformation throughout France. But his example was not lost. “We too are ready,” said the witnesses for the truth, “to meet death cheerfully, setting our eyes on the life that is to come.” {GC88 218.4}

During the persecution at Meaux, the teachers of the reformed faith were deprived of their license to preach, and they departed to other fields. Lefevre after a time made his way to Germany. Farel returned to his native town in Eastern France, to spread the light in the home of his childhood. Already tidings had been received of what was going on at Meaux, and the truth, which he taught with fearless zeal, found listeners. Soon the authorities were roused to silence him, and he was banished from the city. Though he could no longer labour publicly, he traversed the plains and villages, teaching in private dwellings and in secluded meadows, and finding shelter in the forests and among the rocky caverns which had been his haunts in boyhood. God was preparing him for greater trials. “Crosses, persecution, and the lying-in-wait of Satan, of which I had intimation, were not wanting,” he said; “they were even much more than I could have borne in my own strength; but God is my Father; he has ministered, and will forever minister, to me all needful strength.” {GC88 218.5}

As in apostolic days, persecution had “fallen out rather unto the furtherance of the gospel. [Philippians 1:12.] Driven from Paris and Meaux, “they that were scattered abroad went everywhere preaching the Word.” [Acts 8:4.] And thus the light found its way into many of the remote provinces of France. {GC88 219.1}

God was still preparing workers to extend his cause. In one of the schools of Paris was a thoughtful, quiet youth, already giving evidence of a powerful and penetrating mind, and no less marked for the blamelessness of his life than for intellectual ardour and religious devotion. His genius and application soon made him the pride of the college, and it was confidently anticipated that John Calvin would become one of the ablest and most honoured defenders of the church. But a ray of divine light penetrated even within the walls of scholasticism and superstition by which Calvin was enclosed. He heard of the new doctrines with a shudder, nothing doubting that the heretics deserved the fire to which they were given. Yet all unwittingly he was brought face to face with the heresy, and forced to test the power of Romish theology to combat the Protestant teaching. {GC88 219.2}

A cousin of Calvin's, who had joined the reformers, was in Paris. The two kinsmen often met, and discussed together the matters that were disturbing Christendom. “There are but two religions in the world,” said Olivetan, the Protestant. “The one class of religions are those which men have invented, in all of which man saves himself by ceremonies and good works; the other is that one religion which is revealed in the Bible, and which teaches men to

look for salvation solely to the free grace of God. "I will have none of your new doctrines," exclaimed Calvin; "think you that I have lived in error all my days?" {GC88 220.1}

But thoughts had been awakened in his mind which he could not banish at will. Alone in his chamber he pondered upon his cousin's words. Conviction of sin fastened upon him; he saw himself, without an intercessor, in the presence of a holy and just Judge. The mediation of saints, good works, the ceremonies of the church, all were powerless to atone for sin. He could see before him nothing but the blackness of eternal despair. In vain the doctors of the church endeavoured to relieve his woe. Confession, penance, were resorted to in vain; they could not reconcile the soul with God. {GC88 220.2}

While still engaged in these fruitless struggles, Calvin, chancing one day to visit one of the public squares, witnessed there the burning of a heretic. He was filled with wonder at the expression of peace which rested upon the martyr's countenance. Amid the tortures of that dreadful death, and under the more terrible condemnation of the church, he manifested a faith and courage which the young student painfully contrasted with his own despair and darkness, while living in strictest obedience to the church. Upon the Bible, he knew, the heretics rested their faith. He determined to study it, and discover, if he could, the secret of their joy. {GC88 220.3}

In the Bible he found Christ. "O Father," he cried, "his sacrifice has appeased thy wrath; his blood has washed away my impurities; his cross has borne my curse; his death has atoned for me. We had devised for ourselves many useless follies, but thou hast placed thy Word before me like a torch, and thou hast touched my heart, in order that I may hold in abomination all other merits save those of Jesus." {GC88 221.1}

Calvin had been educated for the priesthood. When only twelve years of age he had been appointed to the chaplaincy of a small church, and his head had been shorn by the bishop in accordance with the canon of the church. He did not receive consecration, nor did he fulfill the duties of a priest, but he became a member of the clergy, holding the title of his office, and receiving an allowance in consideration thereof. {GC88 221.2}

Now, feeling that he could never become a priest, he turned for a time to the study of law, but finally abandoned this purpose, and determined to devote his life to the gospel. But he hesitated to become a public teacher. He was naturally timid, and was burdened with a sense of the weighty responsibility of the position, and he desired to still devote himself to study. The earnest entreaties of his friends, however, at last won his consent. "Wonderful it is," he said, "that one of so lowly an origin should be exalted to so great dignity." {GC88 221.3}

Quietly did Calvin enter upon his work, and his words were as the dew falling to refresh the earth. He had left Paris, and was now in a provincial town under the protection of the princess Margaret, who, loving the gospel, extended her protection to its disciples. Calvin was still a youth, of gentle, unpretentious bearing. His work began with the people at their homes. Surrounded by the members of the household, he read the Bible, and opened the truths of salvation. Those who heard the message, carried the good news to others, and soon the teacher passed beyond the city to the outlying towns and hamlets. To both the castle and the cabin he found entrance, and he went forward, laying the foundation of churches that were to yield fearless witnesses for the truth. {GC88 221.4}

A few months and he was again in Paris. There was unwonted agitation in the circle of learned men and scholars. The study of the ancient languages had led men to the Bible, and many whose hearts were untouched by its truths were eagerly discussing them, and even giving battle to the champions of Romanism. Calvin, though an able combatant in the fields of theological controversy, had a higher mission to accomplish than that of these noisy schoolmen. The minds of men were stirred, and now was the time to open to them the truth. While the halls of the universities were filled with the clamour of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and him crucified. {GC88 222.1}

In God's providence, Paris was to receive another invitation to accept the gospel. The call of Lefebvre and Farel had been rejected, but again the message was to be heard by all classes in that great capital. The king, influenced by political considerations, had not yet fully sided with Rome against the Reformation. Margaret still clung to the hope that Protestantism was to triumph in France. She resolved that the reformed faith should be preached in Paris. During the absence of the king, she ordered a Protestant minister to preach in the churches of the city. This being forbidden by the papal dignitaries, the princess threw open the palace. An apartment was fitted up as a chapel, and it was announced that every day, at a specified hour, a sermon would be preached, and the people of every rank and

station were invited to attend. Crowds flocked to the service. Not only the chapel, but the ante-chambers and halls were thronged. Thousands every day assembled,—nobles, statesmen, lawyers, merchants, and artisans. The king, instead of forbidding the assemblies, ordered that two of the churches of Paris should be opened. Never before had the city been so moved by the Word of God. The spirit of life from Heaven seemed to be breathed upon the people. Temperance, purity, order, and industry were taking the place of drunkenness, licentiousness, strife, and idleness. {GC88 222.2}

But the hierarchy were not idle. The king still refused to interfere to stop the preaching, and they turned to the populace. No means were spared to excite the fears, the prejudices, and the fanaticism of the ignorant and superstitious multitudes. Yielding blindly to her false teachers, Paris, like Jerusalem of old, knew not the time of her visitation, nor the things which belonged unto her peace. For two years the Word of God was preached in the capital; but while there were many who accepted the gospel, the majority of the people rejected it. Francis had made a show of toleration, merely to serve his own purposes, and the papists succeeded in regaining the ascendancy. Again the churches were closed, and the stake was set up. {GC88 223.1}

Calvin was still in Paris, preparing himself by study, meditation, and prayer, for his future labours, and continuing to spread the light. At last, however, suspicion fastened upon him. The authorities determined to bring him to the flames. Regarding himself as secure in his seclusion, he had no thought of danger, when friends came hurrying to his room with the news that officers were on their way to arrest him. At the instant a loud knocking was heard at the outer entrance. There was not a moment to be lost. Some of his friends detained the officers at the door, while others assisted the reformer to let himself down from a window, and he rapidly made his way to the outskirts of the city. Finding shelter in the cottage of a labourer who was a friend to the reform, he disguised himself in the garments of his host, and, shouldering a hoe, started on his journey. Traveling southward he again found refuge in the dominions of Margaret. {GC88 223.2}

Here for a few months he remained, safe under the protection of powerful friends, and engaged, as before, in study. But his heart was set upon the evangelization of France, and he could not long remain inactive. As soon as the storm had somewhat abated, he sought a new field of labour in Poitiers, where was a university, and where already the new opinions had found favour. Persons of all classes gladly listened to the gospel. There was no public preaching, but in the home of the chief magistrate, in his own lodgings, and sometimes in a public garden, Calvin opened the words of eternal life to those who desired to listen. After a time, as the number of hearers increased, it was thought safer to assemble outside the city. A cave in the side of a deep and narrow gorge, where trees and overhanging rocks made the seclusion still more complete, was chosen as the place of meeting. Little companies, leaving the city by different routes, found their way hither. In this retired spot the Bible was read and explained. Here the Lord's supper was celebrated for the first time by the Protestants of France. From this little church several faithful evangelists were sent out. {GC88 223.3}

Once more Calvin returned to Paris. He could not even yet relinquish the hope that France as a nation would accept the Reformation. But he found almost every door of labour closed. To teach the gospel was to take the direct road to the stake, and he at last determined to depart to Germany. Scarcely had he left France when a storm burst over the Protestants, that, had he remained, must surely have involved him in the general ruin. {GC88 224.1}

The French reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation. Accordingly placards attacking the mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. It gave the Romanists what they had long desired,—a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation. {GC88 224.2}

By some secret hand—whether of indiscreet friend or wily foe was never known—one of the placards was attached to the door of the king's private chamber. The monarch was filled with horror. In this paper, superstitions that had received the veneration of ages were attacked with an unsparing hand. And the unexampled boldness of obtruding these plain and startling utterances into the royal presence, aroused the wrath of the king. In his amazement he stood for a little time trembling and speechless. Then his rage found utterance in the terrible words:

“Let all be seized; and let Lutheranism be totally exterminated.” The die was cast. The king had determined to throw himself fully on the side of Rome. {GC88 225.1}

Measures were at once taken for the arrest of every Lutheran in Paris. A poor artisan, an adherent of the reformed faith, who had been accustomed to summon the believers to their secret assemblies, was seized; and with the threat of instant death at the stake, was commanded to conduct the papist emissary to the home of every Protestant in the city. He shrunk in horror from the base proposal, but at last fear of the flames prevailed, and he consented to become the betrayer of his brethren. Preceded by the host, and surrounded by a train of priests, incense-bearers, monks, and soldiers, Morin, the royal detective, with the traitor, slowly and silently passed through the streets of the city. The demonstration was ostensibly in honour of the “holy sacrament,” an act of expiation for the insult put upon the mass by the protesters. But beneath this pageant a deadly purpose was concealed. On arriving opposite the house of a Lutheran, the betrayer made a sign, but no word was uttered. The procession halted, the house was entered, the family were dragged forth and chained, and the terrible company went forward in search of fresh victims. “No house was spared, great or small, not even the colleges of the University of Paris. Morin made the whole city quake.” “The reign of terror had begun.” {GC88 225.2}

The victims were put to death with cruel torture, it being specially ordered that the fire should be lowered, in order to prolong their agony. But they died as conquerors. Their constancy was unshaken, their peace unclouded. Their persecutors, powerless to move their inflexible firmness, felt themselves defeated. “The scaffolds were distributed over all the quarters of Paris, and the burnings followed on successive days, the design being to spread the terror of heresy by spreading the executions. The advantage, however, in the end, remained with the gospel. All Paris was enabled to see what kind of men the new opinions could produce. There is no pulpit like the martyr's pile. The serene joy that lighted up the faces of these men as they passed along to the place of execution, their heroism as they stood amid the bitter flames, their meek forgiveness of injuries, transformed, in instances not a few, anger into pity, and hate into love, and pleaded with resistless eloquence in behalf of the gospel.” {GC88 225.3}

The priests, bent upon keeping the popular fury at its height, circulated the most terrible accusations against the Protestants. They were charged with plotting to massacre the Catholics, to overthrow the government, and to murder the king. Not a shadow of evidence could be produced in support of the allegations. Yet these prophecies of evil were to have a fulfillment; under far different circumstances, however, and from causes of an opposite character. The cruelties that were inflicted upon the innocent Protestants by the Catholics accumulated in a weight of retribution, and in after-centuries wrought the very doom they had predicted to be impending, upon the king, his government, and subjects; but it was brought about by infidels, and by the papists themselves. It was not the establishment, but the suppression of Protestantism, that, three hundred years later, was to bring upon France these dire calamities. {GC88 226.1}

Suspicion, distrust, and terror now pervaded all classes of society. Amid the general alarm it was seen how deep a hold the Lutheran teaching had gained upon the minds of men who stood highest for education, influence, and excellence of character. Positions of trust and honour were suddenly found vacant. Artisans, printers, scholars, professors in the universities, authors, and even courtiers, disappeared. Hundreds fled from Paris, self-constituted exiles from their native land, in many cases thus giving the first intimation that they favoured the reformed faith. The papists looked about them in amazement at thought of the unsuspected heretics that had been tolerated among them. Their rage spent itself upon the multitudes of humbler victims who were within their power. The prisons were crowded, and the very air seemed darkened with the smoke of burning piles, kindled for the confessors of the gospel. {GC88 226.2}

Francis I. had gloried in being a leader in the great movement for the revival of learning which marked the opening of the sixteenth century. He had delighted to gather at his court men of letters from every country. To his love of learning and his contempt for the ignorance and superstition of the monks was due, in part, at least, the degree of toleration that had been granted to the reform. But, inspired with zeal to stamp out heresy, this patron of learning issued an edict declaring printing abolished all over France! Francis I. presents one among the many examples on record showing that intellectual culture is not a safeguard against religious intolerance and persecution. {GC88 227.1}

France by a solemn and public ceremony was to commit herself fully to the destruction of Protestantism. The priests demanded that the affront offered to high Heaven in the condemnation of the mass, be expiated in blood, and that the king, in behalf of his people, publicly give his sanction to the dreadful work. {GC88 227.2}

The 21st of January, 1535, was fixed upon for the awful ceremonial. The superstitious fears and bigoted hatred of the whole nation had been roused. Paris was thronged with the multitudes that from all the surrounding country crowded her streets. The day was to be ushered in by a vast and imposing procession. Along the line of march the houses were draped in mourning. At intervals altars were erected, and before every door was a lighted torch in honour of the "holy sacrament." Before daybreak the procession formed, at the palace of the king. After the crosses and banners of the parishes, came citizens, walking two and two, and bearing lighted torches. The four orders of friars followed, each in its own peculiar dress. Then came a vast collection of famous relics. Following these rode lordly ecclesiastics in their purple and scarlet robes and jewelled adornings, a gorgeous and glittering array. {GC88 227.3}

The host was borne under a splendid canopy, supported by four princes of highest rank. After them walked the monarch, divested of his crown and royal robe, with uncovered head and downcast eyes, and bearing in his hand a lighted taper. Thus the king of France appeared publicly as a penitent. At every altar he bowed down in humiliation, not for the vices that defiled his soul, not the innocent blood that stained his hands, but for the deadly sin of his subjects who had dared to condemn the mass. Following him came the queen and the dignitaries of State also walking two and two, each with a lighted torch. {GC88 228.1}

As a part of the services of the day, the monarch himself addressed the high officials of the kingdom in the great hall of the bishop's palace. With a sorrowful countenance he appeared before them, and in words of moving eloquence bewailed the "crime, the blasphemy, the day of sorrow and disgrace," that had come upon the nation. And he called upon every loyal subject to aid in the extirpation of the pestilent heresy that threatened France with ruin. "As true, Messieurs, as I am your king," he said, "if I knew one of my own limbs spotted or infected with this detestable rottenness, I would give it to you to cut off. . . . And, further, if I saw one of my children defiled by it, I would not spare him. . . . I would deliver him up myself, and would sacrifice him to God." Tears choked his utterance, and the whole assembly wept, with one accord exclaiming, "We will live and die in the Catholic religion." {GC88 228.2}

Terrible had become the darkness of the nation that had rejected the light of truth. "The grace that brings salvation" had appeared; but France, after beholding its power and holiness, after thousands had been drawn by its divine beauty, after cities and hamlets had been illuminated by its radiance, had turned away, choosing darkness rather than light. They had put from them the heavenly gift, when it was offered them. They had called evil good, and good evil, till they had fallen victims to their wilful self-deception. Now, though they might actually believe that they were doing God service in persecuting his people, yet their sincerity did not render them guiltless. The light that would have saved them from deception, from staining their souls with blood-guiltiness, they had wilfully rejected. {GC88 229.1}

A solemn oath to extirpate heresy was taken, in the great cathedral where, nearly three centuries later, the "Goddess of Reason" was to be enthroned by a nation that had forgotten the living God. Again the procession formed, and the representatives of France set out to begin the work which they had sworn to do. At intervals along the homeward route, scaffolds had been erected for the execution of heretics, and it was arranged that at the approach of the king the pile should be lighted, that he might thus be witness to the whole terrible spectacle. The details of the tortures endured by these witnesses for Christ are too harrowing for recital; but there was no wavering on the part of the victims. On being urged to recant, one answered, "I only believe in what the prophets and apostles formerly preached, and what all the company of the saints believed. My faith has a confidence in God which will resist all the power of hell." {GC88 229.2}

Again and again the procession halted at the places of torture. Upon reaching their starting-point at the royal palace, the crowd dispersed, and the king and the prelates withdrew, well satisfied with the day's proceedings, and congratulating themselves that the work now begun would be continued to the complete destruction of heresy. {GC88 229.3}

The gospel of peace which France had rejected was to be only too surely rooted out, and terrible would be the results. On the 21st of January, 1793, two hundred and fifty-eight years from the very day that fully committed France to the persecution of the reformers, another procession, with a far different purpose, passed through the streets of Paris. "Again the king was the chief figure; again there were tumult and shouting; again there was heard the cry for more victims; again there were black scaffolds; and again the scenes of the day were closed by horrid executions; Louis XVI., struggling hand to hand with his jailers and executioners, was dragged forward to the block, and there held down by main force till the axe had fallen, and his dissevered head fell on the scaffold." Nor was the king the only victim; near the same spot two thousand and eight hundred human beings perished by the guillotine during the bloody days of the reign of terror. {GC88 230.1}

The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God, and urging its claims upon the consciences of the people. Infinite love had unfolded to men the statutes and principles of Heaven. God had said, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people," [Deuteronomy 4:6.] When France rejected the gift of Heaven, she sowed the seeds of anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the reign of terror. {GC88 230.2}

Long before the persecution excited by the placards, the bold and ardent Farel had been forced to flee from the land of his birth. He repaired to Switzerland, and by his labours, seconding the work of Zwingli, he helped to turn the scale in favour of the Reformation. His later years were to be spent here, yet he continued to exert a decided influence upon the reform in France. During the first years of his exile, his efforts were especially directed to spreading the gospel in his native country. He spent considerable time in preaching among his countrymen near the frontier, where with tireless vigilance he watched the conflict, and aided by his words of encouragement and counsel. With the assistance of other exiles, the writings of the German reformers were translated into the French language, and, together with the French Bible, were printed in large quantities. By colporteurs, these works were sold extensively in France. They were furnished to the colporteurs at a low price, and thus the profits of the work enabled them to continue it. {GC88 230.3}

Farel entered upon his work in Switzerland in the humble guise of a school-master. Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach their parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were roused to oppose it. "That cannot be the gospel of Christ," urged the priests, "seeing the preaching of it does not bring peace but war." Like the first disciples, when persecuted in one city he fled to another. From village to village, from city to city, he went; traveling on foot, enduring hunger, cold, and weariness, and everywhere in peril of his life. He preached in the market-places, in the churches, sometimes in the pulpits of the cathedrals. Sometimes he found the church empty of hearers; at times his preaching was interrupted by shouts and jeers, again he was pulled violently out of the pulpit. More than once he was set upon by the rabble, and beaten almost to death. Yet he pressed forward. Though often repulsed, with unwearying persistence he returned to the attack; and, one after another, he saw towns and cities which had been strongholds of popery, opening their gates to the gospel. The little parish where he had first laboured, soon accepted the reformed faith. The cities of Morat and Neuchatel also renounced the Romish rites, and removed the idolatrous images from their churches. {GC88 231.1}

Farel had long desired to plant the Protestant standard in Geneva. If this city could be won, it would be a center for the Reformation in France, in Switzerland, and in Italy. With this object before him, he had continued his labours until many of the surrounding towns and hamlets had been gained. Then with a single companion he entered Geneva. But only two sermons was he permitted to preach. The priests, having vainly endeavoured to secure his condemnation by the civil authorities, summoned him before an ecclesiastical council, to which they came with arms concealed under their robes, determined to take his life. Outside the hall, a furious mob, with clubs and swords, was gathered to make sure of his death if he should succeed in escaping the council. The presence of magistrates and an armed force, however, saved him. Early next morning he was conducted, with his companion, across the lake to a place of safety. Thus ended his first effort to evangelize Geneva. {GC88 232.1}

For the next trial a lowlier instrument was chosen,—a young man, so humble in appearance that he was coldly treated even by the professed friends of reform. But what could such a one do where Farel had been rejected? How could one of little courage and experience withstand the tempest before which the strongest and bravest had been forced to flee? "Not by might, nor by power, but by my Spirit, says the Lord." [Zechariah 4:6.] "God hath chosen

the weak things of the world to confound the things which are mighty.” “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” [1 Corinthians 1:27, 25.] {GC88 232.2}

Froment began his work as a school-master. The truths which he taught the children at school, they repeated at their homes. Soon the parents came to hear the Bible explained, until the school-room was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines. After a time this labourer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend. The preachers returned, and through their labours the Protestant worship was finally established in Geneva. {GC88 232.3}

The city had already declared for the Reformation, when Calvin, after various wanderings and vicissitudes, entered its gates. Returning from a last visit to his birthplace, he was on his way to Basel, when, finding the direct road occupied by the armies of Charles V., he was forced to take the circuitous route by Geneva. {GC88 233.1}

In this visit, Farel recognized the hand of God. Though Geneva had accepted the reformed faith, yet a great work remained to be accomplished here. It is not as communities but as individuals that men are converted to God; the work of regeneration must be wrought in the heart and conscience by the power of the Holy Spirit, not by the decrees of councils. While the people of Geneva had cast off the authority of Rome, they were not so ready to renounce the vices that had flourished under her rule. To establish here the pure principles of the gospel, and to prepare this people to fill worthily the position to which Providence seemed calling them, was no light task. {GC88 233.2}

Farel was confident that he had found in Calvin one whom he could unite with himself in this work. In the name of God he solemnly adjured the young evangelist to remain and labour here. Calvin drew back in alarm. Timid and peace-loving, he shrank from contact with the bold, independent, and even violent spirit of the Genevese. The feebleness of his health, together with his studious habits, led him to seek retirement. Believing that by his pen he could best serve the cause of reform, he desired to find a quiet retreat for study, and there, through the press, instruct and build up the churches. But Farel's solemn admonition came to him as a call from Heaven, and he dared not refuse. It seemed to him, he said, “that the hand of God was stretched down from Heaven, that it laid hold of him, and fixed him irrevocably to the place he was so impatient to leave.” {GC88 233.3}

At this time great perils surrounded the Protestant cause. The anathemas of the pope thundered against Geneva, and mighty nations threatened it with destruction. How was this little city to resist the powerful hierarchy that had so often forced kings and emperors to submission? How could it stand against the armies of the world's great conquerors? {GC88 234.1}

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time, the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from every earthly tie and human interest, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy. {GC88 234.2}

When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of State, climbing up to be the counsellors of kings, and shaping the policy of nations. They became servants, to act as spies upon their masters. They established

colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind, and dazzle and captivate the imagination; and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery. {GC88 234.3}

To give them greater power, a bull was issued re-establishing the Inquisition. Notwithstanding the general abhorrence with which it was regarded, even in Catholic countries, this terrible tribunal was again set up by popish rulers, and atrocities too terrible to bear the light of day were repeated in its secret dungeons. In many countries, thousands upon thousands of the very flower of the nation, the purest and noblest, the most intellectual and highly educated, pious and devoted pastors, industrious and patriotic citizens, brilliant scholars, talented artists, skilful artisans, were slain, or forced to flee to other lands. {GC88 235.1}

Such were the means which Rome had invoked to quench the light of the Reformation, to withdraw from men the Bible, and to restore the ignorance and superstition of the Dark Ages. But under God's blessing and the labours of those noble men whom he had raised up to succeed Luther, Protestantism was not overthrown. Not to the favour or arms of princes was it to owe its strength. The smallest countries, the humblest and least powerful nations, became its strongholds. It was little Geneva in the midst of mighty foes plotting her destruction; it was Holland on her sand-banks by the Northern Sea, wrestling against the tyranny of Spain, then the greatest and most opulent of kingdoms; it was bleak, sterile Sweden, that gained victories for the Reformation. {GC88 235.2}

For nearly thirty years, Calvin laboured at Geneva; first to establish there a church adhering to the morality of the Bible, and then for the advancement of the Reformation throughout Europe. His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time, in maintaining the principles of Protestantism against the fast-returning tide of popery; and in promoting in the reformed churches simplicity and purity of life, in place of the pride and corruption fostered under the Romish teaching. {GC88 236.1}

From Geneva, publications and teachers went out to spread the reformed doctrines. To this point the persecuted of all lands looked for instruction, counsel, and encouragement. The city of Calvin became a refuge for the hunted reformers of all Western Europe. Fleeing from the awful tempests that continued for centuries, the fugitives came to the gates of Geneva. Starving, wounded, bereft of home and kindred, they were warmly welcomed and tenderly cared for; and finding a home here, they blessed the city of their adoption by their skill, their learning, and their piety. Many who sought here a refuge returned to their own countries to resist the tyranny of Rome. John Knox, the brave Scotch reformer, not a few of the English Puritans, the Protestants of Holland, and the Huguenots of France, carried from Geneva the torch of truth to lighten the darkness of their native land. {GC88 236.2}

E. G. W. Study Help 2*Sabbath, May 25th, 2024***Selected Messages, Book 1,
Chapter 2, p. 24-39****A Letter to Dr. Paulson, St. Helena, California, June 14, 1906**

Dear Brother:

Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength. {1SM 24.1}

But now I must respond to the letters received from you and others. In your letter you speak of your early training to have implicit faith in the testimonies and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the Ten Commandments." {1SM 24.2}

My brother, you have studied my writings diligently, and you have never found that I have made any such claims, neither will you find that the pioneers in our cause ever made such claims. {1SM 24.3}

In my introduction to The Great Controversy you have no doubt read my statement regarding the Ten Commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement: {1SM 24.4}

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language. {1SM 25.1}

"The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us' (John 1:14). {1SM 25.2}

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. {1SM 25.3}

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind--a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. {1SM 25.4}

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do His work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." {1SM 26.1}

The Integrity of the Testimonies

In perfect harmony with this are my statements found in the article "The Testimonies Slighted," written June 20, 1882, and published in Testimonies for the Church, volume 5, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs: {1SM 26.2}

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before Him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today. {1SM 26.3}

"Many excused their disregard of the testimonies by saying, 'Sister White is influenced by her husband; the testimonies are molded by his spirit and judgment.' Others were seeking to gain something from me which they could construe to justify their course or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I laboured for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings have been given, yet there has been no decided change.... {1SM 26.4}

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind and I have written, at midnight, letters that have gone across the continent, and arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath? ... {1SM 27.1}

"When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne.... {1SM 27.2}

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease, and will and impulse control. {1SM 27.3}

"The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to His people. If we wait for louder calls or better opportunities, the light may be withdrawn, and we left in darkness.... {1SM 28.1}

"It pains me to say, my brethren, that your sinful neglect to walk in the light has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perception so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, He has an infinite supply beyond, an inexhaustible store from which we may draw. Scepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. {1SM 28.2}

"The word is: Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way we shall see His triumph, we shall share His joy. We must share the conflicts if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since His life was marked with continual self-denial, suffering, and self-sacrifice, we shall make no complaint if we are partakers with Him. We can walk safely in the darkest path if we have the Light of the world for our guide.... {1SM 28.3}

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in His name, for His anger was kindled against you. These words were spoken to me: 'Your work is appointed you of God. Many will not hear you, for they refused to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear or forbear.'"... {1SM 29.1}

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Testimonies, volume 5, pages 654-691. {1SM 29.2}

The statement which you quote from Testimony No. 31 [volume 5, page 67] is correct: "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision --the precious rays of light shining from the throne." It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? {1SM 29.3}

Peril of Deceptive Representations

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who, I have been instructed, are endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they try to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and scepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them. When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give, as were found in them in years past. {1SM 29.4}

Truth will surely bear away the victory. The One who gave His life to ransom man from the delusions of Satan, is not asleep, but watching. When His sheep turn away from following the voice of a stranger, whose sheep they are not, they will rejoice in the voice they have loved to follow. {1SM 30.1}

We can learn precious lessons from the study of the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring His goodness, they charged Him, in the presence of His disciples, with impiety--"Why eats your Master with publicans and sinners?" (Matthew 9:11). Instead of addressing our blessed Saviour Himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man, He would have lost His hold upon the hearts of His believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of His wicked accusers. {1SM 30.2}

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do Thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke, not to Himself, but to His disciples, to plant the seeds of unbelief in the hearts of His followers. {1SM 30.3}

Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. {1SM 31.1}

Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; He discerns the interests and purposes of the thoughts of all men concerning Himself and His believing disciples. He answers their thoughts concerning the fault-finding ones, "They that be whole need not a physician, but they that are sick" (Matthew 9:12). The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others.-- Letter 206, 1906. {1SM 31.2}

The Lord's Messenger

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me." {1SM 31.3}

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days." {1SM 31.4}

Some have stumbled over the fact that I said I did not claim to be a prophet; [REFERENCE IS HERE MADE TO A DISCOURSE GIVEN AT BATTLE CREEK, OCTOBER 2, 1904, IN WHICH SHE SAID, "I DO NOT CLAIM TO BE A PROPHETESS."--COMPILERS.] and they have asked, Why is this? {1SM 31.5}

I have had no claims to make, only that I am instructed that I am the Lord's messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus. {1SM 32.1}

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger. "Your work," He instructed me, "is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make My Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you." {1SM 32.2}

"Be not afraid of man, for My shield shall protect you. It is not you that speaks: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." {1SM 32.3}

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. {1SM 32.4}

When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do. {1SM 32.5}

A Work of Many Features

God has made plain to me the various ways in which He would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." {1SM 33.1}

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense. {1SM 33.2}

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practicing the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. {1SM 33.3}

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. {1SM 33.4}

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. {1SM 33.5}

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do. {1SM 34.1}

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. {1SM 34.2}

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls. {1SM 34.3}

In Australia we [REFERENCE HERE IS TO HER ASSOCIATE WORKERS. JAMES WHITE DIED IN 1881.] also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden. {1SM 34.4}

No Boastful Claims

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out. {1SM 34.5}

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess. {1SM 35.1}

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavoured to do. {1SM 35.2}

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation. {1SM 35.3}

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in Him; for I know that he will never leave nor forsake those who put their trust in Him. I have committed myself to His keeping. {1SM 35.4}

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Timothy 1:12).--The Review and Herald, July 26, 1906. {1SM 35.5}

The Work of a Prophet and More

During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. {1SM 35.6}

My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.--Letter 55, 1905. {1SM 36.1}

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.--Letter 244, 1906. (Addressed to elders of Battle Creek church.) {1SM 36.2}

Receiving and Imparting the Light

As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. {1SM 36.3}

At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.--Spiritual Gifts (1860), vol. 2, pp. 292, 293. {1SM 36.4}

Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.--The Review and Herald, Oct. 8, 1867. {1SM 37.1}

The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past has been recalled to my mind forcibly.--The Writing and Sending Out of the Testimonies, p. 24. {1SM 37.2}

No Claim to Infallibility

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.--The Review and Herald, July 26, 1892. {1SM 37.3}

In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in Him is no variableness, or shadow of turning.--Letter 10, 1895. {1SM 37.4}

The Sacred and the Common Sanitarium, California March 5, 1909

I am troubled in regard to Brother A, who for some years has been a worker in southern California. He has made some strange statements, and I am pained to see him denying the testimonies as a whole because of what seems to him an inconsistency--a statement made by me in regard to the number of rooms in the Paradise Valley Sanitarium. Brother A says that in a letter written to one of the brethren in southern California, the statement was made by me that the sanitarium contained forty rooms, when there were really only thirty-eight. This, Brother A gives to me as the reason why he has lost confidence in the testimonies. . . . {1SM 38.1}

The information given concerning the number of rooms in the Paradise Valley Sanitarium was given, not as a revelation from the Lord, but simply as a human opinion. There has never been revealed to me the exact number of rooms in any of our sanitariums; and the knowledge I have obtained of such things I have gained by inquiring of those who were supposed to know. In my words, when speaking upon these common subjects, there is nothing to lead minds to believe that I receive my knowledge in a vision from the Lord and am stating it as such. . . . {1SM 38.2}

When the Holy Spirit reveals anything regarding the institutions connected with the Lord's work, or concerning the work of God upon human hearts and minds, as He has revealed these things through me in the past, the message given is to be regarded as light given of God for those who need it. But for one to mix the sacred with the common is a great mistake. In a tendency to do this we may see the working of the enemy to destroy souls. {1SM 38.3}

To every soul whom God has created He has given capabilities to serve Him, but Satan seeks to make this work of service hard by his constant temptation to mislead souls. He works to dim the spiritual perceptions that men may not distinguish between that which is common and that which is holy. I have been made to know this distinction through a life's service for my Lord and Master.... {1SM 38.4}

The message came to me, Dedicate yourself to the highest work ever committed to mortals. I will give you high aspirations and powers and a true sense of the work of Christ. You are not your own, for you are bought with a price, by the life and death of the Son of God. God calls for your child's heart and service under the sanctification of the Holy Spirit. {1SM 39.1}

I gave myself, my whole being, to God, to obey His call in everything, and since that time my life has been spent in giving the message, with my pen and in speaking before large congregations. It is not I who controls my words and actions at such times. {1SM 39.2}

But there are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages. {1SM 39.3}

I receive letters asking for advice on many strange subjects, and I advise according to the light that has been given me. Men have again and again opposed the counsel that I have been instructed to give because they did not want to receive the light given, and such experiences have led me to seek the Lord most earnestly.--Manuscript 107, 1909. {1SM 39.4}

E. G. W. Study Help 3*Sabbath, May 25th, 2024***Patriarchs and Prophets,
Introduction, p. 13-22****Introduction**

This volume treats upon the themes of Bible history, themes not in themselves new, yet here so presented as to give them a new significance, revealing springs of action, showing the important bearing of certain movements, and bringing into stronger light some features that are but briefly mentioned in the Bible. Thus the scenes have a vividness and importance that tend to make new and lasting impressions. Such a light is shed upon the Scripture record as to reveal more fully the character and purposes of God; to make manifest the wiles of Satan and the means by which his power will be finally overthrown; to bring to view the weakness of the human heart, and show how the grace of God has enabled men to conquer in the battle with evil. All this is in harmony with what God has shown to be His purpose in unfolding to men the truths of His word. The agency by which these revelations have been given is seen—when tested by the Scriptures—to be one of the methods God still employs to impart instruction to the children of men. [PP 19.1]

While it is not now as it was in the beginning, when man in his holiness and innocence had personal instruction from his Maker, still man is not left without a divine teacher which God has provided in His representative, the Holy Spirit. So we hear the apostle Paul declaring that a certain divine “illumination” is the privilege of the followers of Christ; and that they are “enlightened” by being made “partakers of the Holy Ghost.” Hebrews 10:32; 6:4. John also says, “Ye have an unction from the Holy One.” 1 John 2:20. And Christ promised the disciples, as He was about to leave them, that He would send them the Holy Spirit as a comforter and guide to lead them into all truth. John 14:16, 26. [PP 19.2]

To show how this promise was to be fulfilled to the church, the apostle Paul, in two of his epistles, presents formal declaration that certain gifts of the Spirit have been placed in the Church for its edification and instruction to the end of time. 1 Corinthians 12; Ephesians 4:8-13; Matthew 28:20 Nor is this all: a number of clear and explicit prophecies declare that in the last days there will be a special outpouring of the Holy Spirit, and that the church at the time of Christ's appearing will have had, during its closing experience, “the testimony of Jesus,” which is the spirit of prophecy. Acts 2:17-20, 39; 1 Corinthians 1:7; Revelation 12:17; Revelation 19:10. In these facts we see an evidence of God's care and love for His people; for the presence of the Holy Spirit as a comforter, teacher, and guide, not only in its ordinary, but in its extraordinary, methods of operation, certainly is needed by the church as it enters the perils of the last days, more than in any other part of its experience. [PP 20.1]

The Scriptures point out various channels through which the Holy Spirit would operate on the hearts and minds of men to enlighten their understanding and guide their steps. Among these were visions and dreams. In this way God would still communicate with the children of men. Here is His promise on this point: “Hear now my words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.” Numbers 12:6. By this means supernatural knowledge was communicated to Balaam. Thus He says: “Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the almighty, falling into a trance, but having his eyes open.” Numbers 24:15, 16. [PP 20.2]

It thus becomes a matter of great interest to investigate the testimony of the Scriptures concerning the extent to which the Lord designed that the Spirit should manifest itself in the church during the period of human probation. [PP 20.3]

After the plan of salvation had been devised, God, as we have seen, could still, through the ministry of His Son and the holy angels, communicate with men across the gulf which sin had made. Sometimes He spoke face to face with them, as in the case of Moses, but more frequently by dreams and visions. Instances of such communication are everywhere prominent upon the sacred record, covering all dispensations. Enoch the seventh from Adam looked forward in the spirit of prophecy to the second advent of Christ in power and glory, and exclaimed, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. If the operation of the spirit of prophecy has at times seemed almost to disappear, as the spirituality of the people waned, it has nevertheless marked all the great crises in the experience of the church, and the epochs which witnessed the change from one dispensation to another. When the era marked by the incarnation of Christ was reached, the father of John the Baptist was filled with the Holy Spirit, and prophesied. Luke 1:67. To Simeon it was revealed that he should not see death till he had seen the Lord; and when the parents of Jesus brought Him into the temple that He might be dedicated, Simeon came by the Spirit into the temple, took Him into his arms, and blessed Him while he prophesied concerning Him. And Anna, a prophetess, coming in the same instant, spake of Him to all them that looked for redemption in Jerusalem. Luke 2:26, 36. [PP 21.1]

The outpouring of the Holy Spirit which was to attend the preaching of the gospel by the followers of Christ was announced by the prophet in these words: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:28-31. [PP 21.2]

Peter, on the Day of Pentecost, quoted this prophecy in explanation of the wonderful scene which then occurred. Cloven tongues like as of fire sat upon each of the disciples; they were filled with the holy spirit, and spake with other tongues. And when the mockers charged that they were filled with new wine, Peter answered, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Then he quotes the prophecy substantially as found in Joel (quoted above), only he puts the words "in the last days," in the place of "Afterward," making it read, "and it shall come to pass in the last days, says God, I will pour out of My Spirit," etc. [PP 22.1]

It is evident that it was that part of the prophecy only which relates to the outpouring of the Spirit, that began to be fulfilled on that day; for there were no old men there dreaming dreams, nor young men and maidens seeing visions and prophesying; and no wonders of blood and fire and pillars of smoke then appeared; and the sun was not darkened and the moon was not turned to blood at that time; and yet what was there witnessed was in fulfillment of the prophecy of Joel. It is equally evident that this part of the prophecy concerning the outpouring of the Spirit was not exhausted in that one manifestation; for the prophecy covers all days from that time on to the coming of the great day of the Lord. [PP 22.2]

But the Day of Pentecost was in fulfillment of other prophecies besides that of Joel. It fulfilled the words of Christ Himself as well. In His last discourse to His disciples before His crucifixion, He said to them: "I will pray the Father, and He shall give you another Comforter, ... Even the Spirit of truth." John 14:16, 17. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." Verse 26. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." Chapter 16:13. And after Christ had risen from the dead, He said to the disciples, "Behold, I send

the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. [PP 22.3]

On the Day of Pentecost the disciples were thus endued with power from on high. But this promise of Christ's was not, any more than the prophecy of Joel, confined to that occasion. For He gave them the same promise in another form by assuring them that He would be with them always, even to the end of the world. Matthew 28:20. Mark tells us in what sense and what manner the Lord was to be with them. He says, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. And Peter, on the Day of Pentecost, testified concerning the perpetuity of this operation of the Spirit which they had witnessed. When the convicted Jews said unto the apostles, "What shall we do?" Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39. This certainly provides for the operation of the Holy Spirit in the church, even in its special manifestations, to all coming time, as long as mercy shall invite men to accept the pardoning love of Christ. [PP 23.1]

Twenty-eight years later in his letter to the Corinthians, Paul set before that church a formal argument on the question. He says (1 Corinthians 12:1), "Now concerning spiritual gifts, brethren, I would not have you ignorant"—so important did he deem it that this subject should be understood in the Christian church. After stating that though the Spirit is one it has diversities of operation, and explaining what those diversities are, he introduces the figure of the human body, with its various members, to show how the church is constituted with its different offices and gifts. And as the body has its various members, each having its particular office to fill, and all working together in unity of purpose to constitute one harmonious whole, so the Spirit was to operate through various channels in the church to constitute a perfect religious body. Paul then continues in these words: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." [PP 23.2]

The declaration that God *hath set* some in the church, etc., implies something more than that the way was left open for the gifts to appear if circumstances should chance to favour. It rather signifies that they were to be permanent parts of the true spiritual constitution of the church, and that if these were not in active operation the church would be in the condition of a human body, some of whose members had, through accident or disease, become crippled and helpless. Having once been set in the church, there these gifts must remain until they are formally removed. But there is no record that they ever have been removed. [PP 24.1]

Five years later the same apostle writes to the Ephesians relative to the same gifts, plainly stating their object, and thus showing indirectly that they must continue till that object is accomplished. He says (Ephesians 4:8, 11-13): "Wherefore He says, when He ascended up on high, He led captivity captive, and gave gifts unto men.... And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [PP 24.2]

The church did not reach the state of unity here contemplated, in the apostolic age; and very soon after that age, the gloom of the great spiritual apostasy began to overshadow the church; and certainly during the state of declension, this fullness of Christ, and unity of faith, was not reached. Nor will it be reached till the last message of mercy shall have gathered out of every kindred and people, every class of society, and every organization of error, a people complete in all gospel reforms, waiting for the coming of the Son of man. And truly, if ever in her experience the church would need the benefit of every agency

ordained for her comfort and guidance, encouragement and protection, it would be amid the perils of the last days, when the powers of evil, well-nigh perfected by experience and training for their nefarious work, would, by their masterpieces of imposture, deceive if it were possible even the elect. Very appropriately, therefore, come in the special prophecies of the outpouring of the Spirit for the benefit of the church in the last days. [PP 24.3]

It is, however, usually taught, in the current literature of the Christian world, that the gifts of the Spirit were only for the apostolic age; that they were given simply for the planting of the gospel; and that the gospel being once established, the gifts were no longer needed, and consequently were suffered soon to disappear from the church. But the apostle Paul warned the Christians of his day that the “mystery of iniquity” was already at work, and that after his departure, grievous wolves would enter in among them, not sparing the flock, and that also of their own selves men would arise, speaking perverse things to draw away disciples after them. Acts 20:29, 30. It cannot therefore be that the gifts, placed in the church to guard against these very evils, were ready, when that time came, to pass away as having accomplished their object; for their presence and help would be needed under these conditions more than when the apostles themselves were on the stage of action. [PP 25.1]

We find another statement in Paul's letter to the Corinthian church, which shows that the popular conception of the temporary continuance of the gifts cannot be correct. It is his contrast between the present, imperfect state, and the glorious, immortal condition to which the Christian will finally arrive. 1 Corinthians 13. He says (Verses 9, 10). “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” He further illustrates this present state by comparing it to the period of childhood with its weakness and immaturity of thought and action; and the perfect state, to the condition of manhood with its clearer vision, maturity, and strength. And he classes the gifts among those things which are needed in this present, imperfect condition, but which we shall have no occasion for when the perfect state is come. “Now,” he says (Verse 12), “we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known.” Then he states what graces are adapted to the eternal state, and will there exist, namely, faith, hope, and charity, or love, “these three; but the greatest of these is charity.” [PP 25.2]

This explains the language of Verse 8: “Charity never fails;” that is, charity, the heavenly grace of love, will endure forever; it is the crowning glory of man's future, immortal condition; but “whether there be prophecies, they shall fail;” that is, the time will come when prophecies will be no longer needed, and the gift of prophecy, as one of the helps in the church, will no longer be exercised; “whether there be tongues, they shall cease;” that is, the gift of tongues will no longer be of service; “whether there be knowledge, it shall vanish away;” that is, knowledge, not in the abstract, but as one of the special gifts of the Spirit, will be rendered unnecessary by the perfect knowledge with which we shall be endowed in the eternal world. [PP 26.1]

Now, if we take the position that the gifts ceased with the apostolic age, because no longer needed, we commit ourselves to the position that the apostolic age was the weak and childish age of the church, when everything was seen through a glass, darkly; but the age that followed, when grievous wolves were to enter in, not sparing the flock, and men were to arise, even in the church, speaking perverse things to draw away disciples after them, was an age of perfect light and knowledge, in which the imperfect and childish and darkened knowledge of apostolic times had passed away! For, be it remembered, the gifts cease only when a perfect state is reached, and because that state is reached, which renders them no longer necessary. But no one, on sober thought, can for a moment seek to maintain the position that the apostolic age was inferior in spiritual elevation to any age which has succeeded it. And if the gifts were needed then, they certainly are needed now. [PP 26.2]

Among the agencies which the apostle in his letters to both the Corinthians and Ephesians enumerates as “gifts” *set* in the church, we find “pastors,” “teachers,” “helps,” and “governments;” and all these are acknowledged, on every hand, as still continuing in the church. Why not, then, the others also, including faith, healing, prophecy, etc.? Who is competent to draw the line, and say what gifts have been “set out” of the church, when all were, in the beginning, equally “set” therein? [PP 27.1]

Revelation 12:17 has been referred to as a prophecy that the gifts would be restored in the last days. An examination of its testimony will confirm this view. The text speaks of the remnant of the woman's seed. The woman being a symbol of the church, her seed would be the individual members composing the church at any one time; and the “remnant” of her seed would be the last generation of Christians, or those living on the earth at the second coming of Christ. The text further declares that these “keep the commandments of God, and have the testimony of Jesus Christ;” and the “testimony of Jesus” is explained in chapter 19:10 to be “the spirit of prophecy,” which must be understood as that which among the gifts is called “the gift of prophecy.” 1 Corinthians 12:9, 10. [PP 27.2]

The setting of the gifts in the church does not imply that every individual was to have them in exercise. On this point the apostle (1 Corinthians 12:29) says, “Are all apostles? Are all prophets? Are all teachers?” etc. the implied answer is no; not all are; but the gifts are divided among the members as it pleases God. 1 Corinthians 12:7, 11. Yet these gifts are said to be “set in the *church*,” and if a gift is bestowed upon even one member of the church, it may be said that that gift is “in the church,” or that the church “has” it. So the last generation was to have, and it is believed does now have, the testimony of Jesus, or the gift of prophecy. [PP 27.3]

Another portion of Scripture evidently written with reference to the last days, brings the same fact plainly to view. 1 Thessalonians 5. The apostle opens the chapter with these words: “But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” In Verse 4 he adds, “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” Then he gives them sundry admonitions in view of that event, among which are these (verses 19-21): “Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good.” And in verse 23 he prays that these very ones who were thus to have to do with “prophesyings” may be preserved blameless unto the *coming of the Lord*. [PP 28.1]

On the strength of these considerations are we not justified in believing that the gift of prophecy will be manifested in the church in the last days, and that through it much light will be imparted, and much timely instruction given? [PP 28.2]

All things are to be treated according to the apostle's rule: “Prove all things; hold fast that which is good;” and to be tested by the Saviour's standard: “By their fruits ye shall know them.” Appealing to this standard in behalf of what claims to be a manifestation of the gift of prophecy, we commend this volume to the consideration of those who believe that the Bible is the word of God, and that the church is the body of which Christ is head. [PP 28.3]

Uriah Smith.

Devotional - Last Day Events***Sabbath, May 25th, 2024*****Last Day Events, Chapter 5, pp. 156****“Sunday Laws”****May 25th****Refrain From Work on Sunday**

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Isaiah 58:13

In regard to the Southern field, [SUNDAY-LAW ENFORCEMENT WAS ESPECIALLY SEVERE IN THE SOUTHERN STATES IN THE UNITED STATES IN THE 1880S AND 1890S. SEE AMERICAN STATE PAPERS (REVIEW AND HERALD, 1943), PP. 517-562.] the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself labouring on Sunday. . .

Refraining from work on Sunday is not receiving the mark of the beast. . . . In places where the opposition is so strong as to arouse persecution, if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work.--*SW 69, 70 (1895)*.

If they should come here and say "You must close up your work and your presses on Sunday," I would not say to you, . . . "Keep your presses going," because the conflict does not come between you and your God.--*Ms 163, 1898*.

We should not feel it enjoined upon us to irritate our neighbours who idolize Sunday by making determined efforts to bring labour on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing.--*3SM 399 (1889)*.

Daily Scripture**Sabbath, May 25th, 2024****Joshua Chapter 13****Land Still to Be Conquered**

- Jos 13:1 Now Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remains yet very much land to be possessed.
- Jos 13:2 This *is* the land that yet remains: all the borders of the Philistines, and all Geshuri,
- Jos 13:3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:
- Jos 13:4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:
- Jos 13:5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath.
- Jos 13:6 All the inhabitants of the hill country from Lebanon unto Misrephothmaim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
- Jos 13:7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

The Inheritance East of the Jordan

- Jos 13:8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;
- Jos 13:9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;
- Jos 13:10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;
- Jos 13:11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;
- Jos 13:12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.
- Jos 13:13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.
- Jos 13:14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.
- Jos 13:15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.
- Jos 13:16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;
- Jos 13:17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamothbaal, and Bethbaalmeon,
- Jos 13:18 And Jahazah, and Kedemoth, and Mephaath,
- Jos 13:19 And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley,
- Jos 13:20 And Bethpeor, and Ashdothpishgah, and Bethjeshimoth,
- Jos 13:21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.
- Jos 13:22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.
- Jos 13:23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance

of the children of Reuben after their families, the cities and the villages thereof.

- Jos 13:24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
- Jos 13:25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;
- Jos 13:26 And from Heshbon unto Ramathmizpeh, and Betonim; and from Mahanaim unto the border of Debir;
- Jos 13:27 And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.
- Jos 13:28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
- Jos 13:29 And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.
- Jos 13:30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:
- Jos 13:31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.
- Jos 13:32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.
- Jos 13:33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

*Children's Mission Story**Sabbath, May 25th, 2024*

Do you know the proper way to sit in a chair?

Khachik knew the proper way to sit in his highchair.

Khachik was a very small boy in the country of Georgia. But he knew that his bottom belonged in the seat of his highchair when he ate breakfast or lunch or supper. Mother always placed him in the seat of the highchair when it was time for breakfast, lunch, or supper.

But one day, Khachik decided to try something new.

Mother placed him in the seat of the highchair for a yummy supper of macaroni and sour cream. Khachik liked macaroni and sour cream very much.

But he thought that it might taste just a little better if he ate it while sitting on the arm of the highchair rather than in the seat as always.

Khachik wiggled out of the seat and took a seat on the arm. He liked his new freedom. His legs were no longer trapped below the small table holding his supper on the highchair.

Khachik also liked the new view. He looked around the room and he took a bite of macaroni and sour cream.

Suddenly, he fell backward.

Mother saw Khachik tumble from the arm of the highchair. She wasn't too far away from him in the kitchen, but she was too far away to catch him.

Khachik landed on the floor and hit the back of his head hard.

Mother screamed and ran over to the little boy.

For a few minutes, Khachik didn't move at all. His eyes were open and gazing vacantly to one side.

Mother wrapped the little boy in her arms and prayed.

"Help him, please," she said. "God, give me back my son. I will never let this happen again."

Time seemed to stand still.

WHAAAAAAA!

Suddenly, Khachik began to cry.

When Mother heard the cry, it reminded her of how Khachik had cried when he was born.

It was like he had been born again.

Khachik looked Mother. His eyes were normal. He could see her perfectly. He didn't remember what had happened. He only knew that his head hurt.

But Mother remembered what had happened. It had been a frightening experience.

She thanked God.

"Thank You, God, for waking my son up and giving him life," she prayed.

Mother called the ambulance.

But when the ambulance arrived, the paramedics couldn't find anything wrong with Khachik. Even though he had hit his head hard, he was fine.

"Let's take him to the hospital just to make sure," a paramedic said.

At the hospital, the doctor gave Khachik a clean bill of health. He was a healthy little boy with a slightly sore head.

After that day, Mother gained a new understanding of God. She understood that everyone's life — Khachik's life, her life, everyone's life — is in God's hands.

She is happy about that — and so is Khachik.

"My life is in God's hands," he said.

Part of this quarter's Thirteenth Sabbath Offering will help open a health center in Georgia, where Khachik lives. Thank you for planning a generous offering on June 29.

By Andrew McChesney

Sunday – May 26th

1. Enumerate the principal gifts of the Holy Spirit.

- 1 Corinthians 12:28 —
- 1 Corinthians 12:8-10 —

NOTE : It is important for the church to understand the role of the gift of prophecy in its midst. Wrote Ellen White: “In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.’”—*5 Testimonies*, page 661.

2. What gift did Paul say the Corinthian believers were especially to desire?

- 1 Corinthians 14:1 —

NOTE : Wrote A.G. Daniells, for over twenty years president of the General Conference of Seventh-day Adventists: “The gift of prophecy is one of God's choicest gifts to the human family. Indeed, it ranks next to the supreme gift of His only begotten Son and of His Holy Spirit to a world estranged and separated by sin.”—*The Abiding Gift of Prophecy*, page 15.

3. My Prayer for Today

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Devotional - Last Day Events***Sunday, May 26th, 2024*****Last Day Events, Chapter 5, pp. 157****“Sunday Laws”****May 26th****Engage in Spiritual Activities on Sunday**

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear:

1 Peter 3:15

I will try to answer your question as to what you should do in the case of Sunday laws being enforced.

The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was that when people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort.

To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. . . . One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense. . .

Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love.—*9T 232, 233 (1909)*.

Take the students out to hold meetings in different places, and to do medical missionary work. They will find the people at home and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord.—*9T 238 (1909)*.

Daily Scripture**Sunday, May 26th, 2024****Joshua Chapter 14****The Inheritance West of the Jordan**

- Jos 14:1 And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.
- Jos 14:2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.
- Jos 14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.
- Jos 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.
- Jos 14:5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

Caleb's Request and Inheritance

- Jos 14:6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou know the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.
- Jos 14:7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as *it was* in mine heart.
- Jos 14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.
- Jos 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.
- Jos 14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.
- Jos 14:11 As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.
- Jos 14:12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heard in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.
- Jos 14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.
- Jos 14:14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.
- Jos 14:15 And the name of Hebron before *was* Kirjatharba; *which Arba was* a great man among the Anakims. And the land had rest from war.

Monday – May 27th

1. Where were spiritual gifts to be manifested and for how long?

- 1 Corinthians 12:28 —
- 1 Corinthians 13:9-10 —

NOTE : The appearance of the gift of prophecy among Seventh-day Adventists has been recognised since the beginning by leaders of the movement. This faith has been expressed in General Conference sessions for nearly a century. The church has unwaveringly clung to its belief in the divine guidance manifest through the agent of the prophetic gift, Ellen G. White. The following statements, made by delegates in the official session of the General Conference in 1867 and 1958, are typical:

“Resolved, That we express our continued faith in the perpetuity of Spiritual gifts during the gospel dispensation, and our gratitude to God that He has intimately connected the Spirit of Prophecy with the proclamation of the third angel's message.”—*Review and Herald*, May 28, 1867.

“As delegates to the world session of the General Conference of Seventh-day Adventists, we reaffirm our belief and full confidence in this prophetic gift, as manifested through Ellen G. White. And because God provided that His instruction through the gift of prophecy should be published in books and made available to all, the blessings of the gift live on. We believe that these writings are God's inspired counsel to the church.”—*Review and Herald*, June 25, 1958.

2. What is God's purpose in bestowing spiritual gifts in the church?

- Ephesians 4:11-14 —
- 1 Corinthians 12:7 —
- 1 Corinthians 14:22, last part. —

NOTE : The testimony of Uriah Smith, one of the pioneers of the church, concerning the influence of the Spirit of Prophecy on the lives of church members will be helpful: “Their fruit is such as to show that the source from which they spring, is the opposite of evil. “They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud, scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.”—*Review and Herald*, June 12, 1866, page 9.

3. My Prayer for Today



Devotional - Last Day Events***Monday, May 27th, 2024*****Last Day Events, Chapter 5, pp. 158****“Sunday Laws”****May 27th****Beauty of Truth Made Apparent by Opposition****Sanctify them through thy truth: thy word is truth.****John 17:17**

The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. Every objection raised against the commandments of God will make way for the advancement of truth and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution.--13MR 71, 72 (1896).

This time, when there is such an effort made to enforce the observance of Sunday, is the very opportunity to present to the world the true Sabbath in contrast to the false. The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front that the Sabbath of the fourth commandment may be presented before the legislative assemblies. Thus the leading men of the nation may have their attention called to the testimony of God's Word in favour of the true Sabbath.--2MR 197 (1890).

*Daily Scripture**Monday, May 27th, 2024***Joshua Chapter 15****The Allotment for Judah**

- Jos 15:1 *This* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.
- Jos 15:2 And their south border was from the shore of the salt sea, from the bay that looks southward:
- Jos 15:3 And it went out to the south side to Maalehacrabbin, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- Jos 15:4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.
- Jos 15:5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:
- Jos 15:6 And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:
- Jos 15:7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel:
- Jos 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lies* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:
- Jos 15:9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjathjearim:
- Jos 15:10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:
- Jos 15:11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.
- Jos 15:12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.
- Jos 15:13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.
- Jos 15:14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.
- Jos 15:15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher.
- Jos 15:16 And Caleb said, He that smites Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.
- Jos 15:17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.
- Jos 15:18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What would thou?
- Jos 15:19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.
- Jos 15:20 This *is* the inheritance of the tribe of the children of Judah according to their families.
- Jos 15:21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were

- Kabzeel, and Eder, and Jagur,
 Jos 15:22 And Kinah, and Dimonah, and Adadah,
 Jos 15:23 And Kedesh, and Hazor, and Ithnan,
 Jos 15:24 Ziph, and Telem, and Bealoth,
 Jos 15:25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
 Jos 15:26 Amam, and Shema, and Moladah,
 Jos 15:27 And Hazargaddah, and Heshmon, and Bethpalet,
 Jos 15:28 And Hazarshual, and Beersheba, and Bizjothjah,
 Jos 15:29 Baalah, and Iim, and Azem,
 Jos 15:30 And Eltolad, and Chesil, and Hormah,
 Jos 15:31 And Ziklag, and Madmannah, and Sansannah,
 Jos 15:32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:
 Jos 15:33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
 Jos 15:34 And Zanoah, and Engannim, Tappuah, and Enam,
 Jos 15:35 Jarmuth, and Adullam, Socoh, and Azekah,
 Jos 15:36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
 Jos 15:37 Zenan, and Hadashah, and Migdalgad,
 Jos 15:38 And Dilean, and Mizpeh, and Joktheel,
 Jos 15:39 Lachish, and Bozkath, and Eglon,
 Jos 15:40 And Cabbon, and Lahmam, and Kithlish,
 Jos 15:41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:
 Jos 15:42 Libnah, and Ether, and Ashan,
 Jos 15:43 And Jiphtah, and Ashnah, and Nezib,
 Jos 15:44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
 Jos 15:45 Ekron, with her towns and her villages:
 Jos 15:46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:
 Jos 15:47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:
 Jos 15:48 And in the mountains, Shamir, and Jattir, and Socoh,
 Jos 15:49 And Dannah, and Kirjathsannah, which *is* Debir,
 Jos 15:50 And Anab, and Eshtemoh, and Anim,
 Jos 15:51 And Goshen, and Holon, and Giloh; eleven cities with their villages:
 Jos 15:52 Arab, and Dumah, and Eshean,
 Jos 15:53 And Janum, and Bethtappuah, and Aphekah,
 Jos 15:54 And Humtah, and Kirjatharba, which *is* Hebron, and Zior; nine cities with their villages:
 Jos 15:55 Maon, Carmel, and Ziph, and Juttah,
 Jos 15:56 And Jezreel, and Jokdeam, and Zanoah,
 Jos 15:57 Cain, Gibeah, and Timnah; ten cities with their villages:
 Jos 15:58 Halhul, Bethzur, and Gedor,
 Jos 15:59 And Maarath, and Bethanath, and Eltekon; six cities with their villages:
 Jos 15:60 Kirjathbaal, which *is* Kirjathjearim, and Rabbah; two cities with their villages:
 Jos 15:61 In the wilderness, Betharabah, Middin, and Secacah,
 Jos 15:62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.
 Jos 15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Tuesday – May 28th

1. How does the True Witness deal with the Laodicean church

- **Revelation 3:14** —
- **Revelation 3:19** —

2. What counsel does He offer?

- **Revelation 3:14** —
- **Revelation 3:19** —

NOTE : This chastening process is accomplished by the messages of reproof and correction given through the prophets. Is it not significant that this is brought to view in connection with the message to the Laodicean church?

Applying the words of this text to the testimonies she bore, Ellen White declared:

“The Lord has seen fit to counsel Elder ————, to give him words of reproof because he had erred; but is this an evidence that God had forsaken him?—No. 'As many as I love I rebuke and chasten: be zealous therefore, and repent' (Revelation 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?—No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies.”—*Selected Messages, Book 2, page 81.*

3. Instead of an indication of God's rejection, of what is the chastening of the Lord a certain evidence?

- **Hebrews 12:6-7** —

4. What excellent results does this chastening produce?

- **Hebrews 12:11** —

5. My Prayer for Today

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Devotional - Last Day Events***Tuesday, May 28th, 2024*****Last Day Events, Chapter 5, pp. 159****“Sunday Laws”****May 28th****We Ought to Obey God Rather Than Men****Then Peter and the other apostles answered and said, We ought to obey God rather than men.****Acts 5:29**

The adherents of truth are now called upon to choose between disregarding a plain requirement of God's Word or forfeiting their liberty. If we yield the Word of God and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God it must be at the sacrifice of our rights among men, for the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith and control the consciences of men. . . .

The people of God will recognize human government as an ordinance of divine appointment and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God we must choose to obey God rather than men. The Word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus says the Lord" is not to be set aside for a "Thus says the church or the state." The crown of Christ is to be uplifted above all the diadems of earthly potentates.--*HM Nov. 1, 1893.*

Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this and sacrifice heaven. It is better to die than to sin; better to want than to defraud; better to hunger than to lie.--*4T 495 (1880).*

Daily Scripture**Tuesday, May 28th, 2024****Joshua Chapter 16****The Allotment for Ephraim and Manasseh**

- Jos 16:1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel,
- Jos 16:2 And goes out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth,
- Jos 16:3 And goes down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea.
- Jos 16:4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.
- Jos 16:5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper;
- Jos 16:6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanathshiloh, and passed by it on the east to Janohah;
- Jos 16:7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
- Jos 16:8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
- Jos 16:9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
- Jos 16:10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Wednesday – May 29th

1. How did the vision of the sheet let down from heaven, given to the church through Peter, teach an important Bible principle?

- Acts 10:1-35 —
- 2 Chronicles 19:7 —

Note:- As the vision of Peter corrected him in his error and prejudice toward the Gentiles, so the Spirit of Prophecy writings correct those who have a tendency to err from Bible principles. Wrote Ellen G. White at the close of her first book in which she presented the early vision:

“I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10).”—*Early writings, page 78.*

2. How does Mrs. White indicate the relationship of her messages to the Bible?



Answer: “Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.”—*Colporteur Ministry, page 125.*

Writing further of this relationship Mrs. White observed: “The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.”—*Great Controversy, Introduction, page vii.*

NOTE : That the writings of Mrs. White were not given to take the place of the Bible, the following extract from a testimony published in 1876 will show:

“Brother J would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the Word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His Word, to give them a clearer understanding of it.”—*Testimonies, Vol. 4, page 246.*

3. My Prayer for Today



Devotional - Last Day Events

Wednesday, May 29th, 2024

Last Day Events, Chapter 5, pp. 160

“Sunday Laws”

May 29th

A Time of Trouble Before Probation Closes

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her.

Revelation 18:8

On page 33 [of Early Writings] is given the following: ". . . At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. "The commencement of that time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel.--EW 85, 86 (1854).

*Daily Scripture**Wednesday, May 29th, 2024***Joshua Chapter 17**

- Jos 17:1 There was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.
- Jos 17:2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.
- Jos 17:3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
- Jos 17:4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.
- Jos 17:5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;
- Jos 17:6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.
- Jos 17:7 And the coast of Manasseh was from Asher to Michmethah, that *lies* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.
- Jos 17:8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;
- Jos 17:9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:
- Jos 17:10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
- Jos 17:11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.
- Jos 17:12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.
- Jos 17:13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.
- Jos 17:14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?
- Jos 17:15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.
- Jos 17:16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are* of Bethshean and her towns, and *they who are* of the valley of Jezreel.
- Jos 17:17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

Jos 17:18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

Thursday – May 30th

1. What claim did Mrs. White make for herself and her work?



Answer: “I have had no claims to make, only that I am instructed that I am the Lord's messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.”—*Selected Messages, Book 1, page 32.*

“I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.”—*Letter 244, 1906.*

2. What did Mrs. White refrain from claiming?



Answer: In a public address delivered October 2, 1904, in Battle Creek, Michigan, Mrs. White stated that she did “not claim to be a prophetess.”—*Selected Messages, Book 1, page 35.*

Explaining this later, she wrote: “During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.”—*Selected Messages, Book 1, pages 35,36.*

“My commission embraces the work of a prophet, but it does not end there.”—*ibid., page 36.*

“My work includes much more than the word 'prophet' signifies.

“When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do.”—*ibid., pages 32, 33.*

3. My Prayer for Today



Devotional - Last Day Events**Thursday, May 30th, 2024****Last Day Events, Chapter 5, pp. 161****“Sunday Laws”****May 30th****The End of Religious Liberty in the United States****It is time for thee, LORD, to work: for they have made void thy law.****Psalms 119:126**

The law of God, through the agency of Satan, is to be made void. In our land of boasted freedom religious liberty will come to an end. The contest will be decided over the Sabbath question, which will agitate the whole world.—*Evangelism* 236 (1875).

A great crisis awaits the people of God. Very soon our nation will attempt to enforce upon all the observance of the first day of the week as a sacred day. In doing this they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath.--*RH Extra*, Dec. 11, 1888.

Seventh-day Adventists will fight the battle over the seventh-day Sabbath. The authorities in the United States and in other countries will rise up in their pride and power and make laws to restrict religious liberty.--*Ms* 78, 1897.

The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.--*GC* 588 (1911).

Joshua Chapter 18

Allotment of the Remaining Land

- Jos 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.
- Jos 18:2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.
- Jos 18:3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?
- Jos 18:4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.
- Jos 18:5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.
- Jos 18:6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.
- Jos 18:7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.
- Jos 18:8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.
- Jos 18:9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.
- Jos 18:10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

The Inheritance for Benjamin

- Jos 18:11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.
- Jos 18:12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.
- Jos 18:13 And the border went over from thence toward Luz, to the side of Luz, which *is* Bethel, southward; and the border descended to Atarothadar, near the hill that *lies* on the south side of the nether Bethhoron.
- Jos 18:14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lies* before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which *is* Kirjathjearim, a city of the children of Judah: this *was* the west quarter.
- Jos 18:15 And the south quarter *was* from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:
- Jos 18:16 And the border came down to the end of the mountain that *lies* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,
- Jos 18:17 And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,
- Jos 18:18 And passed along toward the side over against Arabah northward, and went down unto Arabah:
- Jos 18:19 And the border passed along to the side of Bethhoglah northward: and the outgoings of the border

were at the north bay of the salt sea at the south end of Jordan: this *was* the south coast.

Jos 18:20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Jos 18:21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,

Jos 18:22 And Betharabah, and Zemaraim, and Bethel,

Jos 18:23 And Avim, and Parah, and Ophrah,

Jos 18:24 And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:

Jos 18:25 Gibeon, and Ramah, and Beeroth,

Jos 18:26 And Mizpeh, and Chephirah, and Mozah,

Jos 18:27 And Rekem, and Irpeel, and Taralah,

Jos 18:28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

*Preparation Day – May 31st***1. What work did God “especially” assign to Mrs. White?**

Answer: “The work which the Lord has laid out before me especially is to urge young and old, learned and unlearned, to search the Scriptures for themselves; to impress upon all that the study of God's Word will expand the mind and strengthen every faculty, fitting the intellect to wrestle with problems of truth, deep and far-reaching; to assure all that the clear knowledge of the Bible outdoes all other knowledge in making man what God designed he should be.”—Testimonies, Vol. 5, page 686

2. THOUGHT QUESTIONS**2.1. Does the reading of the Spirit of Prophecy whet your appetite for Bible study?****2.2. When you read Mrs. White's writings do you find yourself thinking primarily of the writer's style or God's salvation; of Christ or Mrs. White, of the beauty of language or the truth expressed?****3. My Prayer for Today**

Devotional - Last Day Events

Preparation Day, May 31st, 2024

Last Day Events, Chapter 5, pp. 162

“Sunday Laws”

May 31st

Church and State Oppose God's People

He that is not with me is against me; and he that gathers not with me scatters abroad.

Matthew 12:30

All who will not bow to the decree of the national councils and obey the national laws to exalt the sabbath instituted by the man of sin, to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.--*2SM 380 (1886)*.

Those religious bodies who refuse to hear God's messages of warning will be under strong deception and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. . .

This lamb-like power unites with the dragon in making war upon those who keep the commandments of God and have the testimony of Jesus Christ.--*14MR 162 (1899)*.

The church appeals to the strong arm of civil power, and in this work papists and Protestants unite.--*GC 607 (1911)*.

Daily Scripture**Preparation Day, May 31st, 2024****Joshua Chapter 19****The Inheritance for Simeon**

- Jos 19:1 And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.
- Jos 19:2 And they had in their inheritance Beersheba, or Sheba, and Moladah,
- Jos 19:3 And Hazarshual, and Balah, and Azem,
- Jos 19:4 And Eltolad, and Bethul, and Hormah,
- Jos 19:5 And Ziklag, and Bethmarcaboth, and Hazarsusah,
- Jos 19:6 And Bethlebaoth, and Sharuhem; thirteen cities and their villages:
- Jos 19:7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:
- Jos 19:8 And all the villages that *were* round about these cities to Baalathbeer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
- Jos 19:9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

The Inheritance for Zebulun

- Jos 19:10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
- Jos 19:11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;
- Jos 19:12 And turned from Sarid eastward toward the sunrising unto the border of Chislothtabor, and then goes out to Daberath, and goes up to Japhia,
- Jos 19:13 And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goes out to Remmonmethoar to Neah;
- Jos 19:14 And the border compasses it on the north side to Hannathon: and the outgoings thereof are in the valley of Jipthahel:
- Jos 19:15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.
- Jos 19:16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

The Inheritance for Issachar

- Jos 19:17 *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.
- Jos 19:18 And their border was toward Jezreel, and Chesulloth, and Shunem,
- Jos 19:19 And Hapharaim, and Shion, and Anaharath,
- Jos 19:20 And Rabbith, and Kishion, and Abez,
- Jos 19:21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez;
- Jos 19:22 And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
- Jos 19:23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

The Inheritance for Asher

- Jos 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.
- Jos 19:25 And their border was Helkath, and Hali, and Beten, and Achshaph,

- Jos 19:26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath;
 Jos 19:27 And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphtahel toward the north side of Bethemek, and Neiel, and goes out to Cabul on the left hand,
 Jos 19:28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;
 Jos 19:29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:
 Jos 19:30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.
 Jos 19:31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The Inheritance for Naphtali

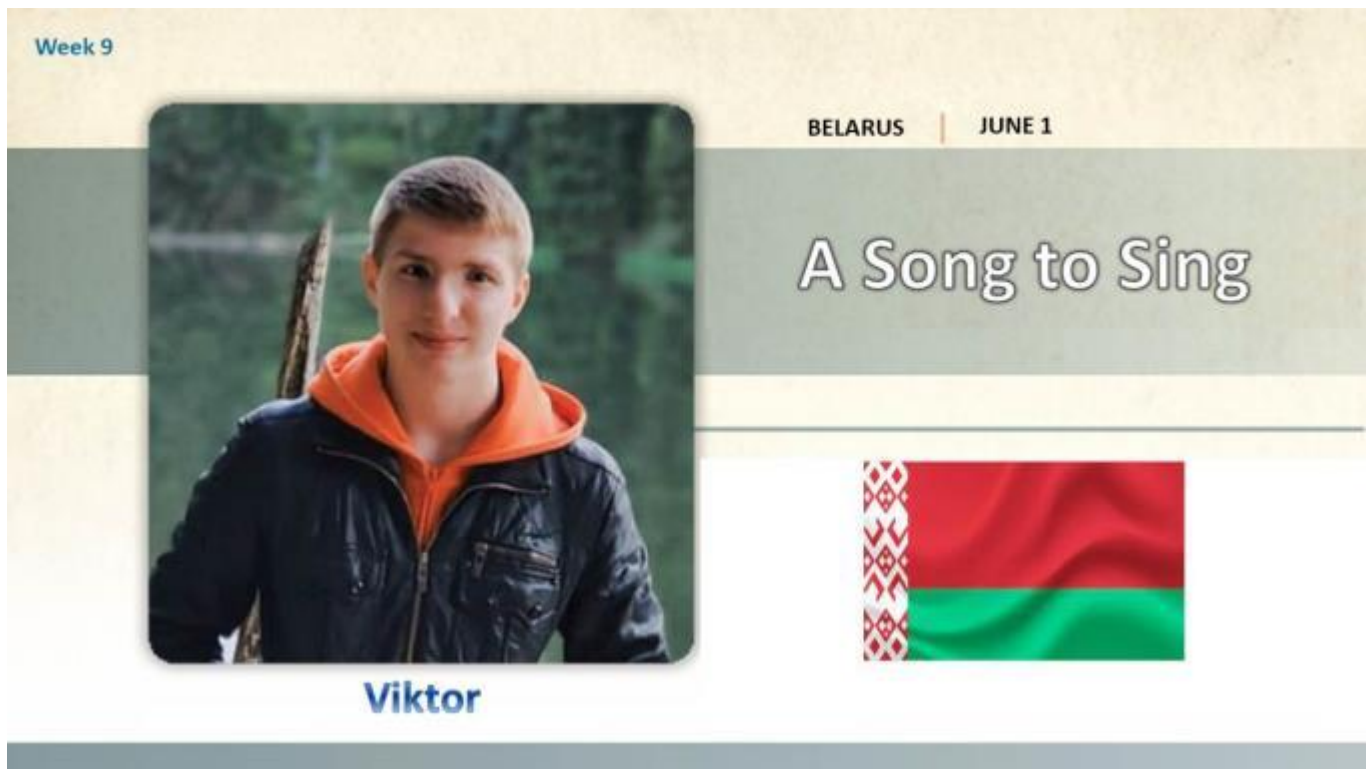
- Jos 19:32 The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.
 Jos 19:33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:
 Jos 19:34 And *then* the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.
 Jos 19:35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
 Jos 19:36 And Adamah, and Ramah, and Hazor,
 Jos 19:37 And Kedesh, and Edrei, and Enhazor,
 Jos 19:38 And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.
 Jos 19:39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

The Inheritance for Dan

- Jos 19:40 *And* the seventh lot came out for the tribe of the children of Dan according to their families.
 Jos 19:41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,
 Jos 19:42 And Shaalabbin, and Ajalon, and Jethlah,
 Jos 19:43 And Elon, and Thimnathah, and Ekron,
 Jos 19:44 And Eltekeh, and Gibbethon, and Baalath,
 Jos 19:45 And Jehud, and Beneberak, and Gathrimmon,
 Jos 19:46 And Mejarkon, and Rakkon, with the border before Japho.
 Jos 19:47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
 Jos 19:48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

The Inheritance for Joshua

- Jos 19:49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
 Jos 19:50 According to the word of the LORD they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and dwelt therein.
 Jos 19:51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

*Adult Mission Story**Preparation Day, May 31st, 2024*

Viktor was born with cerebral palsy in Belarus. His brain had not developed normally during pregnancy, and the congenital disorder would require long-term treatment, including physical therapy, medicine, and possibly surgery. The treatments might help, but doctors said his condition was incurable.

He also suffered from epileptic attacks.

The little boy received the diagnosis of “Invalid, First Group.” It was the most severe form of disability recognized by the country.

Viktor faced a grim future that seemed to grow bleaker when his mother abandoned him. He was sent to live at an orphanage.

Elsewhere in Belarus, a Seventh-day Adventist mother woke up one night to a baby’s cry in the hospital. She heard the cry, silence, and then the cry again. The cry tugged at her heartstrings. She got up to search for the baby. A nurse showed her little Daniil in the children’s ward and said he had been abandoned by his mother.

The mother felt compassion for the baby and called her husband in the morning.

“There’s a baby here,” she said. “Come and see him.”

He went to see him. The couple went to see the boy a second time. Then they started thinking about adopting him.

Father and Mother already had five daughters and one-year-old Daniil became their first son.

Before long, they started talking about adopting a second child. They learned that Daniil had a 5-year-old brother with cerebral palsy. They brought Viktor home from the orphanage and adopted him.

Viktor heard about God for the first time from his new family. He learned to read the Bible and pray. He went to church with his family every Sabbath.

As he grew older, he realized that he was a miracle from God. It was a miracle that he had a family and was even alive. He began to seek to fulfill God's will in his life.

As the years passed, Viktor grew taller and stronger. But he still had the medical diagnosis of "Invalid, Group One."

When he finished eighth grade, he didn't have many options for continuing his education. The doctor gave him two options: He could learn to repair shoes or sell fruits and vegetables. His medical diagnosis prevented him from engaging in heavy labour and many other activities.

Viktor didn't want to repair shoes or sell fresh produce. He prayed for God to intervene.

A short time later, God did in a most unexpected way. Doctors suddenly declared that he no longer had the diagnosis of "Invalid, Group One." In fact, doctors said he was no longer disabled. He was tall, strong, and no longer had epileptic attacks. It was a miracle!

Father suggested that Viktor consider a career in music. He loved singing, and he often sang special music in church.

To Viktor's joy, he was accepted into a music school. Before long, he was not only singing, but also learning how to compose music, write lyrics, and play the piano. Before long, he organized a concert of his own music.

Today, Viktor isn't sure what will happen once he graduates from music school. But he would like to continue his education at the music school at Zaoksky Adventist University in Russia. In any case, he is not worried. He is sure that God has a plan. "'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future'" (Jeremiah 29:11, NIV).

"What God has planned for me is a mystery, but I know that He will work out everything for the best," he said.

Part of this quarter's Thirteenth Sabbath Offering will help open a center of influence for young people in Minsk, Belarus.

By Andrew McChesney

LESSON 10

“GOD’S CHURCH OF PROPHECY BEARS HIS MESSAGE”

June 1 — June 7

MEMORY VERSE : “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” **Revelation 12:17**

? STUDY HELP :

- ✓ Testimonies for the Church, Vol. 3, p. 446-449
- ✓ Testimonies for the Church, Vol. 8, p. 41-42
- ✓ Testimonies to Ministers, p. 132-135
- * SDA Bible Commentary on Scripture references
- * Prophets and Kings, p. 60-606. (Chapters 4-49)

Sabbath – June 1st

1. What far-reaching truth was given in response to Peter's confession of faith in Christ?

- **Matthew 16:13-19** —
- **Ephesians 2:19-22** —

NOTE : “To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world.”—*Acts of the Apostles*, page 175.

2. How did Christ begin to lay the foundation of His church?

- **John 1:36-51** —

NOTE : “With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church.”—*Desire of Ages*, page 141. “Christ gave this commission to His disciples as His chief ministers, the architects who were to lay the foundation of His church. He laid upon them, and upon all who should succeed them as His ministers, the charge of handing His gospel down from generation to generation, from age to age. The disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep. Christ opened the world before them as their field of labour. They were to go “into all the world, and preach the gospel to every creature.” 8 Testimonies, page 15.

3. My Prayer for Today —



E. G. W. Study Help 1*Sabbath, June 1st, 2024***Testimonies for the Church,
Volume 3, Chapter 36, p. 446-449****“Unity of the Church”**

God wants His people to be united in the closest bonds of Christian fellowship; confidence in our brethren is essential to the prosperity of the church; union of action is important in a religious crisis. One imprudent step, one careless action, may plunge the church into difficulties and trials from which it may not recover for years. One member of the church filled with unbelief may give an advantage to the great foe that will affect the prosperity of the entire church, and many souls may be lost as the result. Jesus would have His followers subject one to another; then God can use them as instruments to save one another; for one may not discern the dangers which another's eye is quick to perceive; but if the undiscerning will in confidence obey the warning, they may be saved great perplexities and trials. {3T 446.1}

As Jesus was about to leave His disciples, He prayed for them in a most touching, solemn manner that they all might be one "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gave Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." The apostle Paul in his first epistle to the Corinthians exhorts them to unity: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." {3T 446.2}

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinions of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren? {3T 446.3}

God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer. {3T 447.1}

Brother B is doubting point after point of our faith. If he is right in his new theories, the body of Sabbath keepers is wrong. Shall the established faith in the strong points of our position, which has led us out from the world and united us a distinct and peculiar people, be given up as erroneous? Shall we receive the faith of this one man, with the evidences he gives us of the fruits of his religious character? Or will Brother B yield his judgment and opinions, and come to the body? If he had not blinded his soul by receiving prejudice, and by cherishing wicked opposition to the work of God, he would not have been left to such darkness and deception. {3T 447.2}

He is a ready talker and will persistently urge his opinions and will not yield to the weight of evidence against him. It is cruel for him to stand in the way of the prosperity of the church, as he has done. The world is large; he has all the privileges that he can ask of going out among unbelievers and converting them to his theories; and when he can present a well-organized body that he has been the means of converting from sin to righteousness, then, and not before, should he press his peculiar views upon the church of God, which is pained and disheartened with his

darkness and error. He has no right to build upon another man's foundation his wood, hay, and stubble to be consumed by the fires of the last day. {3T 447.3}

I was shown that the only safe position for Brother B is to sit at the feet of Jesus and learn the way of life more perfectly. His doctrine shall drop as the rain, and His speech shall distil as the dew, upon the heart of the humble and teachable. Brother B must obtain a teachable disposition. He is not to sit as a judge, but as a learner; not to cavil, but to believe; not to question and find fault and oppose, but to listen. Pride must give way to humility, and prejudice must be exchanged for candour, or the gracious words of Christ will be in vain to him. My brother, you may reason with your blind judgment and unsanctified mind until the day of God and not advance a step toward heaven; you may debate and investigate and search learned authors, and even the Scriptures, and yet grow more and more self-deceived, and become darker and darker, as did the Jews in reference to Christ. What was their fault? They rejected the light which God had already given them and were seeking for some new light by which they might so interpret the Scriptures as to sustain their actions. {3T 448.1}

You are doing the same; you pass over the light that God has seen fit to give you in the publications upon present truth and in His word, and are seeking doctrines of your own, theories which cannot be sustained by the word of God. When you become as a little child, willing to be led, and when your understanding is sanctified and your will and prejudices surrendered, such a light will be shed abroad in your heart as will illumine the Scriptures and show you present truth in its beautiful harmony. It will appear like a golden chain, link joined to link in a perfect whole. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Learn of Me," says Christ; "for I am meek and lowly in heart: and ye shall find rest unto your souls." {3T 448.2}

If you have indeed entered the school of Christ, He expects you to manifest in your character and deportment the lowliness which is so beautifully exemplified in His character. Christ will not undertake to teach the self-righteous, self-conceited, and self-willed. If such come to Him with the inquiry, What is truth? He gives them no answer. It is only the meek that He will guide in judgment; the meek will He teach His way. Solomon was naturally endowed with good judgment and large reasoning powers, but he acknowledged himself before God as a little child. He sought for wisdom from God with humility, and he sought not in vain. If you really search for the truth with the right motive you will come with the body, for they have the truth. If you are searching the Scriptures and different authors that you may find doctrines which will coincide with your own preconceived opinions, and if you have already settled your faith, then you will be boastful, self-confident, and unyielding. {3T 448.3}

Self-Confidence a Snare

Brother B, with your present self-willed, stubborn spirit, you will go further and further from the truth; and unless you are converted you will prove to be a great hindrance to the cause of God in any place where you have any influence. You are persistent to carry your points. Your self-sufficient spirit must be yielded before you can see anything clearly. You have led your wife to think that you knew the truth better than any of our ministers; you have taken the key of knowledge into your own hands, so far as she is concerned, and have kept her in darkness. God has given His church men of judgment, experience, and faith. They know the way of truth and salvation, for they have searched for it in agony of spirit because of the opposition they had to meet from men who turned the truth of God into a lie; and the benefit of the labour of these faithful servants of God is given to the world. {3T 449.1}

There are very few who realize the exalted nature of the work of God in comparison with the temporal business cares of life. Jesus, the heavenly Teacher, has given us lessons of instruction through His disciples. When He sent out the twelve, He instructed them that into whatever city or town they should enter they must inquire who in it was worthy of their attention and visits; and if a suitable place was found where the people would esteem the blessing sent them,—the privilege of entertaining the messengers of Christ,—there they were to abide and there let their peace rest until they left that city. They were not instructed to visit any and every house indiscriminately, urging their presence upon the people whether they were welcome or not; but if they were not welcomed, if their peace could not rest in the house, they were to leave it and seek a house where the members were worthy and where their spirit could rest. {3T 449.2}

E. G. W. Study Help 2*Sabbath, June 1st, 2024***Testimonies for the Church,
Volume 8, Section 1, p. 41-42****“Present Opportunities”****A View of the Conflict**

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty." {8T 41.1}

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer faints." Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer. {8T 41.2}

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. {8T 41.3}

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving --the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming: "There shall be no more sin, neither shall there be any more death." {8T 42.1}

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave His place of intercession before the mercy seat and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We cannot afford to be off our guard for one moment. {8T 42.2}

"Be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:10-17. {8T 42.3}

E. G. W. Study Help 3*Sabbath, June 1st, 2024***Testimonies to Minister and Gospel Workers,
Chapter 4, p. 132-135****“God’s High Standard”****Sabbath Observance the Sign of Loyalty**

[SPECIAL TESTIMONY TO BATTLE CREEK CHURCH (1898), PAGES 29-40.]

Sunnyside, Cooranbong, January 12, 1898.

I call upon all who have united in a course of action that is wrong in principle to make a decided reformation, and forever after walk humbly with God. The world is soon to be judged. A righteous God must avenge the death of His Son. Today men are choosing Barabbas, and saying, Crucify Christ. They will do this in the person of His saints. They will go over the same ground as the Jewish priests and rulers did in their treatment of Christ. He, the Son of God, and an innocent man, was murdered because He told men truths that it did not please them to hear. Yet He was the Son of the infinite God. {TM 131.2}

Those who today despise the law of Jehovah, showing no respect for His commandments, are taking sides with the great apostate. They proclaim to a sin-corrupted world that the law of God is null and void. Those who declare this as truth deceive the people, and have virtually nailed the law of Jehovah to the cross between two thieves. What a thought! {TM 132.1}

Before the worlds unfallen and the heavenly universe, the world will have to give an account to the Judge of the whole earth, the very One they condemned and crucified. What a reckoning day that will be! It is the great day of God's vengeance. Christ does not then stand at Pilate's bar. Pilate and Herod, and all that mocked, scourged, rejected, and crucified Him will then understand what it means to feel the wrath of the Lamb. Their deeds will appear before them in their true character. {TM 132.2}

A Terrible Deception

What a terrible deception is upon the minds of those who think that the world is growing better! Christ declares, "As it was in the days of Noah, so shall it be also in the days of the Son of man." "For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." To just such a pass will the world come in rejecting the law of God. {TM 132.3}

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name." {TM 132.4}

John was called to behold a people distinct from those who worship the beast or his image by keeping the first day of the week. The observance of this day is the mark of the beast. John declares, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." {TM 133.1}

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We are plainly shown that two parties will exist at the appearing of our Lord and Saviour Jesus Christ. In which party do we wish to be found? "Behold, I

come quickly," Christ says, "and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is the destination of commandment keepers. Should we not all wish to be among that number who have right to the tree of life, and who enter through the gates into the city? {TM 133.2}

Adam and Eve and their posterity lost their right to the tree of life because of their disobedience. "And the Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. "So He drove out the man; and He placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Man was dependent upon the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree "and live forever"--become immortal sinners. {TM 133.3}

Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments and His law as the apple of their eye. {TM 134.1}

A Sign of Obedience

The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest. It was no human voice that spoke to Moses, giving him the Sabbath as a sign. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defiles it shall surely be put to death: for whosoever doeth any work therein, that soul be cut off from among his people." {TM 134.2}

The Lord does not leave so important a precept as this without definite specification. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." {TM 135.1}

Human Philosophy Versus Divine Revelation

Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; He says, "It is a sign between Me and the children of Israel forever: for in six days [not six indefinite periods of time; for then there would be no possible way for man to observe the day specified in the fourth commandment] the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Please read carefully the fifth chapter of Deuteronomy. God says again, "Remember [do not forget] the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." {TM 135.2} Yet with the living oracles before them, those who claim to preach the word present the suppositions of human minds, the maxims and commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun. {TM 135.3}

Devotional - Last Day Events

Sabbath, June 1st, 2024

Last Day Events, Chapter 6, pp. 163

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 1st

Before the Courts

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Mark 13:9

Those who live during the last days of this earth's history will know what it means to be persecuted for the truth's sake. In the courts injustice will prevail. The judges will refuse to listen to the reasons of those who are loyal to the commandments of God because they know the arguments in favour of the fourth commandment are unanswerable. They will say, "We have a law, and by our law he ought to die." God's law is nothing to them. "Our law" with them is supreme. Those who respect this human law will be favoured, but those who will not bow to the idol sabbath have no favours shown them.--ST May 26, 1898.

In cases where we are brought before the courts, we are to give up our rights, unless it brings us in collision with God. It is not our rights we are pleading for, but God's right to our service.--5MR 69 (1895).

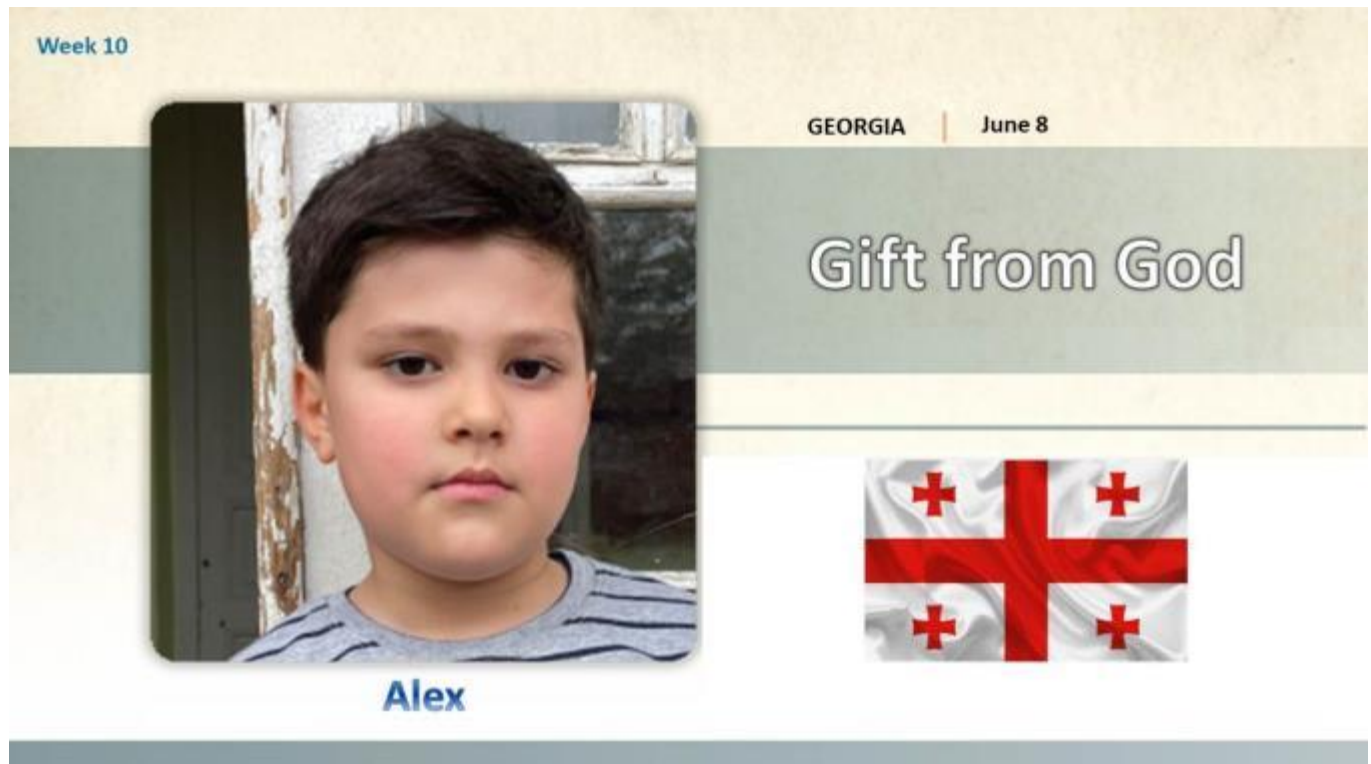
Joshua Chapter 14

The Inheritance West of the Jordan

- Jos 14:1 And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.
- Jos 14:2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.
- Jos 14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.
- Jos 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.
- Jos 14:5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

Caleb's Request and Inheritance

- Jos 14:6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knows the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.
- Jos 14:7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as *it was* in mine heart.
- Jos 14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.
- Jos 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.
- Jos 14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.
- Jos 14:11 As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.
- Jos 14:12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heard in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.
- Jos 14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.
- Jos 14:14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.
- Jos 14:15 And the name of Hebron before *was* Kirjatharba; *which Arba was* a great man among the Anakims. And the land had rest from war.

*Children's Mission Story**Sabbath, June 1st, 2024*

When Lana was 2 years old, Mother asked her what she wanted for New Year's.

This was a normal question in the country of Georgia. In many countries, parents ask little girls and boys what they want for Christmas. But in Georgia, where Lana lived, parents ask their children what they want for New Year's. Georgian children eagerly wait for New Year's to open wrapped gifts underneath fir trees in their homes.

"What do you want for New Year's?" Mother asked Lana.

"I want a little brother," Lana said.

Mother was surprised. Lana was the only child in the family. Mother wouldn't mind giving her a little brother for New Year's. But Mother didn't think that she was able to have any more child.

Lana didn't get a little brother that New Year's.

When Lana was 3 years old, Mother asked her again what she wanted for New Year's.

"I want a little brother," Lana said.

Mother was surprised. She thought that Lana had forgotten her wish from the previous year. Mother wouldn't mind giving her a little brother for New Year's. But Mother didn't think that she was able to have any more child.

Lana didn't get a little brother that New Year's.

When Lana was 4, Mother asked her again what she wanted for New Year's. Lana hadn't changed her mind. "I want a little brother," she said.

When she was 5, Mother asked her again. This time she said, "I want a doll."

And just like that, she forgot her wish for a little brother. She asked instead for toys. But Mother didn't forget.

When Lana was 9, Mother became pregnant. She couldn't believe it! She hadn't thought that she would be able to have any more children, and now she was carrying a baby boy. Immediately, she thought that the baby must be a gift from God. She hadn't thought about God in a long time, and now she couldn't wait to give birth.

When Lana learned that she would have a little brother, she immediately remembered her New Year's wish from when she was small.

"Can we name him Alex?" she asked.

"Alex?" Mother said. "OK, if that is what you want. Let's name him Alex."

Mother brought little Alex home from the hospital on Lana's 10th birthday. Right away, Lana wanted to hold him in her arms. She was so happy. Mother hadn't had time to bake a cake or buy a birthday gift. But this was better than a cake or a birthday gift. This was even better than a New Year's gift. She had a little brother!

"A little brother is better than cake," she said.

Alex really is a gift from God. Before he was born, his family hadn't thought much about God. Then a neighbour saw Alex and told Mother about a Seventh-day Adventist children's center where the boy could play and learn about God. Mother began taking Alex to the children's center. She and other mothers studied the Bible with a church leader while their children played. Today, Alex's family goes to church on Sabbath, and Lana is a Pathfinder.

Mother is so happy that Alex was born. Not only did the family gain a son, but it also gained a Father in heaven. Because of Alex, the whole family now knows and loves God.

"I am a gift from God," Alex said.

Part of this quarter's Thirteenth Sabbath Offering will help open a health center in Georgia, where Alex lives. Thank you for planning a generous offering on June 29.

By Andrew McChesney

Sunday – June 2nd

1. After Christ's ascension to heaven, who was to be His representative in this world?

➤ **John 14:16-18** —

NOTE : “He instructed His disciples regarding a most essential and complete gift which He was to bestow upon His followers—the gift that would bring within their reach the boundless resources of His grace, 'I will pray the Father,' He said, 'and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth.' (John 14:16,17).”—*Acts of the Apostles, p. 47.*

2. What rich endowments were promised to the church with the coming of the Spirit?

➤ **1 Corinthians 12:7-11** —

➤ **John 14:16-17** —

➤ **John 14:26** —

➤ **John 15:26** —

NOTE : The Holy Spirit was the highest gift that Christ could solicit from the Father for the benefit of His people. But the Spirit of God, Himself a gift, became a giver of gifts. (1 Corinthians 12:1, 7). These gifts were set in the church, not outside of it. Wrote Uriah Smith in his introduction to the book, “Patriarchs and Prophets”: “These gifts are said to be 'set in the church,' and if a gift is bestowed upon even one member of the church, it may be said that that gift is 'in the church.' ”—Patriarchs and Prophets, page xxi.

3. My Prayer for Today —

➤

Devotional - Last Day Events

Sunday, June 2nd, 2024

Last Day Events, Chapter 6, pp. 164

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 2nd

Adventists Will Be Treated With Contempt

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

Mark 13:12

The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey His law. . . .

Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith.--5T 450 (1885).

There will come a time when, because of our advocacy of Bible truth, we shall be treated as traitors.--6T 394 (1900).

Those who honour the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government.--GC 592 (1911).

All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His Word, for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil.--AA 431, 432 (1911).

Joshua Chapter 15

The Allotment for Judah

- Jos 15:1 *This* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.
- Jos 15:2 And their south border was from the shore of the salt sea, from the bay that looks southward:
- Jos 15:3 And it went out to the south side to Maalehacrabim, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- Jos 15:4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.
- Jos 15:5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:
- Jos 15:6 And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:
- Jos 15:7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel:
- Jos 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lies* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:
- Jos 15:9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjathjearim:
- Jos 15:10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:
- Jos 15:11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.
- Jos 15:12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.
- Jos 15:13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.
- Jos 15:14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.
- Jos 15:15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher.
- Jos 15:16 And Caleb said, He that smites Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.
- Jos 15:17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.
- Jos 15:18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What would thou?
- Jos 15:19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.
- Jos 15:20 This *is* the inheritance of the tribe of the children of Judah according to their families.
- Jos 15:21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were

- Kabzeel, and Eder, and Jagur,
 Jos 15:22 And Kinah, and Dimonah, and Adadah,
 Jos 15:23 And Kedesh, and Hazor, and Ithnan,
 Jos 15:24 Ziph, and Telem, and Bealoth,
 Jos 15:25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
 Jos 15:26 Amam, and Shema, and Moladah,
 Jos 15:27 And Hazargaddah, and Heshmon, and Bethpalet,
 Jos 15:28 And Hazarshual, and Beersheba, and Bizjothjah,
 Jos 15:29 Baalah, and Iim, and Azem,
 Jos 15:30 And Eltolad, and Chesil, and Hormah,
 Jos 15:31 And Ziklag, and Madmannah, and Sansannah,
 Jos 15:32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:
 Jos 15:33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
 Jos 15:34 And Zanoah, and Engannim, Tappuah, and Enam,
 Jos 15:35 Jarmuth, and Adullam, Socoh, and Azekah,
 Jos 15:36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
 Jos 15:37 Zenan, and Hadashah, and Migdalgad,
 Jos 15:38 And Dilean, and Mizpeh, and Joktheel,
 Jos 15:39 Lachish, and Bozkath, and Eglon,
 Jos 15:40 And Cabbon, and Lahmam, and Kithlish,
 Jos 15:41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:
 Jos 15:42 Libnah, and Ether, and Ashan,
 Jos 15:43 And Jiphtah, and Ashnah, and Nezib,
 Jos 15:44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
 Jos 15:45 Ekron, with her towns and her villages:
 Jos 15:46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:
 Jos 15:47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:
 Jos 15:48 And in the mountains, Shamir, and Jattir, and Socoh,
 Jos 15:49 And Dannah, and Kirjathsannah, which *is* Debir,
 Jos 15:50 And Anab, and Eshtemoh, and Anim,
 Jos 15:51 And Goshen, and Holon, and Giloh; eleven cities with their villages:
 Jos 15:52 Arab, and Dumah, and Eshean,
 Jos 15:53 And Janum, and Bethtappuah, and Aphekah,
 Jos 15:54 And Humtah, and Kirjatharba, which *is* Hebron, and Zior; nine cities with their villages:
 Jos 15:55 Maon, Carmel, and Ziph, and Juttah,
 Jos 15:56 And Jezreel, and Jokdeam, and Zanoah,
 Jos 15:57 Cain, Gibeah, and Timnah; ten cities with their villages:
 Jos 15:58 Halhul, Bethzur, and Gedor,
 Jos 15:59 And Maarath, and Bethanath, and Eltekon; six cities with their villages:
 Jos 15:60 Kirjathbaal, which *is* Kirjathjearim, and Rabbah; two cities with their villages:
 Jos 15:61 In the wilderness, Betharabah, Middin, and Secacah,
 Jos 15:62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.
 Jos 15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Monday - June 3rd

1. What assurance of His continuing presence did Christ give to His disciples?

➤ **Matthew 28:20** —

NOTE : Jesus' promise, "Lo, I am with you always," is fulfilled through the presence of the Holy Spirit. The Master said of His representative, the Spirit of God, "He dwells with you, and shall be in you." John 14:17. Wrote John, "And hereby we know that He abides in us, by the Spirit which He hath given us." 1 John 3:24. The Spirit of God, said Jesus, would "abide with you for ever" (John 14:16). The gifts of the Spirit also are to be with the church until the end of time.

2. By what symbolic representation did Christ present to John the Christian church in her warfare against the forces of evil?

➤ **Revelation 12:1-5** —

NOTE : (1) The woman clothed with the sun represents the true church.
(See Jeremiah 6:2; Ephesians 5:25).

(2) The man child who will rule the world with a rod of iron represents Jesus Christ.
(See Psalm 2:7-9).

(3) The great red dragon represents Satan primarily, and secondarily pagan Rome.
(See Revelation 12:9; Great Controversy, page 438).

(4) The remnant of the woman's seed represents the last true church of Christ.
(See Revelation 12:17).

3. My Prayer for Today

➤

Devotional - Last Day Events

Monday, June 3rd, 2024

Last Day Events, Chapter 6, pp. 165

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 3rd

All Kinds of Persecution

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matthew 5:12

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivalled when Protestantism and popery are combined.--*3SM 387 (1889)*.

Satan has a thousand masked batteries which will be opened upon the loyal, commandment-keeping people of God to compel them to violate conscience.--*Letter 30a, 1892*.

We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunctions of conscience they will do the deeds of their father the devil.--*3SM 416 (1897)*.

Let those who desire to be refreshed in mind and instructed in the truth study the history of the early church during and immediately following the Day of Pentecost. Study carefully in the book of Acts the experiences of Paul and the other apostles, for God's people in our day must pass through similar experiences.--*PC 118 (1907)*.

Joshua Chapter 16**The Allotment for Ephraim and Manasseh**

- Jos 16:1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,
- Jos 16:2 And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth,
- Jos 16:3 And goeth down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea.
- Jos 16:4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.
- Jos 16:5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper;
- Jos 16:6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanathshiloh, and passed by it on the east to Janohah;
- Jos 16:7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
- Jos 16:8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
- Jos 16:9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
- Jos 16:10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Tuesday – June 4th

1. How did John describe the conflict of the church following Christ's ascension?

- 1 Corinthians 12:7-11 —
- John 14:16-17 —
- John 14:26 —
- John 15:26 —

NOTE : "After Christ was crucified, and had ascended to heaven, those who believed in him took up the work, and carried forward the warfare in his name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshalling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment."—*The Review and Herald, July 6, 1897.*

Unsuccessful in his attacks upon the “seed” of the woman (Christ), the dragon next attacked the woman, the church. Persecution broke out first against the church in Jerusalem (Acts 8:1; 9:1,2), later over much of the Pagan Roman Empire, still later throughout papal Europe (Revelation 12:6). By the end of the eighteenth century the flood tide of persecution ceased. The time was now ripe for the fulfillment of the last part of the symbolic prophecy concerning the church.

2. How is the persecuting work of Satan against the remnant described?

- Revelation 12:17 —

NOTE : The noun “remnant” is from the Greek *loipoi*, “remaining ones,” from the verb, *leipo*, “to leave behind,” and does not here represent a few scattered believers but “a corporate entity, God's visible, divinely commissioned organisation on earth.” — (*See The S.D.A. Bible Commentary, Vol. 7, pages 812-815*).

The “remnant” are as much the object of Satan's attacks at the close of the gospel dispensation as Christ and the apostles were at the time the Christian church was established. Warfare against God's people has never ceased. Rather, it has intensified through the centuries.

3. My Prayer for Today —

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Devotional - Last Day Events

Tuesday, June 4th, 2024

Last Day Events, Chapter 6, pp. 166

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 4th

Every Earthly Support Will Be Cut Off

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Revelation 13:17

Hoarded wealth will soon be worthless. When the decree shall go forth that none shall buy or sell except they have the mark of the beast, very much means will be of no avail. God calls for us now to do all in our power to send forth the warning to the world.--*RH March 21, 1878.*

The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast. We came near having this realized in California a short time since, but this was only the threatening of the blowing of the four winds. As yet they are held by the four angels. We are not just ready. There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth.--*5T 152 (1882).*

In the last great conflict in the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers they will be forbidden to buy or sell.--*DA 121, 122 (1898).*

*Daily Scripture**Tuesday, June 4th, 2024***Joshua Chapter 17**

- Jos 17:1 There was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.
- Jos 17:2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.
- Jos 17:3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
- Jos 17:4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.
- Jos 17:5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;
- Jos 17:6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.
- Jos 17:7 And the coast of Manasseh was from Asher to Michmethah, that *lies* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.
- Jos 17:8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;
- Jos 17:9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:
- Jos 17:10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
- Jos 17:11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.
- Jos 17:12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.
- Jos 17:13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.
- Jos 17:14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?
- Jos 17:15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.
- Jos 17:16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are* of Bethshean and her towns, and *they who are* of the valley of Jezreel.
- Jos 17:17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

Jos 17:18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

Wednesday – June 5th

1. What marks of identity are provided to distinguish the remnant church?

- Revelation 12:17 —
- Revelation 19:10 —

NOTE : The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His Word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's Word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. If we disregard them [the warnings in the Testimonies], what excuse can we offer?" *The Faith I Live By*, page 296.

2. What did the angel declare that the brethren of John, the prophets, possessed?

- Revelation 19:10 —
- Revelation 22:9 —

NOTE : In Revelation 19:10 the angel tells John that there are certain brethren of his "that have the testimony of Jesus." In Revelation 22:9 the angel identifies these brethren of his as "thy brethren the prophets." The prophets are the agents through whom the gift of prophecy operates. Hence it is impossible to have the testimony of Jesus in the remnant church without a prophet—*A Heaven-Ordained Mouthpiece for God*.

3. My Prayer for Today —

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Devotional - Last Day Events

Wednesday, June 5th, 2024

Last Day Events, Chapter 6, pp. 167

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 5th

Some Are Imprisoned for Their Faith

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Revelation 2:10

Some will be imprisoned because they refuse to desecrate the Sabbath of the Lord.--PC 118 (1907).

As the defenders of truth refuse to honour the Sunday-sabbath some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible, but as the restraining Spirit of God shall be withdrawn from men and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.--GC 608 (1911).

If we are called to suffer for Christ's sake, we shall be able to go to prison trusting in Him as a little child trusts in its parents. Now is the time to cultivate faith in God.--OHC 357 (1892).

Joshua Chapter 18

Allotment of the Remaining Land

- Jos 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.
- Jos 18:2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.
- Jos 18:3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?
- Jos 18:4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.
- Jos 18:5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.
- Jos 18:6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.
- Jos 18:7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.
- Jos 18:8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.
- Jos 18:9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.
- Jos 18:10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

The Inheritance for Benjamin

- Jos 18:11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.
- Jos 18:12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.
- Jos 18:13 And the border went over from thence toward Luz, to the side of Luz, which *is* Bethel, southward; and the border descended to Atarothadar, near the hill that *lies* on the south side of the nether Bethhoron.
- Jos 18:14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lies* before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which *is* Kirjathjearim, a city of the children of Judah: this *was* the west quarter.
- Jos 18:15 And the south quarter *was* from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:
- Jos 18:16 And the border came down to the end of the mountain that *lies* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,
- Jos 18:17 And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,
- Jos 18:18 And passed along toward the side over against Arabah northward, and went down unto Arabah:
- Jos 18:19 And the border passed along to the side of Bethhoglah northward: and the outgoings of the border

were at the north bay of the salt sea at the south end of Jordan: this *was* the south coast.

Jos 18:20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Jos 18:21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,

Jos 18:22 And Betharabah, and Zemaraim, and Bethel,

Jos 18:23 And Avim, and Parah, and Ophrah,

Jos 18:24 And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:

Jos 18:25 Gibeon, and Ramah, and Beeroth,

Jos 18:26 And Mizpeh, and Chephirah, and Mozah,

Jos 18:27 And Rekem, and Irpeel, and Taralah,

Jos 18:28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

Thursday – June 6th

1. What other marks of identity does the remnant church possess?

➤ Revelation 14:12-13 —

NOTE : "Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.

Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18 They are to take their stand on the living word: "It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope." — *Counsels for the Church*, page 39.

12. In what Christian movement of these times have the gift of prophecy and the other marks of prophetic identity been manifest?



Answer: As students of Bible prophecy, Seventh-day Adventists see in the movement to which they belong a fulfillment of the specifications of prophecy. While others, honest in heart, are potentially members of the remnant church, it should be kept in mind that the Seventh-day Adventist movement itself represents the remnant of Revelation 12:17.

NOTE : "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations. In Jeremiah's day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity. Likewise in the days of Christ the people had learned that Jeremiah's message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ's message, of whom all the prophets had written. As the third angel's message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message." — *Loma Linda Messages 1981*. Page 33.

3. My Prayer for Today —



Devotional - Last Day Events

Thursday, June 6th, 2024

Last Day Events, Chapter 6, pp. 168

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 6th

Many Will Be Put to Death

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Acts 7:52

The best thing for us is to come into close connection with God and, if He would have us be martyrs for the truth's sake, it may be the means of bringing many more into the truth.--3SM 420 (1886).

Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defence of the truth.--3SM 397 (1889).

There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property and even of life itself, to defend the law of God.--5T 712 (1889).

Men will be required to render obedience to human edicts in violation of the divine law. Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death.--PK 588 (c. 1914).

We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. . . . Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism.--OHC 125 (1889).

The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed.--DA 354 (1898).

Daily Scripture**Thursday, June 6th, 2024****Joshua Chapter 19****The Inheritance for Simeon**

- Jos 19:1 And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.
- Jos 19:2 And they had in their inheritance Beersheba, or Sheba, and Moladah,
- Jos 19:3 And Hazarshual, and Balah, and Azem,
- Jos 19:4 And Eltolad, and Bethul, and Hormah,
- Jos 19:5 And Ziklag, and Bethmarcaboth, and Hazarsusah,
- Jos 19:6 And Bethlebaoth, and Sharuhem; thirteen cities and their villages:
- Jos 19:7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:
- Jos 19:8 And all the villages that *were* round about these cities to Baalathbeer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
- Jos 19:9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

The Inheritance for Zebulun

- Jos 19:10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
- Jos 19:11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;
- Jos 19:12 And turned from Sarid eastward toward the sunrising unto the border of Chislothabor, and then goeth out to Daberah, and goeth up to Japhia,
- Jos 19:13 And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah;
- Jos 19:14 And the border compasses it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel:
- Jos 19:15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.
- Jos 19:16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

The Inheritance for Issachar

- Jos 19:17 *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.
- Jos 19:18 And their border was toward Jezreel, and Chesulloth, and Shunem,
- Jos 19:19 And Hapharaim, and Shion, and Anaharath,
- Jos 19:20 And Rabbith, and Kishion, and Abez,
- Jos 19:21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez;
- Jos 19:22 And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
- Jos 19:23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

The Inheritance for Asher

- Jos 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.
- Jos 19:25 And their border was Helkath, and Hali, and Beten, and Achshaph,

- Jos 19:26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath;
 Jos 19:27 And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jipthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand,
 Jos 19:28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;
 Jos 19:29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:
 Jos 19:30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.
 Jos 19:31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The Inheritance for Naphtali

- Jos 19:32 The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.
 Jos 19:33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:
 Jos 19:34 And *then* the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.
 Jos 19:35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
 Jos 19:36 And Adamah, and Ramah, and Hazor,
 Jos 19:37 And Kedesh, and Edrei, and Enhazor,
 Jos 19:38 And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.
 Jos 19:39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

The Inheritance for Dan

- Jos 19:40 *And* the seventh lot came out for the tribe of the children of Dan according to their families.
 Jos 19:41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,
 Jos 19:42 And Shaalabbin, and Ajalon, and Jethlah,
 Jos 19:43 And Elon, and Thimnathah, and Ekron,
 Jos 19:44 And Eltekeh, and Gibbethon, and Baalath,
 Jos 19:45 And Jehud, and Beneberak, and Gathrimmon,
 Jos 19:46 And Mejarkon, and Rakkon, with the border before Japho.
 Jos 19:47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
 Jos 19:48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

The Inheritance for Joshua

- Jos 19:49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
 Jos 19:50 According to the word of the LORD they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and dwelt therein.
 Jos 19:51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

*Preparation Day – June 7th***1. What message has been entrusted to the Advent people?**

- **Revelation 14:6-13** —
- **Matthew 24:14** —

NOTE : The people who give this threefold message constitute “the 'remnant of the long and worthy line of God's chosen people that has survived the fierce onslaughts of the dragon down through history, most particularly the darkness, persecution, and error of the 'time, and times, and half a time,' or 1260 'days' of Revelation 12: 6&14. It is God's last 'remnant' by virtue of the fact that it is the appointed herald of His final appeal to the world to accept the gracious gift of salvation (chapter 14:6-12).”—*S.D.A. Bible Commentary, Vol. 7, page 815.*

Wrote Ellen G. White, “God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.”—*Testimonies to Ministers, page 50.*

2. What did Jesus say concerning the triumph of His church?

- **Matthew 16:18** —
- **Joel 2:32** —

NOTE : “I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down. Let the believers heed the voice of the angel who has said to the church. 'Press together.' In unity is your strength. Love as brethren, be pitiful, be courteous. God hath a church, and Christ hath declared, “The gates of hell shall not prevail against it.' The messengers the Lord sends bear the divine credentials.”—*The Remnant Church, page 53.*

“Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”—*Counsels to Writers and Editors, page 52.*

3. THOUGHT QUESTIONS

3.1. Is it not possible to know the truth about God's remnant church and advocate the truth without being bigoted?

➤

3.2. In days of uncertainty what is the result of knowing for a certainty the truth about the remnant church?

➤

4. My Prayer for Today —



Devotional - Last Day Events

Preparation Day, June 7th, 2024

Last Day Events, Chapter 6, pp. 169

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 7th

How to Stand Firm Under Persecution

Persecuted, but not forsaken; cast down, but not destroyed;

2 Corinthians 4:9

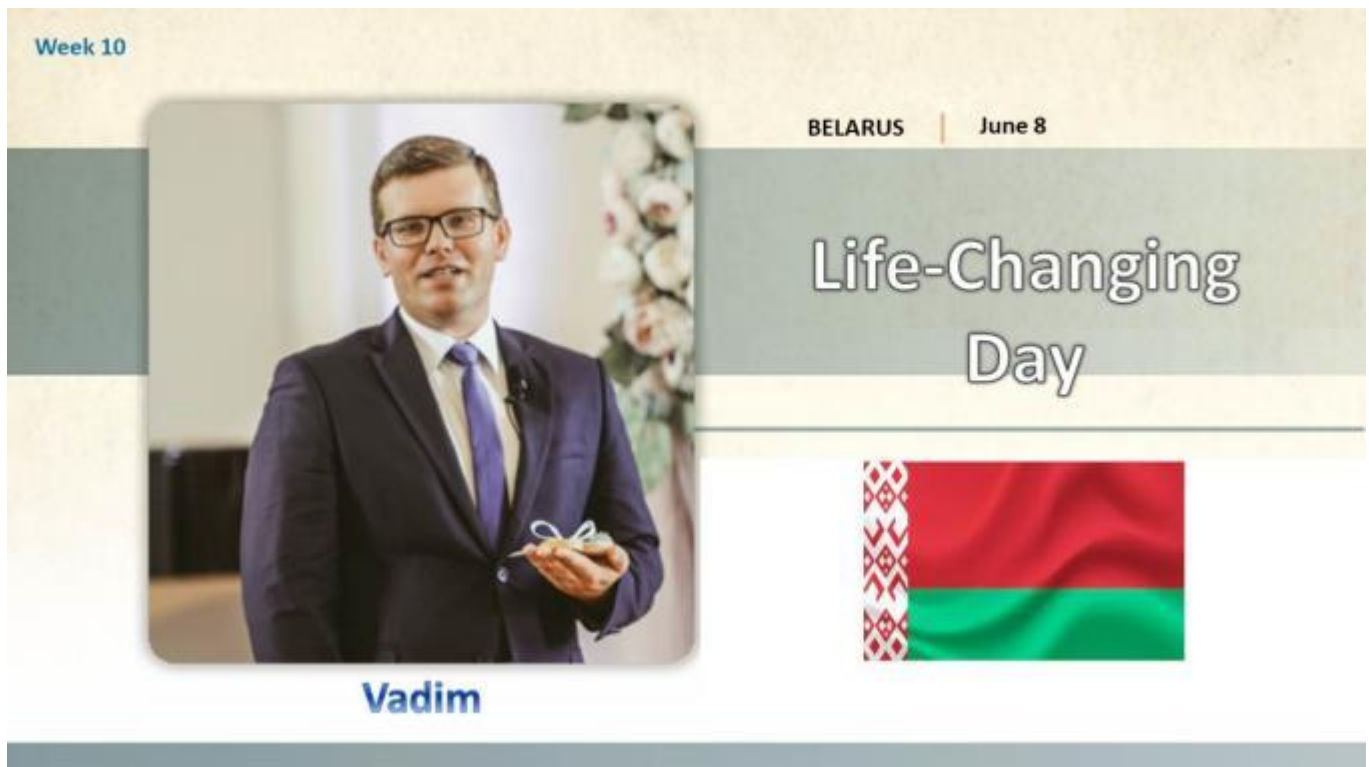
We shall find that we must let loose of all hands except the hand of Jesus Christ. Friends will prove treacherous and will betray us. Relatives, deceived by the enemy, will think they do God service in opposing us and putting forth the utmost efforts to bring us into hard places, hoping we will deny our faith. But we may trust our hand in the hand of Christ amid darkness and peril.--Mar 197 (1889).

The only way in which men will be able to stand firm in the conflict is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart.--GCDB Jan. 28, 1893.

Many, because of their faith, will be cut off from house and heritage here, but if they will give their hearts to Christ, receiving the message of His grace, and resting upon their Substitute and Surety, even the Son of God, they may still be filled with joy.--ST June 2, 1898.

Daily Scripture**Preparation Day, June 7th, 2024****Joshua Chapter 20****The Cities of Refuge**

- Jos 20:1 The LORD also spake unto Joshua, saying,
- Jos 20:2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
- Jos 20:3 That the slayer that kills *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
- Jos 20:4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
- Jos 20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before time.
- Jos 20:6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
- Jos 20:7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which *is* Hebron, in the mountain of Judah.
- Jos 20:8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
- Jos 20:9 These were the cities appointed for all the children of Israel, and for the stranger that sojourns among them, that whosoever kills *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

*Adult Mission Story**Preparation Day, June 7th, 2024*

Vadim was 14 when his mother and sister were killed in a car accident in Belarus.

After the heartbreaking loss, Father began to seek God. He attended Seventh-day Adventist evangelistic meetings and was baptized.

It was the 1990s, a golden time for evangelism in the former Soviet Union. The collapse of the Soviet Union in 1991 had opened the door to religious freedom, and evangelistic meetings were being held across Belarus, Russia, and other former Soviet republics.

Vadim, then 15, said Father could do whatever he wished but he would never enter an Adventist church.

“I will not go to your church,” he declared.

Father didn’t say anything.

Four months later, he invited the boy to go with him to church on a Sabbath morning. Vadim, however, hadn’t changed his mind.

“I don’t want to go,” he said. “I won’t go.”

But Father wasn’t about to give up. He knew that while Vadim might not want to go to church, he did want something more than anything else in the world. The boy was learning computer programming at school, and he wanted to own a computer. Computers, however, were prohibitively expensive in Belarus at the time.

Father said he knew an Adventist woman at church who owned her own computer.

“We could ask her how she bought it,” he said.

Vadim went to church.

He found to his surprise that church members met in the home of a grandmother, and they gathered around a large table to worship.

After arriving, Vadim whispered to Father, “Where is the woman with the computer? I want to talk to her.”

Father whispered back, “Let’s talk to her after the worship service.”

Vadim had not planned to stay for the whole service. He had hoped to meet the woman and leave.

As he sat through Sabbath School and the divine worship service, he heard people sing hymns for the first time. He saw people pray on their knees for the first time. When the preacher spoke, he heard for the first time about the special friendship between David and Jonathan.

By the time that the worship service finished, Vadim had completely forgotten about his reason for coming to church. He no longer wanted to talk to the woman with the computer. His heart had been touched by all that he had seen and heard.

After that Sabbath, he came to church every Sabbath. He began to keep the Sabbath. He read through the Bible and the *Conflict of the Ages* series by Ellen White. He became a new person.

One worship service changed his life. He had come to church to learn how to buy a computer and had left with a new life.

A year later, when he was 16, he gave his heart to Jesus in baptism.

The next year, he went to Zaoksky Adventist University in Russia to study to become a pastor.

Today, Vadim Derkach is a pastor and a leader of the Seventh-day Adventist Church in Belarus. He serves as executive secretary of the Belarus Union of Churches Conference.

Whatever became of his desire to own a computer?

He said with a smile, “I did buy a computer — but later on.”


Part of this quarter’s Thirteenth Sabbath Offering will help open a center of influence for young people, which Vadim will help set up, in Minsk, Belarus. Thank you for planning a generous offering on June 29.

By Andrew McChesney

LESSON 11

“A GIFT THAT GUIDES AND GUARDS”

June 8 — June 14

 **MEMORY VERSE :** “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.” **Psalms 32:8**

? STUDY HELP :

- ✓ Testimonies to Ministers, pages 24-62
- * A.G. Daniells. The Abiding Gift of Prophecy, pages 330-369
- * S.D.A. Bible Commentary, on Scripture references.

Sabbath – June 8th

1. What were the prophets in olden times frequently called?

➤ 1 Samuel 9:9 —

NOTE : God sees from the beginning to the end. The prophet is sometimes referred to as the “eyes” of the church, and in the days of old “when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was before time called a Seer.” 1 Samuel 9:9.

The prophetic work of Ellen G. White, from the earliest days of the movement offered:

(a) Protection against elements of danger from within the church. When in the 1850's self-confidence and pride threatened the spirituality of the movement, the Spirit of Prophecy counsels exposed our perilous position as revealed in the first messages published in 1855 in the early testimonies. Fanaticism was also exposed and repudiated.

(b) Protection against elements of danger from without the church. The devices of the enemy were unmasked, first in exposing mesmerism (or hypnotism), then much in the public eye, and in revealing the true elements of deception in modern Spiritualism, which had its beginnings in 1848.

(c) Guidance in the understanding of basic Christian truths. The humble people of God were led into a fuller understanding of the plan of redemption and into a clearer knowledge of the meaning of current events and future events through the comprehensive “Great Controversy” vision in 1858. (See “Early Writings,” pages 145-295). The five volumes, known as “The Conflict of the Ages Series,” were the outgrowth of this vision of more than a century ago.

2. My Prayer for Today



E. G. W. Study Help*Sabbath, June 1st, 2024***Testimonies to Minister and Gospel Workers,
Chapter 1, the Church of Christ, p. 24-62****“Unity of the Church”****Organization and Development**

[CHRISTIAN EXPERIENCE AND TEACHINGS OF ELLEN G. WHITE, PAGES 192-205.]

It is nearly forty years since organization was introduced among us as a people. [WRITTEN IN 1892.] I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered. {TM 24.1}

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. {TM 24.2}

Unity in Faith and Doctrine

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. {TM 24.3}

We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed. {TM 24.4}

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit. {TM 25.1}

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one. {TM 25.2}

Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. {TM 25.3}

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. {TM 26.1}

The Introduction of Church Order

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. {TM 26.2}

Yet there was strong feeling against it among our people. The first-day Adventists [SEE APPENDIX.] were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit that there must be order and thorough discipline in the church--that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. {TM 26.3}

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement. {TM 26.4}

As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. {TM 27.1}

Results of United Effort

Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence [SEE APPENDIX.] was entered into according to the Bible plan. The body has been "compacted by that which every joint supplies." As we have advanced, our system of organization has still proved effectual. {TM 27.2}

Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause. {TM 27.3}

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our

course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action. {TM 28.1}

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are labouring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves and choose their own course independent of their brethren. {TM 29.1}

Individual Responsibility and Christian Unity

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren? {TM 29.2}

Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit. {TM 30.1}

It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. {TM 30.2}

When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candour to see if the points presented can be substantiated by the Inspired Word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:24, 25. {TM 30.3}

What Hath God Wrought!

In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us, and His teaching in our past history. {TM 31.1}

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin. {TM 31.2}

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God. {TM 31.3}

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour. . . . {TM 32.1}

As the disciples of Christ it is our duty to diffuse light which we know the world has not. Let the people of God "be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:18, 19. {TM 32.2}

The Remnant Church Not Babylon [REVIEW AND HERALD, AUGUST 22 TO SEPTEMBER 12, 1893.]

I have been made very sad in reading the pamphlet that has been issued by Brother S. [SEE APPENDIX.] and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this they have done that which is not justice or righteousness. Through taking unwarrantable liberties they have presented to the people a theory that is of character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false. {TM 32.3}

I have had light to the effect that the position taken by Brother S. and his sympathizers is not true, but one of the "lo, here's," and "lo, there's" that will characterize the days in which we are living. As a sample of the way in which Brother S. has compiled this pamphlet, I will give the following incident: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to Brother S., this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet as an unpublished testimony, to sustain the position he had taken. Is this honourable? There was nothing in the testimony to sustain the position Brother S. holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and the souls of others. God will judge those who take unwarrantable liberties and make use of dishonourable means in order to give character and influence to what they regard as truth. In the use of private letter sent to another, Brother S. has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the Loud Cry, and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them." {TM 33.1}

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their

message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help has taken liberties, and has betrayed your confidence, do not blame yourself and grieve over the results of his unfaithfulness. {TM 33.2}

Instruction to the Disciples

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to His disciples alone. While He had communications designed for the multitudes that thronged His steps, He also had some special light and instruction to impart to His followers which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent His disciples forth to preach, and when they returned from their first missionary labour and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, He said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion Jesus imparted to His followers such instruction, counsel, cautions and corrections as He saw were needed in their manner of work; but the instruction He then gave them was not to be thrown broadcast to the promiscuous company, for His words were designed for His disciples only. {TM 34.1}

On several occasions when the Lord had wrought works of healing, He charged those whom He had blessed to tell His deed to no one. They ought to have heeded His injunctions and realized that Christ had not lightly required silence on their part, but had a reason for His command, and they should in no wise have disregarded His expressed desire. It ought to have been sufficient for them to know that He desired them to keep their own counsel, and had good reasons for His urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, He was endangering His own life; for if the priests and rulers would not receive the evidences He gave them of His divine mission, they would misconstrue, falsify, and make charges against Him. It is true that He did many miracles openly, yet in some instances He requested that those whom He had blessed should tell no man what He had done for them. When prejudice was aroused, envy and jealousy cherished, and His way hedged up, He left the cities, and went in search of those who would listen to and appreciate the truth He came to impart. {TM 35.1}

The Lord Jesus thought it necessary to make many things clear to His disciples which He did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward Him by the scribes, Pharisees, and priests, and told them of His suffering, betrayal, and death; but to the world He did not make these matters so plain. He had warnings to give to His followers, and He unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to His followers precious instruction that even they did not comprehend until after His death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever He had said unto them. {TM 35.2}

A Betrayal of Confidence

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bring upon the cause of truth reproach and injury. The Lord has given to His people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection and place them where they will seem to give force to messages of error. In the pamphlet published by Brother S. and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honourable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come will charge the responsibility of this false position upon me, when it is utterly contrary to the teachings of my writings and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived. {TM 36.1}

A False Message

For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause of the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honouring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed. {TM 36.2}

Satan's Accusations

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for his people who believe in Him. Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when He was upon earth. When Jesus was before Pilate, the Roman ruler sought to release Him, and desired that the people should choose to release Jesus from the ordeal through which He was about to pass. He presented before the clamouring multitude the Son of God and the criminal Barabbas, and inquired. "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate says unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified?" {TM 37.1}

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God--would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. {TM 38.1}

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. {TM 38.2}

The World Called to Account

God has a controversy with the world. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of His people. The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been colaborers with Christ, and for this they will have to render an account. {TM 39.1}

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned. {TM 39.2}

The Encouraging Word

"And I said, Let them set a fair mitre upon his head. So they [the angels of God] set a fair mitre upon his head, and clothed him with garments. And the Angel of the Lord stood by [Jesus their Redeemer]. And the Angel of the Lord protested unto Joshua, saying, Thus says the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." I wish that all who claim to believe present truth would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled underfoot of men. It will be magnified and made honourable; it will yet arise and shine forth in all its natural lustre, and will stand fast forever and ever. {TM 40.1}

Words of Accusation Not of God

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. [SEE APPENDIX.] Let everyone who reads these words give them thorough consideration, for in the name of Jesus I would press them home upon every soul. When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent. The message contained in the pamphlet called the Loud Cry, is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to His people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." {TM 41.1}

A Work of Deception

It will be found that those who bear false messages will not have a high sense of honour and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. {TM 42.1}

Those who advocate error will say, "The Lord says," "when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were the people whom God is leading. {TM 43.1}

There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious labourers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over, . . . and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating labourers for the missionary field, of drilling young men and women so that they may go forth and labour patiently, intelligently, and with all perseverance that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing into a channel of evil and cursing. {TM 43.2}

The great day of God is upon us, and hastes greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth who know not how to expend the means entrusted to them, and because of a lack of meekness and lowliness of heart they do not see how great is the work to be done. All those who learn of Jesus will be labourers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood and claiming that they have the message from heaven. {TM 44.1}

If those who have done this kind of work had felt the necessity of answering the prayer of Christ that He offered to His Father just previous to His crucifixion,--that the disciples of Christ might be one as He was one with the Father,--they would not be wasting the means entrusted to them and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the labourer's time to counteracting and quenching its influence. A work of this character is inspired, not from above, but from beneath. {TM 44.2}

"Who is among you that fear the Lord, that obey the voice of His servant, that walks in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon has made the impression that God has no church upon earth. {TM 44.3}

A Living Church

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." {TM 45.1}

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproofs and warns the erring, but He does not destroy those who are long in learning the lesson He would teach them; He does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. {TM 45.2}

The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. {TM 46.1}

Judas Given Opportunities

Jesus knew that Judas was defective in character, but notwithstanding this, He accepted him as one of the disciples, and gave him the same opportunities and privileges that He gave to the others whom He had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with Him might have been converted, and have no need of clinging to the defects that marred their characters. {TM 46.2}

The Church Not Perfect

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;" and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty. {TM 47.1}

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The

time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. {TM 47.2}

False doctrine is one of the satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labour for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent His Son into the world, "that whosoever believeth in Him should not perish, but have everlasting life." If the unity for which Christ prayed existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world. {TM 47.3}

Satan Permitted to Tempt

Instead of the unity which should exist among believers, there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with Him. {TM 48.1}

Have the men who have claimed to have light concerning the church pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counselled with those who have had a deep experience in the things of God? Why were these men, so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light; and while the Lord was pouring out His Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message? No, for it was not a message of truth. {TM 48.2}

The Church the Light of the World

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counselled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the cooperation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted and becoming labourers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this wicked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above. {TM 49.1}

God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one as He was one with His

Father will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God they will become witnesses in the world of the power of God unto salvation. {TM 50.1}

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil. {TM 50.2}

Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do. The result of such work will be unbelief in the Testimonies, and, as far as possible, they will make of none effect the work that I have for years been doing. {TM 51.1}

Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil workers have selected portions of the Testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the Testimonies, brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters used without my consent, present these matters as evidence that my work is not of God or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing. {TM 51.2}

A Divinely Appointed Ministry

God has a church, and she has a divinely appointed ministry. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." {TM 52.1}

The Lord has His appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave Himself for it, and He will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls as they that must give an account. {TM 52.2}

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi

in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward His message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward His work in these days of peril divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. {TM 53.1}

Let all understand the words that I now write. Those who are labourers together with God are but His instruments, and they in themselves possess no essential grace or holiness. It is only when they are

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cooperating with heavenly intelligences that they are successful. They are but earthen vessels, the depositaries in which God places the treasure of His truth. Paul may plant, and Apollos water, but it is God alone that gives the increase. {TM 53.2}

God speaks through His appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of His chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings and rob Christ of the glory that should come to Him, by showing disrespect to His appointed agencies. {TM 54.1}

Beware of False Teachers

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler. {TM 54.2}

Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in His own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavouring to put upon falsehood the stamp of truth. {TM 55.1}

What a pity it is that men will go to such pains to discover some theory of error when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which He prayed were unessential, and there were no necessity for His followers to be one, even as He is one with the Father. They go off on a tangent, and, Jehu like, call to their brethren to follow their example of zeal for the Lord. {TM 55.2}

If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day are working, if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done--accuse and condemn those upon whom God has laid the burden of the work. {TM 55.3}

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the Testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message--the unity of the church? Why did they not quote the words of the angel, "Press together, press together, press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness"? It is such messages as these men have borne that divide the church, and put us to shame before the enemies of truth; and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way until they become just what Satan would desire to have them--unbalanced in mind. {TM 56.1}

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls, and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this it has been expended in presenting notions that have no foundation in truth. {TM 56.2}

Another Example

In 1845 a man by the name of Curtis [SEE APPENDIX.] did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the Day Star, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain. {TM 57.1}

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories and have deceived many souls, but may God guard the sheep of His pasture. {TM 57.2}

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let everyone be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people who keep the commandments of God and have faith in Jesus, who are exalting the standard of righteousness in these last days. {TM 57.3}

God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies--men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus. {TM 58.1}

The Letter

The following is the letter sent to Brother S. [SEE APPENDIX.]: "Napier, New Zealand, March 23, 1893. {TM 58.2}

"Dear Brother S.:

"I address to you a few lines. I am not in harmony with the position that you have taken, for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect:

'Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' {TM 58.3}

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man the devil has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming is one of the satanic delusions designed to create confusion among the churches. {TM 58.4}

"My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' {TM 59.1}

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong, God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing. {TM 59.2}

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert the Testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth. {TM 60.1}

"I understand that you are also proclaiming that we should not pay tithe. My brother, take 'off thy shoes from off thy feet;' for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, says the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? Oh, get your feet back in the straight path again. {TM 60.2}

"We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past. {TM 60.3}

"If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein the servants of God are labouring--in preaching Christ and Him crucified. But anyone who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing has taken up a yoke and is proclaiming a message that the Lord has never given him. {TM 61.1}

"God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we . . . gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat

with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His. {TM 61.2}

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial. {TM 61.3}

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her.'" {TM 62.1}

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.--Review and Herald, December 22, 1904. {TM 62.2}

Devotional - Last Day Events

Sabbath, June 8th, 2024

Last Day Events, Chapter 6, pp. 170

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 8th

Persecution Scatters God's People

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

Acts 8:1

As enmity is aroused in various places against those who observe the Sabbath of the Lord, it may become necessary for God's people to move from those places to places where they will not be so bitterly opposed.

God does not require His children to remain where, by the course of wicked men, their influence is made of no effect and their lives endangered. When liberty and life are imperilled it is not merely our privilege, it is our positive duty to go to places where the people are willing to hear the Word of life and where the opportunities for preaching the Word will be more favourable.--Ms 26, 1904.

The time is soon coming when God's people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have the advantage where they are.--5MR 280 (1908).

Daily Scripture**Preparation Day, June 8th, 2024****Joshua Chapter 21****Cities and Pasturelands Allotted to Levi**

- Jos 21:1 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;
- Jos 21:2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.
- Jos 21:3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.
- Jos 21:4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
- Jos 21:5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
- Jos 21:6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
- Jos 21:7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
- Jos 21:8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.
- Jos 21:9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,
- Jos 21:10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.
- Jos 21:11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.
- Jos 21:12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.
- Jos 21:13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,
- Jos 21:14 And Jattir with her suburbs, and Eshtemoa with her suburbs,
- Jos 21:15 And Holon with her suburbs, and Debir with her suburbs,
- Jos 21:16 And Ain with her suburbs, and Juttah with her suburbs, *and* Bethshemesh with her suburbs; nine cities out of those two tribes.
- Jos 21:17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,
- Jos 21:18 Anathoth with her suburbs, and Almon with her suburbs; four cities.
- Jos 21:19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.
- Jos 21:20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
- Jos 21:21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,
- Jos 21:22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.
- Jos 21:23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
- Jos 21:24 Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.
- Jos 21:25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs;

- two cities.
- Jos 21:26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
- Jos 21:27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.
- Jos 21:28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,
- Jos 21:29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.
- Jos 21:30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
- Jos 21:31 Helkath with her suburbs, and Rehob with her suburbs; four cities.
- Jos 21:32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.
- Jos 21:33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.
- Jos 21:34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
- Jos 21:35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.
- Jos 21:36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,
- Jos 21:37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.
- Jos 21:38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,
- Jos 21:39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.
- Jos 21:40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.
- Jos 21:41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.
- Jos 21:42 These cities were every one with their suburbs round about them: thus *were* all these cities.
- Jos 21:43 And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.
- Jos 21:44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.
- Jos 21:45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

*Children's Mission Story**Sabbath, June 8th, 2024*

Grandmother Roza worried about the future in Armenia. What would happen tomorrow? Would she be healthy? Would her family be safe? Would she have many grandchildren?

She decided to find out. She had heard about a fortune-teller who promised to tell the future in exchange for money.

The fortune-teller lived some way from Grandmother Roza's house. It was too far to walk. There was no bus. So, Grandmother Roza hailed a taxi on the street.

"Where are you going?" the taxi driver asked.

Grandmother Roza said she wanted to visit a fortune-teller, and she gave the address.

"Why do you want to go to a fortune-teller?" the taxi driver said. "Only God knows the future. It would be better to talk to Him."

Grandmother Roza was curious to know more about God. Christians had lived in Armenia for hundreds of years. In fact, Armenia was the first country in the world to officially accept Christianity in 301 A.D. But now it was 1964, and Christianity was illegal. Armenia was part of the Soviet Union, which taught that there is no God. People who spoke about God and read Bibles could go to jail.

"My name is Garnik," the taxi driver said. "Instead of going to the fortune-teller, come to my house. I will tell you about God."

Grandmother Roza went home with Garnik. He opened his Bible and taught her about the God who created the heavens and the earth. Then he invited her to come back on Sabbath. There was no Seventh-day Adventist church in town, but a group of Adventists met in his home on Sabbath.

Grandmother Roza began to worship with Garnik and other Adventists every Sabbath. As she worshipped, she learned that God forbids people from going to fortune-tellers. The Bible says that no one “may practice black magic, or call on the evil spirits for aid, or be a fortune-teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead. Anyone doing these things is an object of horror and disgust to the Lord” (Deuteronomy 18:10–12, TLB).

Grandmother Roza also learned that the taxi driver was correct when he said that only God knows the future. The Bible says, “So why are you trying to find out the future by consulting witches and mediums? Don’t listen to their whisperings and mutterings. Can the living find out the future from the dead? Why not ask your God?” (Isaiah 8:19).

Grandmother Roza gave her heart to God and was baptized. After that, she no longer worried about the future. Instead, she talked to God about the future. She asked God to keep her healthy. She asked God to keep her family safe. She asked God to save her grandchildren and the rest of the family.

After a long time, one of her grandsons, Yakov, started to worship with her on Sabbaths at the taxi driver’s house church. Then one of her four daughters was baptized. Grandmother Roza kept praying for her family. She prayed for a future where they would all believe in God and be saved.

Then the Soviet Union collapsed, and Armenia became an independent country where people could believe in God freely.

Sadly, Grandmother Roza died a year later, when she was 68. But God continued to answer her prayers. Her family gathered for her funeral and listened as two Adventists, who also had loved her, spoke about the love of God. Their hearts were touched, and they began to read the Bible.

A year later, nine members of Grandmother Roza’s family were baptized, including her only son, several more daughters, and a number of grandchildren, including Yakov, who had gone to church with her at the taxi driver’s house.

Yakov began holding Sabbath worship meetings in his house. As more family members attended on Sabbaths and got baptized, the house got too small. Yakov had to rent a building for Sabbath meetings.

When Grandmother Roza prayed for a good future for her family, she never could have guessed that God would answer by planting an Adventist church filled with her family in her town. Today, about 30 people worship God at the church every Sabbath.

Yakov, who has helped build Adventists churches across Armenia, can’t wait to see Grandmother Roza at Jesus’ Second Coming.

“She will be surprised to see the fruit of her prayers,” he said. “A whole church was planted!”

Part of this quarter’s Thirteenth Sabbath Offering will help open a center of influence that will help families know about God in Armenia. Thank you for planning a generous offering on June 29

By Andrew McChesney

Sunday – June 9th

1. How does the prophet Isaiah describe those who publish peace and salvation?

➤ **Isaiah 52:7** —

NOTE : At a conference held in the home of Otis Nichols at Dorchester, Massachusetts, in November, 1848, the pioneers sought God for special guidance. Heaven seemed near, and to Ellen White was given a vision. What was shown to her that day is now known to all. After the vision she said to her husband:

“I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”—*Life Sketches*, page 125.

Thus Present Truth, our first periodical, was born. Scores of people accepted the third angel's message in the months that followed. This first denominational printing endeavour brought “good tidings” and “peace” and “salvation” to those who read. And the Spirit of Prophecy counsels brought the paper to birth. Today forty-three publishing houses issue literature in more than two hundred languages, valued at more than \$20,000,000 a year “streams of light” going “clear round the world!”

2. My Prayer for Today

➤

Devotional - Last Day Events

Sunday, June 9th, 2024

Last Day Events, Chapter 6, pp. 171

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 9th

Persecution Leads to Unity Among God's People

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

Ephesians 4:13

When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril strife for supremacy will cease, there will be no disputing as to who shall be accounted greatest.--6T 401 (1900).

Joshua Chapter 22

The Eastern Tribes Return Home

- Jos 22:1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,
- Jos 22:2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:
- Jos 22:3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.
- Jos 22:4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.
- Jos 22:5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.
- Jos 22:6 So Joshua blessed them, and sent them away: and they went unto their tents.
- Jos 22:7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,
- Jos 22:8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.
- Jos 22:9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

The Eastern Tribes' Altar of Witness

- Jos 22:10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.
- Jos 22:11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.
- Jos 22:12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.
- Jos 22:13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,
- Jos 22:14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.
- Jos 22:15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,
- Jos 22:16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?
- Jos 22:17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,
- Jos 22:18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel today

- against the LORD, that tomorrow he will be wrath with the whole congregation of Israel.
- Jos 22:19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwells, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.
- Jos 22:20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.
- Jos 22:21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,
- Jos 22:22 The LORD God of gods, the LORD God of gods, he knows, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)
- Jos 22:23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;
- Jos 22:24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have yet to do with the LORD God of Israel?
- Jos 22:25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.
- Jos 22:26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:
- Jos 22:27 But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.
- Jos 22:28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but *it is* a witness between us and you.
- Jos 22:29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.
- Jos 22:30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.
- Jos 22:31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.
- Jos 22:32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.
- Jos 22:33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.
- Jos 22:34 And the children of Reuben and the children of Gad called the altar *Ed*: for it *shall be* a witness between us that the LORD *is* God.

Monday – June 10th

1. What experiences in the New Testament church demonstrated the value of church order and organisation?

- Acts 6:1-6 —
- Acts 15:1-32 —

NOTE : What a blessing clearly defined organisation was to the early Christian church! To similar protecting experiences in organisation the “remnant church” was called, as discordant elements worked against unity. Of this Ellen G. White in 1853 wrote:

“I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, 'The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected.' This is indispensably necessary in order to bring the church into the unity of the faith.”—*Early Writings, page 100.*

As early as 1853 James White wrote in favour of “order and strict discipline in the church of Christ.” Others supported the suggestion to organise in the interests of the growing church. In 1860, a group meeting in Battle Creek voted to call themselves Seventh-day Adventists and to recommend the name to the churches generally. In 1863 the General Conference was organised. Today the church is worldwide with “gospel order” well established and operative.

4. What experience came to the Apostle Paul that led him to carry the gospel to Europe?

- Acts 16:9-10 —

NOTE : Advance, advance to new and unentered territories, has been the watchword among Seventh-day Adventists. And in a night vision before the advent movement had sent a single representative to overseas lands, “One of dignity and authority” was heard by Ellen White to speak. “ ‘The whole world,’ He said, ‘is God's great vineyard.’ ” (*7 Testimonies, page 34*).

Eternity alone will reveal the influence of the Spirit of Prophecy in the establishment of our world mission programme.

2. My Prayer for Today



Devotional - Last Day Events

Monday, June 10th, 2024

Last Day Events, Chapter 6, pp. 172

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 10th

A Crisis Makes God's Interference More Marked

He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Psalms 112:7

From time to time the Lord has made known His manner of working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself and has interposed to hinder the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis that His interference might become marked. Then He has let the fact be known that there was a God in Israel who would sustain and vindicate His people.

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their heart and depend upon Him as their Deliverer.--RH June 15, 1897.

For a time the oppressors will be permitted to triumph over those who know God's holy commandments. . . . To the last, God permits Satan to reveal his character as a liar, an accuser, and a murderer. Thus the final triumph of His people is made more marked, more glorious, more full and complete.--3SM 414 (1904).

Daily Scripture**Monday, June 10th, 2024****Joshua Chapter 23****Joshua's Charge to Israel's Leaders**

- Jos 23:1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.
- Jos 23:2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:
- Jos 23:3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.
- Jos 23:4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.
- Jos 23:5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.
- Jos 23:6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;
- Jos 23:7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:
- Jos 23:8 But cleave unto the LORD your God, as ye have done unto this day.
- Jos 23:9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.
- Jos 23:10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fights for you, as he hath promised you.
- Jos 23:11 Take good heed therefore unto yourselves, that ye love the LORD your God.
- Jos 23:12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:
- Jos 23:13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.
- Jos 23:14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.
- Jos 23:15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.
- Jos 23:16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Tuesday – 11th

1. In the days of Hezekiah what remarkable instance of divine guidance and protection is recorded?

- **2 Chronicles 32:22 —**
- **Isaiah 37:1-2 —**
- **Isaiah 37:6-7 —**
- **Isaiah 37:33-37 —**

NOTE : As Hezekiah the king and Isaiah the prophet sought the deliverance of Judah from threatened annihilation at the hand of the boastful king of Assyria, “the Lord sent an angel, which cut off all the mighty men” (v. 21), and the king of Assyria was compelled to abandon the expedition in shame. Good king Hezekiah is said to have been divinely guided “on every side.”

And God has guided His remnant people “on every side” through the Spirit of Prophecy. Three illustrations will make this clear:

(a) Initial counsels on healthful living in 1863 and the establishment of a medical institution in 1866 at Battle Creek, Michigan. Here the sick might find physical and spiritual healing and “learn how to take care of themselves and thus prevent sickness.” (*Testimonies, Vol. 1, page 494*). This was the beginning of a large sanitarium and hospital work which has since belted the globe.

(b) The establishment of a college in Battle Creek in 1874 in response to Spirit of Prophecy guidance. This school was the first of our major educational institutions to be followed by hundreds of colleges, academies, and church schools in many lands throughout the earth.

(c) The establishment of Madison College founded in 1904 by E.A. Sutherland and Percy Magan at the request of E.G. White who in response to the General Conference refusal to organise education along the lines of the testimonies received from the Lord was told by God to get these two men to set up an institution as an example of how it should be done. Under her counsel and guidance Madison became a spectacle to the world on education and medical missionary work. This authorisation of Madison College led to the phenomenon of self-supporting ministries that have been blessed and used of the Lord all over the world in the cause of giving the ‘3Angels Messages’.

6. In addition to leading the nation of Israel, what other work is Moses said to have done?

- **Hosea 12:13 —**

NOTE : Again and again through the long centuries God has sent His messengers, the prophets, to warn of errors and dangers, to instruct in right living, and to encourage His people to take a firmer hold of Omnipotence. God miraculously delivered Israel, degraded in slavery and largely in ignorance and apostasy, from bondage by the hand of Moses and led them to the borders of the promised land. To insure the best of spiritual and physical health, God gave to His people just laws, intending to make of them an exhibit before all the world of the benefits to be derived from a cheerful adherence to right principles. But time and again they rebelled, and time and again the prophetic voice of Moses was heard warning them of the dangers of disobedience and assuring them of the favour and blessings of God if they were obedient. By a prophet was Israel led and preserved during those crucial days.

2. My Prayer for Today



Devotional - Last Day Events

Tuesday, June 11th, 2024

Last Day Events, Chapter 6, pp. 173

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 11th

Affliction Purifies God's People

Thou shalt not be afraid for the terror by night; nor for the arrow that flies by day;

Psalm 91:5

Soon there is to be trouble all over the world. It becomes everyone to seek to know God. We have no time to delay. . . .

God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world.--9T 228 (1909).

Afflictions, crosses, temptations, adversity, and our varied trials are God's workmen to refine us, sanctify us, and fit us for the heavenly garner.--3T 115 (1872).

Daily Scripture**Tuesday, June 11th, 2024****Joshua Chapter 24****The Covenant Renewal at Shechem**

- Jos 24:1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.
- Jos 24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.
- Jos 24:3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.
- Jos 24:4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.
- Jos 24:5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.
- Jos 24:6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.
- Jos 24:7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.
- Jos 24:8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.
- Jos 24:9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:
- Jos 24:10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.
- Jos 24:11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.
- Jos 24:12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.
- Jos 24:13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat.

Choose Whom You Will Serve

- Jos 24:14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.
- Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.
- Jos 24:16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;
- Jos 24:17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:
- Jos 24:18 And the LORD drave out from before us all the people, *even* the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.
- Jos 24:19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

- Jos 24:20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.
- Jos 24:21 And the people said unto Joshua, Nay; but we will serve the LORD.
- Jos 24:22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.
- Jos 24:23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.
- Jos 24:24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.
- Jos 24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.
- Jos 24:26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.
- Jos 24:27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.
- Jos 24:28 So Joshua let the people depart, every man unto his inheritance.

Joshua's Death and Burial

- Jos 24:29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.
- Jos 24:30 And they buried him in the border of his inheritance in Timnathserah, which *is* in mount Ephraim, on the north side of the hill of Gaash.
- Jos 24:31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.
- Jos 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.
- Jos 24:33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

Wednesday – June 12th

1. What may God's commandment-keeping church, having the “testimony of Jesus,” expect at the hand of the dragon (Satan)?

➤ **Revelation 12:17** —

NOTE : The remnant church is the special point of Satan's attacks. Could he overthrow the people of prophecy, he would succeed in thwarting the purposes of God. So from the first, when the people of the prophecy came into being, the “dragon was wrath... and went to make war” with them. But in the text which informs us of Satan's declaration of war is the promise of the guiding light of the Spirit of Prophecy. A review of the history of the Seventh-day Adventist Church discloses how “by the hand of a prophet” we have been “preserved” from Satan's many attacks. One of the first tasks laid upon the youthful Ellen Harmon in the early days was to meet fanaticism. Her teachings rebuked false views held by some on the doctrine of sanctification. (*“Life Sketches,”* pages 83-88).

Attempts to set time for the Lord to come were squarely met as she was shown by the Lord that they would pass by. (*“Testimonies,”* Vol. I, page 72).

Thus the unity of the church was preserved and the messages of warning through the Spirit of Prophecy erected a wall of protection against unstable and apostate elements.

8. For what purpose did Christ place the gifts in the church?

➤ **Ephesians 4:11-13** —

NOTE : Paul envisioned the church living in unity, edified and perfected with a membership stable in its doctrinal position, not “tossed to and fro by every wind of doctrine” introduced “by the sleight of men, and cunning craftiness.” When Satan in his efforts to mislead souls has attempted to bring in misleading teachings under the banner of “new light,” what a blessing it has been to the remnant church to have messages given “ ‘to correct specious errors and to specify what is truth.’ ”—(*Letter 117, 1910*).

It was so at the turn of the century when insidious pantheistic views were artfully pressed upon Seventh-day Adventists as new light. Prominent workers, medical and ministerial, who led out in promulgating these false views of God in nature, did not see the evil fruitage of such teachings, which would have neutralised every essential Seventh-day Adventist doctrine. Not a few were intrigued by these beautiful new views concerning the power of God in everything. But at the most critical moment in the crisis, when many men knew not what views to accept, Ellen White, instructed in vision to “meet it,” despatched testimonies across the continent, which, arriving at the crucial moment, clarified the issues, settled the controversy, and saved the cause of God. (*See the full thrilling story in “The Abiding Gift of Prophecy,”* pages 330-342).

And so the church was saved, “not once or twice” but many times. And the warning, saving counsels given to meet these issues live in the E.G. White books to protect the church today.

2. My Prayer for Today

➤

Devotional - Last Day Events***Wednesday, June 12th, 2024*****Last Day Events, Chapter 6, pp. 174****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 12th****Under the Garb of Christianity**

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:

1 Peter 5:8

We are approaching the end of this earth's history, and Satan is working as never before. He is striving to act as director of the Christian world. With an intensity that is marvellous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian, and claims to be Christ Himself.--8MR 346 (1901).

The Word of God declares that when it suits the enemy's purpose, he will through his agencies manifest so great a power under a pretence of Christianity that, "if it were possible, they shall deceive the very elect" [Matthew 24:24].--Ms 125, 1901.

As the spirits will profess faith in the Bible and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.--GC 588 (1911).

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honourable, and noble, but in which one sin is fostered, one vice indulged. . . . Genius, talent, sympathy, even generous and kindly deeds, may thus become decoys of Satan to entice souls over the precipice of ruin.--Ed 150 (1903).

Judges Chapter 1

The Continuing Conquest of Canaan

- Jdg 1:1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?
- Jdg 1:2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.
- Jdg 1:3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.
- Jdg 1:4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.
- Jdg 1:5 And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.
- Jdg 1:6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.
- Jdg 1:7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.
- Jdg 1:8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.
- Jdg 1:9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.
- Jdg 1:10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmi.
- Jdg 1:11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher:
- Jdg 1:12 And Caleb said, He that smites Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.
- Jdg 1:13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.
- Jdg 1:14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt thou?
- Jdg 1:15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.
- Jdg 1:16 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lies* in the south of Arad; and they went and dwelt among the people.
- Jdg 1:17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.
- Jdg 1:18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.
- Jdg 1:19 And the LORD was with Judah; and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.
- Jdg 1:20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.
- Jdg 1:21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.
- Jdg 1:22 And the house of Joseph, they also went up against Bethel: and the LORD *was* with them.

- Jdg 1:23 And the house of Joseph sent to descry Bethel. (Now the name of the city before *was* Luz.)
- Jdg 1:24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.
- Jdg 1:25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.
- Jdg 1:26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

Failure to Complete the Conquest

- Jdg 1:27 Neither did Manasseh drive out *the inhabitants of* Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.
- Jdg 1:28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.
- Jdg 1:29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.
- Jdg 1:30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.
- Jdg 1:31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:
- Jdg 1:32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.
- Jdg 1:33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.
- Jdg 1:34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:
- Jdg 1:35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.
- Jdg 1:36 And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

Thursday – June 13th

1. What did the messages of the prophet Elisha do for Israel?

➤ **2 Kings 6:8-12** —

NOTE : E.G. White told the men charged with buying a property for a health center that Loma Linda was a good choice and that they would find water. They purchased it for a very reasonable price because water was at that point not available. Once they found the water, of course, they realised that God's hand was over it. Avondale College was purchased at Mrs White's assurance that the ground was fertile, she was able to make that statement because in vision she had been shown a furrow where angels had assured her that Avondale was good for growing gardens.

2. My Prayer for Today

➤

Devotional - Last Day Events

Thursday, June 13th, 2024

Last Day Events, Chapter 6, pp. 175

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 13th

Even in the Adventist Church

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Hebrews 4:6

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honour, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement!

The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.--1SM 122 (1887).

Daily Scripture**Thursday, June 13th, 2024****Judges Chapter 2****Israel's Disobedience**

- Jdg 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you.
- Jdg 2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?
- Jdg 2:3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.
- Jdg 2:4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.
- Jdg 2:5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

The Death of Joshua

- Jdg 2:6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.
- Jdg 2:7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.
- Jdg 2:8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.
- Jdg 2:9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.
- Jdg 2:10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

Israel's Unfaithfulness

- Jdg 2:11 And the children of Israel did evil in the sight of the LORD, and served Baalim:
- Jdg 2:12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.
- Jdg 2:13 And they forsook the LORD, and served Baal and Ashtaroth.
- Jdg 2:14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.
- Jdg 2:15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

The Lord Raises Up Judges

- Jdg 2:16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.
- Jdg 2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.
- Jdg 2:18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.
- Jdg 2:19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than

their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Jdg 2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

Jdg 2:21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

Jdg 2:22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

Jdg 2:23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

*Preparation Day – June 14th***1. At a time of crisis in the experience of Israel, through what means did the Lord lead to deliverance and bring about that deliverance?**

- **2 Chronicles 20:14-23** —
- **Judges 4:1-7, 14** —

NOTE : The prophetic message of Ellen White, heard on a Sabbath afternoon in 1868 in Bushnell, Michigan, was the turning point in the life of the Bushnell church. The preceding Sabbath the members had decided to disband. But the providential appearance of Elder and Mrs. James White, timely as it was, turned the tide and brought victory. While speaking in a large oak grove, Sister White communicated to a number of the worshippers messages which God had given her in vision two years before. Then the truthfulness of these testimonies was confirmed by the parties concerned and it became apparent to all that Mrs. White was indeed divinely inspired. A revival ensued and the church was saved. This is only one instance among many in which God's timely providence was demonstrated through the ministry of Mrs. White.

2. THOUGHT QUESTIONS**2.1. Though the modern messenger is resting in her grave, are not the testimonies living and vital as ever?****2.2. Is history repeating itself today, and is there need for guidance and protection now?****3. My Prayer for Today**

Devotional - Last Day Events***Preparation Day, June 14th, 2024*****Last Day Events, Chapter 6, pp. 176****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 14th****Lying Spirits Contradict the Scriptures****Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.****Matthew 7:15**

The saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead, for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines.--EW 87 (1854).

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible.--GC 557 (1911).

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome.--GC 588 (1911).

Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures. . . .

But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.--GC 624, 625 (1911).

Daily Scripture**Preparation Day, June 14th, 2024****Judges Chapter 3**

- Jdg 3:1 Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;
- Jdg 3:2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;
- Jdg 3:3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.
- Jdg 3:4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.
- Jdg 3:5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
- Jdg 3:6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Othniel

- Jdg 3:7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.
- Jdg 3:8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.
- Jdg 3:9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.
- Jdg 3:10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.
- Jdg 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

Ehud

- Jdg 3:12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.
- Jdg 3:13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.
- Jdg 3:14 So the children of Israel served Eglon the king of Moab eighteen years.
- Jdg 3:15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left handed: and by him the children of Israel sent a present unto Eglon the king of Moab.
- Jdg 3:16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.
- Jdg 3:17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.
- Jdg 3:18 And when he had made an end to offer the present, he sent away the people that bare the present.
- Jdg 3:19 But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.
- Jdg 3:20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.
- Jdg 3:21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:
- Jdg 3:22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw

the dagger out of his belly; and the dirt came out.

Jdg 3:23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Jdg 3:24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covers his feet in his summer chamber.

Jdg 3:25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and, behold, their lord *was* fallen down dead on the earth.

Jdg 3:26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

Jdg 3:27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

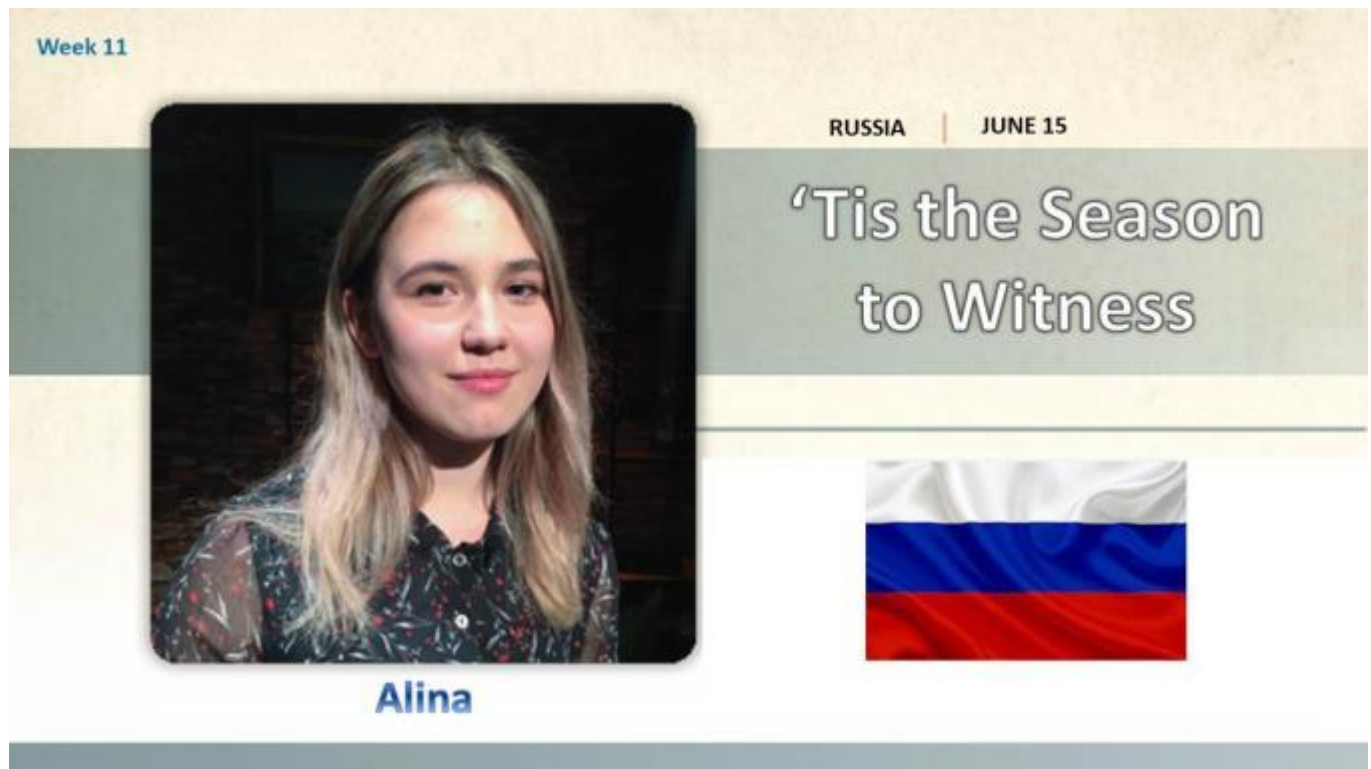
Jdg 3:28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

Jdg 3:29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

Jdg 3:30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Shamgar

Jdg 3:31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

*Adult Mission Story**Preparation Day, June 14th, 2024*

One of Alina's favourite parts of being a student at Zaoksky Christian School in Russia is the annual Christmas program.

Every year, the school's 210 children have an opportunity to participate in a play about Christ's birth for hundreds of children from their town of Zaoksky and beyond. The children who attend the Christmas program also learn how to make various crafts and go home with gifts of candy. It is a mission outreach program aimed at touching hearts with the love of Jesus.

Everyone eagerly waits for the Christmas program, a Zaoksky tradition since 2003. Schoolchildren wait to participate in the program. Children in the town wait to go to the program. Parents and others also look forward to the big event.

Alina began participating in the program when she was 11. She wasn't even a student at Zaoksky Christian School yet. But she wanted to take part, so she helped set up the Christmas tree.

For five years in a row, Alina participated in the program. But when the sixth year came, she wasn't sure whether she would be able to participate. She was ill. She worried that she wouldn't be strong enough to go. She prayed, "Give me strength so I can glorify Your name at the upcoming program."

Her stress levels grew as the opening date drew closer. She worried that she would not be able to take part.

But when the big day came, she felt perfectly well. The first day also went perfectly well. She enjoyed seeing the smiles of children and adults as they thanked her and other schoolchildren from Zaoksky Christian School who had participated.

Then a family with four children came up to her. They wanted to take a selfie. She agreed.

Afterward, the mother asked, “Why do you do this program and spend so much time and money on strangers?”

Alina stood silently for a while. She thought about how to respond. Why had she wanted to participate in the program for the past six years? Finally, she spoke. “Every person who really loves God also really loves his or her neighbour, and wants to share God’s love by doing good deeds,” she said.

The Alina spoke with the family for a long time. She told them about Zaoksky Christian School and the Seventh-day Adventist Church. She told them about the Pathfinder and Adventurer clubs at her church and invited the children to attend.

The parents brought their boys, who were Pathfinder age, to the next Pathfinder meeting. The boys attended a second meeting, but they didn’t return after that.

Alina doesn’t know what happened to the family, and she doesn’t know how to contact them. But she isn’t worried. She is sure that a seed has been planted in their hearts. She trusts that God will grow the seed and draw their hearts to Him. After all, the apostle Paul said, “I planted ... but God gave the increase” (1 Corinthians 3:6, NKJV). Her part only was to introduce the family to God.

“This was my first time to witness for God on my own,” Alina said. “It was so nice that God gave me the strength to be well and to talk to them. I am so happy that I could show His love to others.”

Alina added that she learned that it is important not to be scared to talk about God.

“Even when our strength fails us, God is near and gives us strength,” she said. “We need to believe in Him.”

Thank you for your Thirteenth Sabbath Offering three years ago that went to help construct a new school building for Zaoksky Christian School in Zaoksky, Russia. Part of this quarter’s offering will help open a spiritual and social center in Salekhard in the Russian Far North. Thank you for planning a generous offering on June 29.

LESSON 12

“PROPHECY, A GUIDING LIGHT”

June 15 — June 21

MEMORY VERSE : “And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” **Joel 2:32**

? STUDY HELP :

- ✓ Testimonies, Vol. 5, pages 467- 476
- ✓ Prophets and Kings, pages 582-592
- ✓ Testimonies, Vol. 1, pages 269-273
- * S.D.A. Bible Commentary, on Scripture references

Sabbath – June 15th

1. What experience will come, at the end of the time of trouble, to many of God's people who sleep in their graves?

➤ **Daniel 12:1-2 —**

NOTE : It is the longing desire of every Seventh-day Adventist to see Jesus come in the clouds of heaven, but many have fallen asleep and rest in the grave. Nevertheless, they will not be denied their fondest expectation. They will be raised from the grave and witness the return of Christ. This will be possible because of the special resurrection of Daniel 12:2. Wrote Ellen G. White:

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession... In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying; 'It is done.' Revelation 16:17 “That voice shakes the heavens and the earth. There is a mighty earthquake... “Graves are opened, and 'many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law.”—*Great Controversy*, pages 636, 637. (See pages 636-640). See also *Early Writings*, pages 285, 286.

2. My Prayer for Today —

➤

E. G. W. Study Help 1*Sabbath, June 15th, 2024***Testimonies for the Church,
Vol. 5, Chapter 54, p. 467-476****“Joshua and the Angel”**

"If any man's work abide, . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers are gathered about the throne of God and the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead; he was not able to endure the sight. But when mortal shall have put on immortality, the ransomed ones are like Jesus, for they see Him as He is. They stand before the throne, signifying that they are accepted. All their sins are blotted out, all their transgressions borne away. Now they can look upon the undimmed glory from the throne of God. They have been partakers with Christ of His sufferings, they have been workers together with Him in the plan of redemption, and they are partakers with Him in the joy of beholding souls saved through their instrumentality to praise God through all eternity. {5T 467.1}

If the veil which separates the visible from the invisible world could be lifted, and the people of God could behold the great controversy that is going on between Christ and holy angels and Satan and his evil hosts concerning the redemption of man; if they could understand the wonderful work of God for the rescue of souls from the bondage of sin, and the constant exercise of His power for their protection from the malice of the evil one, they would be better prepared to withstand the devices of Satan. Their minds would be solemnized in view of the vast extent and importance of the plan of redemption and the greatness of the work before them as collaborators with Christ. They would be humbled, yet encouraged, knowing that all heaven is interested in their salvation. {5T 467.2}

A most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of His people, is given in the prophecy of Zechariah. In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations they had transgressed the law of God and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt, they humbled themselves before God, and returned to Him with true repentance. Then the Lord sent them messages of encouragement, declaring that He would deliver them from their captivity and restore them to His favour. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to utterly destroy them. {5T 467.3}

As Joshua humbly pleads for the fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favour of God. He claims them as his prey and demands that they be given into his hands to be destroyed. {5T 468.1}

The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer and in faith claiming the promises of God. {5T 468.2}

Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a

brand plucked out of the fire?" Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave His people to the cruel power of the heathen. "A bruised reed shall He not break, and the smoking flax shall He not quench." {5T 469.1}

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair mitre upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment" --the righteousness of Christ imputed to them. The mitre placed upon Joshua's head was such as was worn by the priests and bore the inscription, "Holiness to the Lord," signifying that, notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary. {5T 469.2}

After thus solemnly investing him with the dignity of the priesthood the Angel declared: "Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." He would be honoured as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God. {5T 469.3}

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favour. By virtue of His merits, if they walked in His ways and kept His statutes, they would be "men wondered at," honoured as the chosen of heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as He is the hope of His church today. {5T 469.4}

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favour of God. In the Revelation he is declared to be the "accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power. All the hatred and malignity of the arch rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from Him the remnant of the children of men who have accepted His salvation. {5T 470.1}

He leads men into scepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavours to secure their condemnation. Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: "'The Lord rebuke thee, O Satan.' These are the purchase of My blood, brands plucked from the burning." Those who rely upon Him in faith receive the comforting assurance: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." The promise given to Joshua

is made to all: "If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. {5T 470.2}

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess His name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We cannot answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own. {5T 471.1}

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we cannot do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before Him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed upon Him, their hopes, their faith, are centered on Him, and when the command is given, "Take away the filthy garments, and clothe him with change of raiment, and set a fair mitre upon his head," they are prepared to give Him all the glory of their salvation. {5T 472.1}

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will "be betrayed both by parents, and brethren, and kinsfolks, and friends." {5T 472.2}

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonoured their Redeemer. He endeavours to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast. {5T 473.1}

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God. "Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self, more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another." {5T 473.2}

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: "Will God banish

me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." {5T 474.1}

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares: "'The Lord rebuke thee, O Satan.' I gave My life for these souls. They are graven upon the palms of My hands." {5T 474.2}

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed. {5T 474.3}

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for they shall be comforted. {5T 474.4}

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness. {5T 475.1}

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honoured. "A fair mitre" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." {5T 475.2}

Now is reached the complete fulfillment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honour in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." {5T 476.1}

E. G. W. Study Help 2*Sabbath, June 15th, 2024***Prophets and Kings,
Chapter 47, p. 582-592****“Joshua and the Angel”**

The steady advancement made by the builders of the temple greatly discomfited and alarmed the hosts of evil. Satan determined to put forth still further effort to weaken and discourage God's people by holding before them their imperfections of character. If those who had long suffered because of transgression could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. {PK 582.1}

Because Israel had been chosen to preserve the knowledge of God in the earth, they had ever been the special objects of Satan's enmity; he was determined to cause their destruction. While they were obedient, he could do them no harm; therefore he had bent all his power and cunning to entice them into sin. Ensnared by his temptations, they had transgressed the law of God and had been left to become the prey of their enemies. {PK 582.2}

Yet though they were carried as captives to Babylon, God did not forsake them. He sent His prophets to them with reproofs and warnings, and aroused them to see their guilt. When they humbled themselves before God and returned to Him with true repentance, He sent them messages of encouragement, declaring that He would deliver them from captivity, restore them to His favour, and once more establish them in their own land. And now that this work of restoration had begun, and a remnant of Israel had already returned to Judea, Satan was determined to frustrate the carrying out of the divine purpose, and to this end he was seeking to move upon the heathen nations to destroy them utterly. {PK 582.3}

But in this crisis the Lord strengthened His people "with good words and comfortable words." Zechariah 1:13. Through an impressive illustration of the work of Satan and the work of Christ, He showed the power of their Mediator to vanquish the accuser of His people. {PK 583.1}

In vision the prophet beholds "Joshua the high priest," "clothed with filthy garments" (Zechariah 3:1, 3), standing before the Angel of the Lord, entreating God's mercy in behalf of his afflicted people. As he pleads for the fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why they should not be restored to the favour of God. He claims them as his prey, and demands that they be given into his hands. {PK 583.2}

The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God. {PK 583.3}

Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Verse 2. Long had Israel remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth. {PK 584.1}

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him;" and to Joshua the Angel says, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair mitre upon his head, and clothed him with garments." Verses 4, 5. His own sins and those of his people were pardoned. Israel was clothed with "change of raiment"--the righteousness of Christ imputed to them. The mitre placed upon Joshua's head was such as was worn by the priests, and bore the

inscription, "Holiness to the Lord" (Exodus 28:36), signifying that notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary. {PK 584.2}

The Angel now declared to Joshua: "Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." Zechariah 3:7. If obedient, he should be honoured as the judge, or ruler, over the temple and all its services; he should walk among attending angels, even in this life; and at last he should join the glorified throng around the throne of God. {PK 584.3}

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch." Verse 8. In the Branch, the Deliverer to come, lay the hope of Israel. It was by faith in the coming Saviour that Joshua and his people had received pardon. Through faith in Christ they had been restored to God's favour. By virtue of His merits, if they walked in His ways and kept His statutes, they would be "men wondered at," honoured as the chosen of Heaven among the nations of the earth. {PK 585.1}

As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favour of God. He is "the accuser of our brethren, . . . which accused them before our God day and night." Revelation 12:10. Over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life, the controversy is repeated. Never is one received into the family of God without exciting the determined resistance of the enemy. But He who was the hope of Israel then, their defense, their justification and redemption, is the hope of the church today. {PK 585.2}

Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters; for he knows that only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power. All the hatred and malignity of the arch rebel is stirred as he beholds the evidences of Christ's supremacy; and with fiendish power and cunning he works to wrest from Him the children of men who have accepted salvation. He leads men into scepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break the law and then claims them as his captives, contesting Christ's right to take them from him. {PK 585.3}

Satan knows that those who ask God for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. Against those who are trying to obey God, he is constantly seeking occasion for complaint. Even their best and most acceptable service he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavours to secure their condemnation. {PK 586.1}

In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God's law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: "The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning." And to those who rely on Him in faith, He gives the assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. {PK 586.2}

All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The promise given to Joshua is given to all: "If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by." Zechariah 3:7. Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. {PK 587.1}

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts.

Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law. {PK 587.2}

Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair. {PK 588.1}

The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonoured their Redeemer. He endeavours to affright them with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God. {PK 588.2}

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favour of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self, more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." {PK 588.3}

But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: "The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavours; but they have repented, and I have forgiven and accepted them." {PK 589.1}

The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed. {PK 589.2}

At times the Lord may seem to have forgotten the perils of His church and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan's temptations. He will punish those who misrepresent Him, but He will be gracious to all who sincerely repent. To those who call upon Him for strength for the development of Christian character, He will give all needed help. {PK 590.1}

In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. {PK 590.2}

God's faithful, praying ones are, as it were, shut in with Him. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could the eyes of God's children be opened as were the eyes of Elisha's servant at Dothan, they would see angels of God encamped about them, holding in check the hosts of darkness. {PK 590.3}

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments," and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A "fair mitre" is set upon their heads. {PK 591.1}

While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5. {PK 591.2}

Now is reached the complete fulfillment of the words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch." Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honour in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." Isaiah 4:2, 3. {PK 592.1}

E. G. W. Study Help 3*Sabbath, June 15th, 2024***Testimonies for the Church,
Vol. 1, Chapter 56-58, p. 269-273****“Perilous Times, Organization, Duty to the Poor”****Perilous Times**

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they will have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and He will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind; they must reap the whirlwind. In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God and turn to Him with their whole heart and find acceptance and pardon. {1T 268.3}

Those among Sabbath keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it is just such indulgences that separate them from God and make them children of the world. God does not own the pleasure seeker as His follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world. {1T 269.1}

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and that those who will come up to the help of the Lord will receive His blessing. But Sabbath keepers have a work to do. Hoops, I was shown, are an abomination, and every Sabbath keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity, and which arose from a house of ill fame in Paris. Individuals were shown me who will despise instruction, even if it comes from heaven; they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given will put on hoops because it is the fashion, and risk the consequences. {1T 269.2}

The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust and will long for an experience in the things of God, which they have failed to obtain.

War lifts his helmet to his brow;
O God, protect Thy people now. {1T 270.1}

Chap. 57 - Organization

August 3, 1861, I was shown that some have feared that our churches would become Babylon if they should organize; but those in central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath keepers far exceeding anything we have yet witnessed. {1T 270.2}

The hearts of God's servants are made sad as they journey from church to church, by meeting the opposing influence of other ministering brethren. There are those who have stood ready to oppose every advance step that God's people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow labourers. We are living in a solemn time. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath keepers who claim to believe solemn, important truth unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advancement of reform among God's people. {1T 271.1}

The agitation of the subject of organization has revealed a great lack of moral courage on the part of the ministers proclaiming present truth. Some who were convinced that organization was right have failed to stand up boldly and advocate it. They let some few understand that they favoured it. Was this all that God required of them? No; He was displeased with their cowardly silence and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat, before standing manfully for what they believed to be right. The people waited for the voice of their favourite ministers, and because they could hear no response in its favour from them, decided that organization was wrong. {1T 271.2}

Thus the influence of some of the ministers was against organization, while they professed to be in favour of it. They were afraid of losing their influence. But someone must move out and bear responsibility, and venture his influence; and as the one who has done this has become inured to censure and blame, he is suffered to bear it. His fellow labourers, who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragement and despair, while his mind is taxed almost beyond endurance; and when ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard. {1T 271.3}

Chap. 58 - Duty to the Poor

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we ourselves have long been anxious to know how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, New York, August 3, 1861, I was shown some things in regard to the poor. {1T 272.1}

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the ministers must cease to enter new fields, for the funds would be exhausted. Many are poor from their own lack of diligence and economy; they know not how to use means aright. If they should be helped, it would hurt them. Some will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation and would use all the means they could obtain, were it much or little. Some know nothing of denying self and economizing to keep out of debt and to get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, it would injure them in the end, for they look to the church and expect to receive help from them and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they

become jealous and very conscientious for their brethren, fearing they will fail to do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. {1T 272.2}

The instructions given in the word of God in regard to helping the poor do not touch such cases, but are for the unfortunate and afflicted. God in His providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are a part of the means which God has chosen to develop the true character of Christ's professed followers and to call into exercise the precious traits of character manifested by our compassionate Redeemer. {1T 273.1}

Many who can but barely live when they are single, choose to marry and raise a family when they know they have nothing with which to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control over themselves, and are passionate, impatient, and fretful. When such embrace the message, they feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not, as a general thing, suffer any greater lack after they embrace the Sabbath than they did before. {1T 273.2}

Devotional - Last Day Events***Sabbath, June 15th, 2024*****Last Day Events, Chapter 6, pp. 177****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 15th****False Revivals**

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 Thessalonians 2:10

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them.--EW 261 (1858).

Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work, and before the time for such a movement shall come, he will endeavour to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. . . .

There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word it is not difficult to determine the nature of these movements.

Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed.--GC 464 (1911).

Daily Scripture**Sabbath, June 15th, 2024****Judges Chapter 4****Deborah and Barak**

- Jdg 4:1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.
- Jdg 4:2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.
- Jdg 4:3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
- Jdg 4:4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
- Jdg 4:5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.
- Jdg 4:6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
- Jdg 4:7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.
- Jdg 4:8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.
- Jdg 4:9 And she said, I will surely go with thee: notwithstanding the journey that thou take shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
- Jdg 4:10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.
- Jdg 4:11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which *is* by Kedesh.
- Jdg 4:12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.
- Jdg 4:13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.
- Jdg 4:14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.
- Jdg 4:15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.
- Jdg 4:16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.
- Jdg 4:17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.
- Jdg 4:18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.
- Jdg 4:19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.
- Jdg 4:20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.
- Jdg 4:21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
- Jdg 4:22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seek. And when he came into her *tent*, behold, Sisera lay dead, and the

nail *was* in his temples.

Jdg 4:23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

Jdg 4:24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

*Children's Mission Story**Sabbath, June 15th, 2024*

Syuzanna had a sad look on her face when she came home from school.

“Mother, we have a spring talent show at school,” she said.

Mother was surprised. Usually, Syuzanna loved school activities, and she loved to participate in them.

The mother and daughter sat down to talk on the couch in their home in Armenia.

Syuzanna said Teacher had announced at school that the children would participate in a special two-hour program to celebrate the arrival of spring after the cold winter. Teacher had told Syuzanna that she would recite a poem by an Armenian poet and sing an Armenian song with the school choir.

“Teacher said all the children have to take part,” Syuzanna said. “But the talent show will be on Sabbath.”

Now Mother understood Syuzanna’s disappointment. She held the little girl close.

“Let’s pray about this,” she said. “Everything is in God’s hands. The most important thing for us is to show our love for God by keeping His law.”

Syuzanna knew that God said in the fourth commandment, “Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work” (Exodus 20:8–10, NKJV). School and school programs were work.

Mother prayed, “Dear Father, we thank You that You have given Syuzanna an opportunity to participate in the spring talent show and for the talents that You have given her. We want to keep Your law and be faithful to You. We ask that You allow us to participate in the show if it is Your will. Amen.”

Syuzanna was calm after the prayer. She went to her bedroom to do her homework.

That evening, Mom called Teacher and explained that Syuzanna could not participate in the spring program because of the Sabbath.

“You know that we are Christians, and that the Sabbath is an important day for us,” she said. “We observe God’s commandments, and it is written in the commandments to keep the Sabbath.”

She asked Teacher if she could change the talent show to another day of the week.

“We cannot change the date,” Teacher said. “There is no other day that is convenient for us, and we have already made all the necessary arrangements.”

There didn’t seem to be any way out.

But the very next morning, the date of the talent show was changed.

Mother learned about it first when she visited an online chatroom for parents and teachers from the school. A mother wrote in the chatroom that when she took her child to school that morning, Teacher had told her that the talent show had been moved from Sabbath to Friday.

Immediately, Mother called Teacher to thank her.

“Thank you for changing the talent show to another day of the week,” she said.

“I did this only for you,” Teacher said.

Mother couldn’t believe her ears.

“Thank you, thank you!” she cried.

When Syuzanna returned home from school, Mother told her the good news.

The little girl was so happy! Her smile was as bright as the sun. She understood that it was important to keep God’s law. She also understood that prayer is very, very powerful.

She could participate in the spring talent show after all.

Part of this quarter’s Thirteenth Sabbath Offering will help open a center of influence where families can learn about the God who answers prayers in Armenia. Thank you for planning a generous offering on June 29.

By Andrew McChesney

Sunday – June 16th

1. What do the New Testament writers foretell concerning the deceptive power of Satanic agencies?

- **2 Thessalonians 2:9-10** —
- **2 Corinthians 11:13-15** —
- **Revelation 16:13-14** —

NOTE : “Satan ‘works with all deceivableness of unrighteousness’ to gain control of the children of men, and his deceptions will continually increase... “Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: ‘Ye shall not surely die,’... Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time... Except those who are kept by the power of God, through faith in His Word, the whole world will be swept into the ranks of this delusion.”—*Great Controversy*, pages 560-562.

2. What astounding development did the Apostle Paul predict would take place in the religious world before the end?

- **2 Thessalonians 2:3-4** —
- **Revelation 13:3-4** —
- **Revelation 13:8-9** —

NOTE : “The Apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, ‘except there came a falling away first, and that man of sin be revealed.’”—*Great Controversy*, pg. 49.

“God’s Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men... We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.”—*ibid*, page 581.

3. My Prayer for Today —

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Devotional - Last Day Events

Sunday, June 16th, 2024

Last Day Events, Chapter 6, pp. 178

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 16th

Music Is Made a Snare

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

1 Corinthians 11:17

The things you have described as taking place in Indiana, [THESE COMMENTS WERE MADE IN CONNECTION WITH THE "HOLY FLESH" MOVEMENT AT THE INDIANA CAMP MEETING OF 1900. FOR FURTHER DETAILS, SEE SELECTED MESSAGES, BOOK 2, PP. 31-39.] the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. . . .

A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working. . . . Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted.--2SM 36, 38 (1900).

Let us give no place to strange exercisings, which really take the mind away from the deep movings of the Holy Spirit. God's work is ever characterized by calmness and dignity.--2SM 42 (1908).

Daily Scripture**Sunday, June 16th, 2024****Judges Chapter 5****The Song of Deborah and Barak**

- Jdg 5:1 Then sang Deborah and Barak the son of Abinoam on that day, saying,
- Jdg 5:2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.
- Jdg 5:3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.
- Jdg 5:4 LORD, when thou went out of Seir, when thou marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.
- Jdg 5:5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.
- Jdg 5:6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.
- Jdg 5:7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.
- Jdg 5:8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?
- Jdg 5:9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.
- Jdg 5:10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.
- Jdg 5:11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.
- Jdg 5:12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.
- Jdg 5:13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.
- Jdg 5:14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.
- Jdg 5:15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.
- Jdg 5:16 Why abide thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.
- Jdg 5:17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.
- Jdg 5:18 Zebulun and Naphtali *were* a people *that* jeopardised their lives unto the death in the high places of the field.
- Jdg 5:19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.
- Jdg 5:20 They fought from heaven; the stars in their courses fought against Sisera.
- Jdg 5:21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.
- Jdg 5:22 Then were the horse hoofs broken by the means of the prancings, the prancings of their mighty ones.
- Jdg 5:23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.
- Jdg 5:24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

- Jdg 5:25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.
- Jdg 5:26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.
- Jdg 5:27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.
- Jdg 5:28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?
- Jdg 5:29 Her wise ladies answered her, yea, she returned answer to herself,
- Jdg 5:30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?
- Jdg 5:31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

Monday – June 17th

1. What sombre experience lies ahead for all of God's faithful people?

➤ **Revelation 3:10** —

NOTE : “Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' Revelation 3:10. All whose faith is not firmly established upon the Word of God will be deceived and overcome.”—*Great Controversy*, page 560.

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.”— *9 Testimonies*, page 11. (See also pg. 43).

2. What view is given of distressing troubles in the economic world?

➤ **James 5:3-6** —

NOTE : “There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more sure basis. If men would give more heed to the teaching of God's Word, they would find a solution of the problems that perplex them.”—*Testimonies*, Vol. 9, pg. 13.

3. My Prayer for Today

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Devotional - Last Day Events

Monday, June 17th, 2024

Last Day Events, Chapter 6, pp. 179

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 17th

False Speaking in Tongues

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

1 Corinthians 14:27

Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. "Ye shall know them by their fruits." Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone they sink lower than before the meeting because their happiness did not come from the right source.

The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart, each seeking to know himself and, earnestly and in deep humility, seeking to learn of Christ.--1T 412 (1864).

Daily Scripture**Monday, June 17th, 2024****Judges Chapter 6****Midian Oppresses Israel**

- Jdg 6:1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.
- Jdg 6:2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.
- Jdg 6:3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
- Jdg 6:4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.
- Jdg 6:5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.
- Jdg 6:6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.
- Jdg 6:7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,
- Jdg 6:8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;
- Jdg 6:9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;
- Jdg 6:10 And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

The Call of Gideon

- Jdg 6:11 And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites.
- Jdg 6:12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.
- Jdg 6:13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.
- Jdg 6:14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?
- Jdg 6:15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.
- Jdg 6:16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.
- Jdg 6:17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talked with me.
- Jdg 6:18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.
- Jdg 6:19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.
- Jdg 6:20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this

rock, and pour out the broth. And he did so.

- Jdg 6:21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.
- Jdg 6:22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.
- Jdg 6:23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.
- Jdg 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abiezrites.
- Jdg 6:25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:
- Jdg 6:26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.
- Jdg 6:27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

Gideon Destroys the Altar of Baal

- Jdg 6:28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.
- Jdg 6:29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.
- Jdg 6:30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.
- Jdg 6:31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.
- Jdg 6:32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.
- Jdg 6:33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.
- Jdg 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.
- Jdg 6:35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

The Sign of the Fleece

- Jdg 6:36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,
- Jdg 6:37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.
- Jdg 6:38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.
- Jdg 6:39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.
- Jdg 6:40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Tuesday – June 18th

1. What warning should restrain the child of God from entering into any confederacy with unbelievers?

➤ 2 Corinthians 6:14-18 —

➤ Isaiah 8:12 —

NOTE : “Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave His place of intercession before the mercy seat and shall put on the garments of vengeance. Satanic agencies are in every city, busily organising into parties those opposed to the law of God.”—*Testimonies, Vol. 8, page 42.*

“The trade unions and confederacies of the world are a snare. Keep out of them, and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children...

“Erelong there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.”—*Selected Messages, Book 2, page 142.*

2. What counsel was given to the mother of Samson before the birth of the child?

➤ Judges 13:7 —

➤ Judges 13:13 —

NOTE : Prenatal influences were so important in Samson's case that an angel gave instruction to his parents on this point. In 1905, Ellen G. White wrote:

“The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought.”—*Ministry of Healing, page 372.*

The Spirit of Prophecy through Mrs. White earnestly counselled through the years the importance of the mother's influence on the unborn child. In scientific circles of the world such concepts were not generally held until recent years. In 1954, almost forty years after Mrs. White's death, an authoritative article appeared in a leading journal entitled, “There Is Prenatal Influence.” It opened with the introductory declaration: “For years scientists have believed that your unborn baby lives an insulated existence, protected from all external influences, but this is not true. It is exciting news that you can control the development of your unborn child.” (Ashley Montague and Gertrude Schweitzer, *Ladies' Home Journal*, February, 1954). But the messenger of the Lord had written of these things long years before.

3. My Prayer for Today

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Devotional - Last Day Events

Tuesday, June 18th, 2024

Last Day Events, Chapter 6, pp. 180

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 18th

Evil Angels Appear as Human Beings

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Corinthians 11:15

Satan will use every opportunity to seduce men from their allegiance to God. He and the angels who fell with him will appear on the earth as men, seeking to deceive. God's angels also will appear as men, and will use every means in their power to defeat the purposes of the enemy.--8MR 399 (1903).

Evil angels in the form of men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God. . . . Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us.--3SM 411 (1903).

Evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you, but bring a true heart to the help of the Lord against the powers of satanic agencies. These powers of evil will assemble in our meetings, not to receive a blessing, but to counterwork the influences of the Spirit of God.--2MCP 504, 505 (1909).

Daily Scripture**Tuesday, June 18th, 2024****Judges Chapter 7****Gideon's Three Hundred Men**

- Jdg 7:1 Then Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.
- Jdg 7:2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.
- Jdg 7:3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.
- Jdg 7:4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.
- Jdg 7:5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that laps of the water with his tongue, as a dog laps, him shalt thou set by himself; likewise every one that bows down upon his knees to drink.
- Jdg 7:6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.
- Jdg 7:7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.
- Jdg 7:8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.
- Jdg 7:9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.
- Jdg 7:10 But if thou fear to go down, thou go with Phurah thy servant down to the host:
- Jdg 7:11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.
- Jdg 7:12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.
- Jdg 7:13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.
- Jdg 7:14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.
- Jdg 7:15 And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.
- Jdg 7:16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.
- Jdg 7:17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

Jdg 7:18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

Gideon Defeats Midian

Jdg 7:19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

Jdg 7:20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

Jdg 7:21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Jdg 7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, unto Tabbath.

Jdg 7:23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Jdg 7:24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.

Jdg 7:25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Wednesday – June 19th

1. What far-reaching effects follow right dietary practices?

➤ **Ecclesiastes 10:17** —

NOTE : Closely linked with the physical, mental, and moral welfare of many people are their habits of eating and drinking. Of the nearly two thousand pages comprising the five Spirit of Prophecy books devoted to health, a large proportion is devoted to diet, conveying to the reader the instruction given by God to Ellen White.

In 1958 Dr. Clive M. McCay, Professor of Graduate Studies in Nutrition at Cornell University, closed a public address, and later a series of articles, with these revealing words: “In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today.”—*Review and Herald*, February 26, 1959.

2. In Zechariah's vision of Joshua and the angel, what did Satan do? What did the change of raiment signify? What promise was made to Joshua, the high priest?

➤ **Zechariah 3:1-7** —

NOTE : “Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts...

“Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favour of God.”—*Testimonies*, Vol. 5, pages 472, 473.

“All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ.”—*ibid.*, page 471.

“While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb.”—*ibid.*, page 475.

3. My Prayer for Today

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Devotional - Last Day Events**Wednesday, June 19th, 2024****Last Day Events, Chapter 6, pp. 181****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 19th****Personation of the Dead**

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

1 Samuel 28:7

It is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time.--*Evangelism* 604 (1875).

It is Satan's most successful and fascinating delusion--one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the Word of God.—*Special Testimonies* Aug. 26, 1889.

He [Satan] has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvellous distinctness. . . . Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions.—*Great Controversy* 552, 560 (1911).

*Daily Scripture*Wednesday, June 19th, 2024**Judges Chapter 8****Gideon Defeats Zebah and Zalmunna**

- Jdg 8:1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou called us not, when thou went to fight with the Midianites? And they did chide with him sharply.
- Jdg 8:2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?
- Jdg 8:3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.
- Jdg 8:4 And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.
- Jdg 8:5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
- Jdg 8:6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?
- Jdg 8:7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.
- Jdg 8:8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.
- Jdg 8:9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.
- Jdg 8:10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.
- Jdg 8:11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.
- Jdg 8:12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.
- Jdg 8:13 And Gideon the son of Joash returned from battle before the sun *was up*,
- Jdg 8:14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.
- Jdg 8:15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?
- Jdg 8:16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.
- Jdg 8:17 And he beat down the tower of Penuel, and slew the men of the city.
- Jdg 8:18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king.
- Jdg 8:19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD lives, if ye had saved them alive, I would not slay you.
- Jdg 8:20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.
- Jdg 8:21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

Gideon's Ephod

- Jdg 8:22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.
- Jdg 8:23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.
- Jdg 8:24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)
- Jdg 8:25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.
- Jdg 8:26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.
- Jdg 8:27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.
- Jdg 8:28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

The Death of Gideon

- Jdg 8:29 And Jerubbaal the son of Joash went and dwelt in his own house.
- Jdg 8:30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.
- Jdg 8:31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.
- Jdg 8:32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.
- Jdg 8:33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.
- Jdg 8:34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:
- Jdg 8:35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

Thursday – June 20th

1. What question asked by Jesus suggests a condition that will exist in earth's last days?

➤ **Luke 18:8** —

NOTE : “I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonising cries, were pleading with God...

“Some, I saw, did not participate in this work of agonising and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud...

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.”—*Testimonies, Vol. 1, pages 179-181.*

2. What work will be finished before Christ comes?

➤ **Matthew 24:14** —

➤ **Matthew 28:19-20** —

NOTE : It was difficult for the early pioneers to grasp the concept of a world work. Not until 1874 did we send our first missionary, J.N. Andrews, to an overseas field. In a vision of January 3, 1875, Ellen G. White was shown many lights illuminating a world shrouded in darkness. She was led in 1892 to declare: “The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field.’ ” —*Life Sketches*, page 338.

In 1892 we had not yet opened our first mission station in Africa. It was yet a year before colporteurs were to enter India, and a full decade before missionaries were despatched to China. As for the islands of the sea, we had just made the smallest beginning. But the greatly expanded work of the advent movement in all these and many other lands today, with thousands of churches, with mission stations, publishing houses, medical institutions, colleges, and food factories, testify that God has kept His word.

2. My Prayer for Today

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Devotional - Last Day Events

Thursday, June 20th, 2024

Last Day Events, Chapter 6, pp. 182

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 20th

Satan Personates Christ

And no marvel; for Satan himself is transformed into an angel of light.

2 Corinthians 11:14

The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ.--2SM 96 (1894).

If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then--professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ?--2SM 394 (1897).

Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can.--TM 411 (1898).

A power from beneath is working to bring about the last great scenes in the drama--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies.--8T 28 (1904).

Daily Scripture**Thursday, June 20th, 2024****Judges Chapter 9****Abimelech's Conspiracy**

- Jdg 9:1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,
- Jdg 9:2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.
- Jdg 9:3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother.
- Jdg 9:4 And they gave him threescore and ten *pieces* of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.
- Jdg 9:5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.
- Jdg 9:6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.
- Jdg 9:7 And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.
- Jdg 9:8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.
- Jdg 9:9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?
- Jdg 9:10 And the trees said to the fig tree, Come thou, *and* reign over us.
- Jdg 9:11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?
- Jdg 9:12 Then said the trees unto the vine, Come thou, *and* reign over us.
- Jdg 9:13 And the vine said unto them, Should I leave my wine, which cheers God and man, and go to be promoted over the trees?
- Jdg 9:14 Then said all the trees unto the bramble, Come thou, *and* reign over us.
- Jdg 9:15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.
- Jdg 9:16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;
- Jdg 9:17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:
- Jdg 9:18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)
- Jdg 9:19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:
- Jdg 9:20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.
- Jdg 9:21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

The Downfall of Abimelech

- Jdg 9:22 When Abimelech had reigned three years over Israel,
- Jdg 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
- Jdg 9:24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.
- Jdg 9:25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.
- Jdg 9:26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.
- Jdg 9:27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.
- Jdg 9:28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?
- Jdg 9:29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.
- Jdg 9:30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.
- Jdg 9:31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.
- Jdg 9:32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:
- Jdg 9:33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then may thou do to them as thou shalt find occasion.
- Jdg 9:34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.
- Jdg 9:35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.
- Jdg 9:36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou see the shadow of the mountains as *if they were* men.
- Jdg 9:37 And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.
- Jdg 9:38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou said, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.
- Jdg 9:39 And Gaal went out before the men of Shechem, and fought with Abimelech.
- Jdg 9:40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.
- Jdg 9:41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.
- Jdg 9:42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.
- Jdg 9:43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.
- Jdg 9:44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.
- Jdg 9:45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.
- Jdg 9:46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

- Jdg 9:47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.
- Jdg 9:48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*.
- Jdg 9:49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.
- Jdg 9:50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.
- Jdg 9:51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.
- Jdg 9:52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.
- Jdg 9:53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.
- Jdg 9:54 Then he called hastily unto the young man his armour bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.
- Jdg 9:55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.
- Jdg 9:56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:
- Jdg 9:57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

*Preparation Day – June 21st***1. What words of the prophets apply to the church triumphant?**

- Song of Solomon 6:10 —
- Isaiah 60:1-5 —
- Joel 2:32 —

NOTE : The prophetic assurance of triumph gives courage to the believers. Note the following promises:

(a) Ever on gaining ground. “The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders... While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground.”—*May 6, 1907, 2 Selected Messages, pages 396, 397.*

(b) The Lord will bring us through triumphantly. “There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work... Let us have faith that God is going to carry the noble ship which bears the people of God safely into port...

“When you think that the work is in danger, pray, 'Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port.' Have we not reason to believe that the Lord will bring us through triumphantly?” September 4, 1891.—*ibid., pages 390, 391.*

(c) God will continue with them even to the end. “When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realise that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.”—From an Ellen G. White message to the General Conference in session, 1913.—*ibid., page 406.*

2. THOUGHT QUESTIONS

1. If God is with His truth and remnant people till the end, is not this truth and people the apple of His eye?

➤

2. If all church members were like me, what kind of church would it be?

➤

3. My Prayer for Today

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Devotional - Last Day Events***Preparation Day, June 21st, 2024*****Last Day Events, Chapter 6, pp. 183****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 21st****Satan Resembles Christ in Every Particular**

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2 Thessalonians 2:8

There is a limit beyond which Satan cannot go, and here he calls deception to his aid and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth.--*5T 698 (1889)*.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. (Revelation 1:13-15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!"

The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.--*GC 624 (1911)*.

Daily Scripture**Preparation Day, June 21st, 2024****Judges Chapter 10****Tola and Jair**

- Jdg 10:1 And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.
- Jdg 10:2 And he judged Israel twenty and three years, and died, and was buried in Shamir.
- Jdg 10:3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.
- Jdg 10:4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which *are* in the land of Gilead.
- Jdg 10:5 And Jair died, and was buried in Camon.

Further Disobedience and Oppression

- Jdg 10:6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.
- Jdg 10:7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.
- Jdg 10:8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.
- Jdg 10:9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.
- Jdg 10:10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.
- Jdg 10:11 And the LORD said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?
- Jdg 10:12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.
- Jdg 10:13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.
- Jdg 10:14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.
- Jdg 10:15 And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seems good unto thee; deliver us only, we pray thee, this day.
- Jdg 10:16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.
- Jdg 10:17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.
- Jdg 10:18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

*Adult Mission Story**Preparation Day, June 21st, 2024*

For Ruvim, Zaoksky Christian School is a school of miracles.

The Seventh-day Adventist elementary school and high school, which is located on the campus of Zaoksky Adventist University in Russia, received part of the Thirteenth Sabbath Offering three years ago. The funds are being used to construct a new school building, so the school can move out of its classrooms in a cramped university building.

But for Ruvim, the school is more than a Thirteenth Sabbath miracle.

Long before the offering was collected, he and his wife, Alyona, came to visit Zaoksky, the town where the school is located. The young couple didn't have any children, but Alyona had friends whose children studied at Zaoksky Christian School. She was impressed with the good influence that the school was having on their lives.

"It would be great if we had children and they could study at Zaoksky," she said.

Ruvim agreed. There were no Seventh-day Adventist schools where he served as a pastor in southern Russia.

A dream was planted in their hearts. But the dream seemed impossible, and they soon forgot it.

Six years passed, and Ruvim received a call from the principal of Zaoksky Christian School. The school needed a chaplain. Would he move with his family to the school?

Ruvim immediately remembered the dream that had seemed so far out of reach. He and Alyona now had three sons, and they moved their family to Zaoksky just in time for their oldest son to start first grade.

For Ruvim, it was a miracle. His son was able to go to an Adventist school.

Two weeks after the start of the school year, Ruvim opened an evening group where children could study the Bible. Attendance was not mandatory, but children could receive extra credit for participating.

Six of the school's 210 students showed up for the first 45-minute Bible study on a Thursday evening. The boys and girls gathered in a circle in a classroom.

Ruvim led the study of one of the Adventist Church's doctrines. He asked questions, and the children opened their Bibles to find the answers. Afterward, Ruvim emailed them copies of the lesson to fill out at home and send back to him to check.

The Bible study group grew as other children heard about it. Among those who joined was a teenage boy who was addicted to vaping. Teachers had warned him that he faced expulsion if he didn't quit. He came to the Bible study group on his own initiative.

As he studied, he managed to quit vaping, and he became one of the most active and earnest boys in the group.

At the end of the semester, five children from the group gave their hearts to Jesus. Ruvim watched with joy as the four girls and one boy were baptized.

For him, it was another miracle at Zaoksky Christian School.

The Bible study group grew the next semester as seven more children joined. Currently, eight children, ages 13 to 16, are preparing for baptism.

For Ruvim, it was the latest miracle at the school. He was happy beyond words.

"I'm glad that God brought me to Zaoksky to be a living instrument in His hands," he said.

Thank you for your Thirteenth Sabbath Offering three years ago that went to help construct a new school building for Zaoksky Christian School in Zaoksky, Russia. Part of this quarter's offering will help open a spiritual and social center in Salekhard in the Russian Far North. Thank you for planning a generous offering next Sabbath on June 29.

LESSON 13

“CONFIDENCE IN THE SPIRIT OF PROPHECY”

June 22 — June 28

MEMORY VERSE : “Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.”
Acts 26:19

? STUDY HELP :

- ✓ Testimonies, Vol. 5, pages 668-670
- ✓ Testimonies, Vol. 5, pages 678- 683
- ✓ Selected Messages, Book 1, pages 40-48
- * S.D.A. Bible Commentary, on Scripture references.

*Sabbath – June 22nd***1. By what figurative language did God describe the work of the ancient prophets?**➤ **Hosea 6:5** —

NOTE : "This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its Builder and Maker is God. Let no one think that there need not be a stroke placed upon him." Counsels for the Church, page 288-289.

The hewing here referred to is the same as the hewing of stones for construction purposes. Here is an apt symbol illustrating how the heavenly Sculptor takes the rough granite of the soul and fashions it into a thing of beauty that will adorn the temple of the Lord forever.

2. What purpose did the Lord have in sending prophets to His people in days of old? What was the response?➤ **2 Chronicles 24:19** —

Note:- “The question to be settled... is: Shall I deny myself and receive as of God the Testimonies which reprove my sins, or shall I reject the Testimonies because they reprove my sins?”

“In many cases the Testimonies are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances sinful indulgences are cherished, the Testimonies are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage—a will, strengthened and controlled by the Spirit of God, to renounce hurtful habits.”—*Testimonies*, Vol. 4, page 32. (See also *Testimonies*, Vol. 5, page 234).

3. My Prayer for Today



E. G. W. Study Help 1*Sabbath, June 22nd, 2024***Testimonies for the Church,
Vol. 5, Chapter 54, p. 668-670****Wrong Use of the "Testimonies"**

Some who believe the Testimonies have erred by urging them unduly upon others. In volume 1, number 8, is a testimony bearing upon this point. There were some in----who were God's children, and yet doubted the visions. Others had no opposition, yet dared not take a decided stand in regard to them. Some were sceptical, and they had sufficient cause to make them so. The false visions and fanatical exercises, and the wretched fruits following, had an influence upon the cause in----to make minds jealous of everything bearing the name of visions. All these things should have been taken into consideration and wisdom exercised. There should be no trial or labour with those who have never seen the individual having visions, and who have had no personal knowledge of the influence of the visions. Such should not be deprived of the benefits and privileges of the church if their Christian course is otherwise correct. . . . {5T 668.1}

"Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published Testimonies, nor receive evidence through the testimony of others, but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, . . . the church may know that they are not right." [VOL. 1, P. 328 (1862).] {5T 668.2}

Some of our brethren had had long experience in the truth and for years had been acquainted with me and my work. They had proved the truthfulness of the Testimonies and had asserted their belief in them. They had felt the powerful influence of the Spirit of God resting upon them to witness to their truthfulness. I was shown that if such, when reproved through the Testimonies, should rise up against them and work secretly to lessen their influence, they should be faithfully dealt with; for their course would endanger those who were lacking in experience. [VOL. 1, 382.] {5T 669.1}

The first number of the Testimonies ever published contains a warning against the injudicious use of the light which is thus given to God's people. [VOL. 1, 119.] I stated that some had taken an unwise course; when they had talked their faith to unbelievers, and the proof had been asked for, they had read from my writings instead of going to the Bible for proof. It was shown me that this course was inconsistent and would prejudice unbelievers against the truth. The Testimonies can have no weight with those who know nothing of their spirit. They should not be referred to in such cases. {5T 669.2}

Other warnings concerning the use of the Testimonies have been given from time to time, as follows: {5T 669.3}

"Some of the preachers are far behind. They profess to believe the testimony borne, and some do harm by making them an iron rule for those who have had no experience in reference to them, but they fail to carry them out themselves. They have had repeated testimonies which they have utterly disregarded. The course of such is not consistent." [VOL. 1, P. 369 (1863).] {5T 669.4}

"I saw that many have taken advantage of what God has shown in regard to the sins and wrongs of others. They have taken the extreme meaning of what has been shown in vision, and then have pressed it until it has a tendency to weaken the faith of many in what God has shown, and also to discourage and dishearten the church." [VOL. 1, P. 166 (1857).] {5T 669.5}

The enemy will seize upon everything which he can use to destroy souls. "Testimonies have been borne in favour of individuals occupying important positions. They commence well to lift the burdens and act their part in connection with the work of God. But Satan pursues them with his temptations, and they are finally overcome. As others look upon their wrong course, Satan suggests to their minds that there must be a mistake in the testimonies given for these persons, else these men would not have proved themselves unworthy to bear a part in the work of God." {5T 670.1}

Thus doubts arise in regard to the light that God has given. "That which can be said of men under certain circumstances cannot be said of them under other circumstances. Men are weak in moral power and so supremely selfish, so self-sufficient, and so easily puffed up with vain conceit, that God cannot work in connection with them, and they are left to move like blind men and to manifest so great weakness and folly that many are astonished that such individuals should ever have been accepted and acknowledged as worthy of having any connection with God's work. This is just what Satan designed. This was his object from the time he first specially tempted them to reproach the cause of God and to cast reflections upon the Testimonies. Had they remained where their influence would not have been specially felt upon the cause of God, Satan would not have beset them so fiercely, for he could not have accomplished his purpose by using them as his instruments to do a special work." [VOL. 3, PP. 469, 470 (1875).] {5T 670.2}

E. G. W. Study Help 2*Sabbath, June 22nd, 2024***Testimonies for the Church,
Vol. 5, Chapter 54, p. 678-683****Rejection of Reproof**

"Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His reproofs. It has ever been thus, and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord." [VOL. 4, P. 180 (1876).] {5T 678.1}

From the beginning of my work, as I have been called to bear a plain, pointed testimony, to reprove wrongs, and to spare not, there have been those who have stood in opposition to my testimony and have followed after to speak smooth things, to daub with untempered mortar, and to destroy the influence of my labours. The Lord would move upon me to bear reproof, and then individuals would step in between me and the people to make my testimony of no effect. {5T 678.2}

"In almost every case where reproof is necessary, there will be some who entirely overlook the fact that the Spirit of the Lord has been grieved and His cause reproached. These will pity those who deserved reproof, because personal feelings have been hurt. All this unsanctified sympathy places the sympathizers where they are sharers in the guilt of the one reproofed. In nine cases out of ten if the one reproofed had been left under a sense of his wrongs, he might have been helped to see them and thereby have been reformed. But meddling, unsanctified sympathizers place altogether a wrong construction upon the motives of the reprover and the nature of the reproof given, and by sympathizing with the one reproofed lead him to feel that he has been really abused; and his feelings rise up in rebellion against the one who has only done his duty. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God will receive His blessing." [VOL. 3, P. 359 (1875).] {5T 679.1}

"There are some in these last days who will cry: 'Speak unto us smooth things, prophesy deceits.' But this is not my work. God has set me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and those who despise His work will receive according to their deeds. I have not chosen this unpleasant labour for myself. It is not a work which will bring to me the favour or praise of men. It is a work which but few will appreciate. But those who seek to make my labour doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the Testimonies God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer I shall do what I can. . . . My duty is not to please myself, but to do the will of my heavenly Father, who has given me my work." [VOL. 4, PP. 231, 232 (1876).] {5T 679.2}

If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God. "It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs." "It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them." [VOL. 5, P. 235; VOL. 3, P. 355.] {5T 680.1}

Neglect of the "Testimonies"

It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it. {5T 680.2}

"Some of you in words acknowledge reproof, but you do not in heart accept it. You go on the same as before, only being less susceptible to the influence of the Spirit of God, becoming more and more blinded, having less wisdom, less self-control, less moral power, and less zeal and relish for religious exercises; and, unless converted, you will finally yield your hold upon God entirely. You have not made decided changes in your life when reproof has come, because you have not seen and realized your defects of character and the great contrast between your life and the life of Christ." "What do your prayers amount to while you regard iniquity in your hearts? Unless you make a thorough change, you will, not far hence, become weary of reproof, as did the children of Israel; and, like them, you will apostatize from God." [VOL. 4, P. 332 (1879).] {5T 680.3}

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Scepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination." [VOL. 4, P. 391 (1880).] {5T 681.1}

"The volumes of Spirit of Prophecy, [THE GREAT CONTROVERSY] and also the Testimonies, should be introduced into every Sabbath keeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family and be read again and again. Let them be kept where they can be read by many." [VOL. 4, P. 390 (1880).] {5T 681.2}

Let ministers and people remember that gospel truth hardens when it does not save. The rejection of light leaves men captives, bound about by chains of darkness and unbelief. "The soul that refuses to listen to the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul. As labourers with God we need more fervent piety and less self-exaltation. The more self is exalted, the more will faith in the Testimonies of the Spirit of God be lessened. . . . Those who trust wholly in themselves will see less and less of God in the Testimonies of His Spirit." [VOL. 5, P. 134 (1882).] {5T 681.3}

How to Receive Reproof

"Those who are reproofed by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin." [VOL. 3, P. 257 (1873).] It is not pleasing to human nature to receive reproof, nor is it possible for the heart of man, unenlightened by the Spirit of God, to realize the necessity of reproof or the blessing it is designed to bring. As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense or his standing before God. He may observe the forms of religion and zealously maintain its doctrines, while destitute of its spirit. His condition is that described by the True Witness: "Thou say, I am rich, and increased with goods, and have need of nothing; and know not that thou art wretched, and miserable, and poor, and blind, and naked." When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning? No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and, having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. "Those who despise the warning will be left in blindness to become self-deceived; but those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear

Saviour may come in and dwell with them." [VOL. 3, P. 257 (1873).] Those who are most closely connected with God are the ones who know His voice when He speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors." [VOL. 5, P. 134.] {5T 682.1}

"David learned wisdom from God's dealings with him and bowed in humility beneath the chastisement of the Most High. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins and aided him to put them away. He accepted counsel meekly and humiliated himself before God. 'The law of the Lord,' he exclaims, 'is perfect, converting the soul.'" [VOL. 4, PP. 14, 15 (1876).] {5T 683.1}

"If ye be without chastisement, whereof all are partakers, then are ye . . . not sons." Our Lord has said: "As many as I love, I rebuke and chasten." "No chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby." Though bitter the discipline, it is appointed by a Father's tender love, "that we might be partakers of His holiness." {5T 683.2}

An Unwarranted Distinction

Some have taken the position that the warnings, cautions, and reproofs given by the Lord through His servant, unless they come through special vision for each individual case, should have no more weight than counsels and warnings from other sources. In some cases it has been represented that in giving a testimony for churches or individuals I have been influenced to write as I did by letters received from members of the church. There have been those who claimed that testimonies purporting to be given by the Spirit of God were merely the expression of my own judgment, based upon information gathered from human sources. This statement is utterly false. If, however, in response to some question, statement, or appeal from churches or individuals, a testimony is written presenting the light which God has given concerning them, the fact that it has been called forth in this manner in nowise detracts from its validity or importance. I quote from Testimony 31 a few paragraphs bearing directly upon this point: {5T 683.3}

E. G. W. Study Help 3*Sabbath, June 22nd, 2024***Selected Messages, Book 1,
Chapter 3, p. 40-48****“Attitudes Towards the Testimonies”****An Early Statement**

I saw the state of some who stood on present truth, but disregarded the visions--the way God had chosen to teach in some cases, those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm--the feeble instrument that God spake through--but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late. Then in the time of trouble I heard them cry to God in agony, "Why didst Thou not show us our wrong, that we might have got right and been ready for this time?" Then an angel pointed to them and said, "My Father taught, but you would not be taught. He spoke through visions, but you disregarded His voice, and He gave you up to your own ways, to be filled with your own doings."--Broadside, To Those Who Are Receiving the Seal of the Living God, Jan. 31, 1849. {1SM 40.1}

Safe Instruction for Closing Days

A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.--The Review and Herald, July 18, 1907. {1SM 41.1}

Varying Attitudes Enumerated

Soon every possible effort will be made to discount and pervert the truth of the testimonies of God's Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God's people. {1SM 41.2}

There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, and will present them as coming from Mrs. White, that they may beguile souls.... {1SM 41.3}

Those who have treated the light that the Lord has given as a common thing will not be benefited by the instruction presented. {1SM 41.4}

There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness. {1SM 41.5}

Some will yield their faith, and will deny the truth of the messages, pointing to them as falsehoods. {1SM 41.6}

Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray. {1SM 42.1}

But others will be greatly helped by the messages. Though not personally addressed, they will be corrected, and will be led to shun the evils specified.... The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture. Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved. . . . Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformations will take place.-- Letter 73, 1903. {1SM 42.2}

Perils of Dissecting Inspired Messages

Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favourably. They cannot harmonize it with their ideas of philosophy and science, "falsely so called" (1 Timothy 6:20). Others for different reasons question portions of the Word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's Word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's Word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). {1SM 42.3}

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly. {1SM 42.4}

It does not become anyone to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to His people, and His voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep His people in the right way. You will have to answer to Him for your blindness, for being a stumbling block in the way of sinners. {1SM 43.1}

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.--General Conference Daily Bulletin, April 13, 1891. {1SM 43.2}

Inspired Messages Wrongly Applied

One man, B by name, came all the way from Michigan with a special message for Sister White. He said that Sister White had been appointed by God to occupy the position occupied by Moses, and that he, B, was to occupy the position of Joshua. Thus the work was to be carried forward. Sister White's work was to be united with his work, and we were to proclaim the truth with power. {1SM 43.3}

This man took the liberty, as many others have done, to mingle a great deal of Scripture with his message,

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quoting passages which he applied to Seventh-day Adventists. During my connection with the work many such men have arisen. They have selected and arranged scriptures which they made applicable to the people of God. Mr. B read with a loud, strong voice the passages he had selected, declaring them to be applicable to us as a people. He said that I must see that he was right; for was it not the Bible he was reading. {1SM 43.4}

"Yes," I said, "you have selected and put these scriptures together, but like many who have arisen as you have, you are wresting the Scriptures, interpreting them to mean thus and so, when I know they do not apply as you have applied them. {1SM 44.1}

"You, or any other deluded person, could arrange and have arranged certain scriptures of great force, and applied them according to your own ideas. Any man could misinterpret and misapply God's Word, denouncing people and things, and then take the position that those who refused to receive his message had rejected the message of God, and decided their destiny for eternity." . . . {1SM 44.2}

From the various letters which have come to me, I see that when such men as B, claiming to be sent by God, go to those who are more or less isolated from our people, these souls are ready to grasp anything that purports to be of heavenly origin. Letters come to me entreating an answer; I know that many men take the testimonies the Lord has given, and apply them as they suppose they should be applied, picking out a sentence here and there, taking it from its proper connection, and applying it according to their idea. Thus poor souls become bewildered, when could they read in order all that has been given, they would see the true application, and would not become confused. Much that purports to be a message from Sister White, serves the purpose of misrepresenting Sister White, making her testify in favour of things that are not in accordance with her mind or judgment. This makes her work very trying. Reports fly from one to another regarding what Sister White has said. Each time the report is repeated, it grows larger. If Sister White has anything to

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say, leave her to say it. No one is called upon to be a mouthpiece for Sister White. . . . Please let Sister White bear her own message. It will come with a better grace from her than from the one who reports her.--Manuscript 21, 1901. {1SM 44.3}

Doubting the Testimonies

[EXTRACT FROM A SERMON AT THE GENERAL CONFERENCE OF 1883,
APPEARING IN NOTEBOOK LEAFLETS, THE CHURCH, NO. 6.]

When you find men questioning the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord. {1SM 45.1}

Let some sceptical one come along, who is not willing to square his life by the Bible rule, who is seeking to gain the favour of all, and how soon the class that are not in harmony with the work of God are called out. Those who are converted, and grounded in the truth, will find nothing pleasing or profitable in the influence or teaching of such a one. But those who are defective in character, whose hands are not pure, whose hearts are not holy, whose habits of life are loose, who are unkind at home, or untrustworthy in deal--all these will be sure to enjoy the new sentiments presented. All may see, if they will, the true measure of the man, the nature of his teaching, from the character of his followers. {1SM 45.2}

Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course. {1SM 45.3}

Error's Bewitching Power

There is in error and unbelief that which bewilders and bewitches the mind. To question and doubt and cherish unbelief in order to excuse ourselves in stepping aside from the straight path is a far easier matter than to purify the soul through a belief of the truth, and obedience thereto. But when better influences lead one to desire to return, he finds himself entangled in such a network of Satan, like a fly in a spider's web, that it seems a hopeless task to him, and he seldom recovers himself from the snare laid for him by the wily foe. {1SM 46.1}

When once men have admitted doubt and unbelief of the testimonies of the Spirit of God, they are strongly tempted to adhere to the opinions which they have avowed before others. Their theories and notions fix themselves like a gloomy cloud over the mind, shutting out every ray of evidence in favour of the truth. The doubts indulged through ignorance, pride, or love of sinful practices, rivet upon the soul fetters that are seldom broken. Christ, and He alone, can give the needed power to break them. {1SM 46.2}

The testimonies of the Spirit of God are given to direct men to His Word, which has been neglected. Now if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones, and show them their true condition? {1SM 46.3}

The churches that have cherished influences which lessen faith in the testimonies, are weak and tottering. Some ministers are working to attract the people to themselves. When an effort is made to correct any wrong in these ministers, they stand back in independence and say, "My church accepts my labours." {1SM 46.4}

Jesus said, "Every one that doeth evil, hates the light, neither cometh to the light, lest his deeds should be reproofed." There are many today pursuing a similar course. In the testimonies are specified the very sins of which they are guilty; hence they have no desire to read them. There are those who from their youth up have received warning and reproofs through the testimonies; but have they walked in the light and reformed?--Not at all. They still indulge the same sins; they have the same defects of character. These evils mar the work of God, and make their impress upon the churches. The work the Lord would do to set the churches in order is not done, because the individual members--and especially the leaders of the flock--would not be corrected. {1SM 46.5}

Many a man professes to accept the testimonies, while they have no influence upon his life or character. His faults become stronger by indulgence until, having been often reproofed and not heeding the reproof, he loses the power of self-control, and becomes hardened in a course of wrongdoing. If he is overworked, if weakness comes upon him, he has not moral power to rise above the infirmities of character which he did not overcome; they become his strongest points, and he is overborne by them. Then bring him to the test and ask, "Did not God reprove this phase in your character by the testimonies years ago?" He will answer, "Yes, I received a written testimony saying that I was wrong in these things." "Why, then, did you not correct these wrong habits?" "I thought the reprover must have made a mistake; that which I could see, I accepted; that which I could not see, I said was the mind of the one who gave the message. I did not accept the reproof." {1SM 47.1}

In some cases the very faults of character which God would have His servants see and correct, but which they refuse to see, have cost these men their life. They might have lived to be channels of light. God wanted them to live, and sent them instruction in righteousness, that they might preserve their physical and mental powers to do acceptable service for Him; and had they received the counsel of God, and become altogether such as He would have them, they would have been able workmen for the advancement of the truth, men who would have stood high in the affections and confidence of our people. But they are sleeping in the grave, because they did not see that God knew them better than they knew themselves. His thoughts were not their thoughts, nor His ways, their ways. These one-sided men have molded the work wherever they have laboured. The churches under their management have been greatly weakened. {1SM 47.2}

God reproofs men because He loves them. He wants them to be strong in His strength, to have well-balanced minds and symmetrical characters; then they will be examples to the flock of God, leading them by precept and example nearer to heaven. Then they will build up a holy temple for God.--Manuscript 1, 1883. {1SM 48.1}

Searching the Testimonies for an Excuse

Some who are not willing to receive the light, but who prefer to walk in ways of their own choosing, will search the testimonies to find something in them to encourage the spirit of unbelief and disobedience. Thus a spirit of disunion will be brought in; for the spirit which leads them to criticize the testimonies will also lead them to watch their brethren to find in them something to condemn.--Manuscript 73, 1908. {1SM 48.2}

The Last Deception of Satan

Satan is . . . constantly pressing in the spurious--to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.-- Letter 12, 1890. {1SM 48.3}

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.-- Letter 40, 1890. {1SM 48.4}

Devotional - Last Day Events***Sabbath, June 22nd, 2024*****Last Day Events, Chapter 6, pp. 184****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 22nd****Satan Pretends to Answer the Saints' Prayers****Even him, whose coming is after the working of Satan with all power and signs and lying wonders,****2 Thessalonians 2:9**

Satan sees that he is about to lose his case. He cannot sweep in the whole world. He makes one last desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world who received not the love of the truth but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time.

He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice and pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. Then his deceived, deluded followers set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us." . . .

The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A clear, firm, musical voice is heard, "Look up."

There was one object before the praying ones--the final and eternal salvation of their souls. This object was before them constantly--that immortal life was promised to those who endure unto the end. Oh, how earnest and fervent had been their desires. The judgment and eternity were in view. Their eyes by faith were fixed on the blazing throne, before which the white-robed ones were to stand. This restrained them from the indulgence of sin. .

One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ, and make them think their prayers are answered.--Ms 16, 1884.

Judges Chapter 11

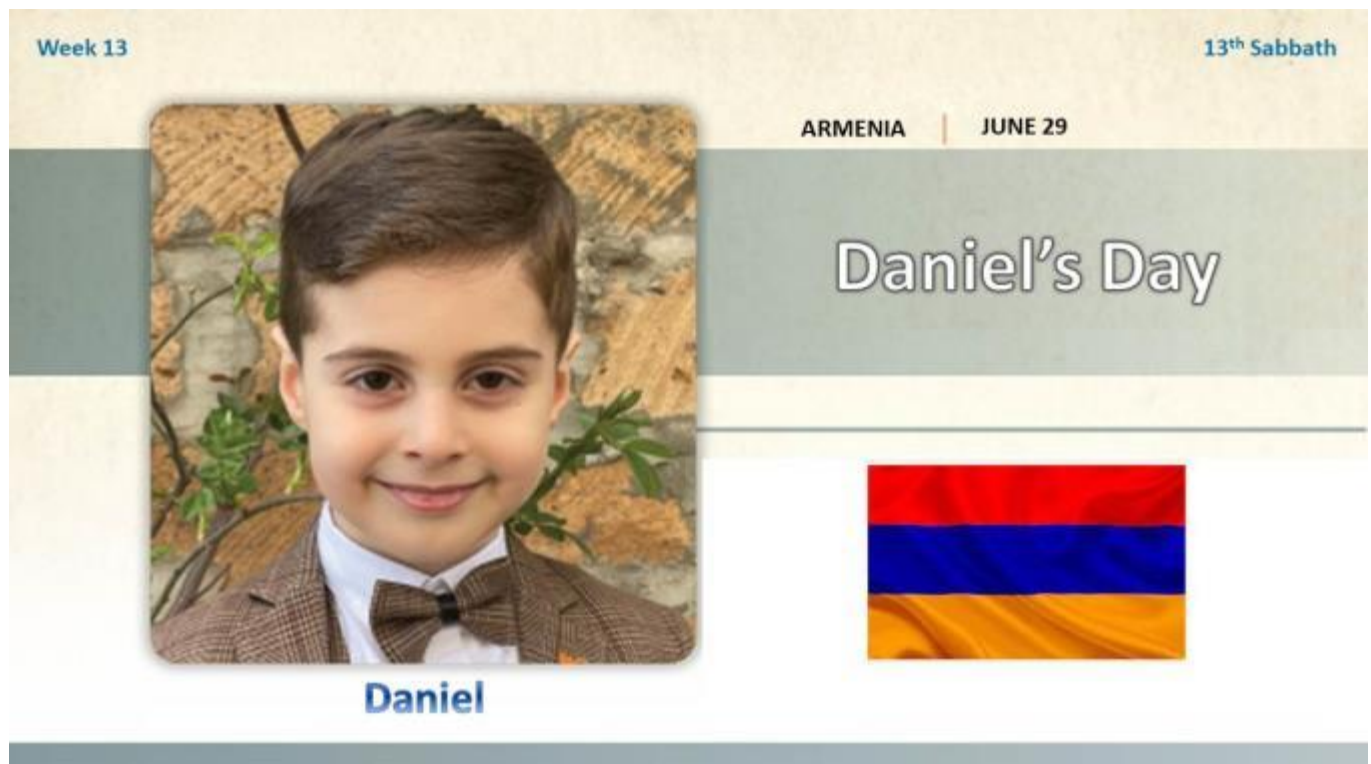
Jephthah Delivers Israel

- Jdg 11:1 Now Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.
- Jdg 11:2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.
- Jdg 11:3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.
- Jdg 11:4 And it came to pass in process of time, that the children of Ammon made war against Israel.
- Jdg 11:5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:
- Jdg 11:6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.
- Jdg 11:7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?
- Jdg 11:8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou may go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.
- Jdg 11:9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?
- Jdg 11:10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.
- Jdg 11:11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.
- Jdg 11:12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?
- Jdg 11:13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.
- Jdg 11:14 And Jephthah sent messengers again unto the king of the children of Ammon:
- Jdg 11:15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:
- Jdg 11:16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;
- Jdg 11:17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh.
- Jdg 11:18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.
- Jdg 11:19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.
- Jdg 11:20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.
- Jdg 11:21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

- Jdg 11:22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.
- Jdg 11:23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and should thou possess it?
- Jdg 11:24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.
- Jdg 11:25 And now *art* thou anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,
- Jdg 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?
- Jdg 11:27 Wherefore I have not sinned against thee, but thou do me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.
- Jdg 11:28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Jephthah's Tragic Vow

- Jdg 11:29 Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.
- Jdg 11:30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,
- Jdg 11:31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.
- Jdg 11:32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.
- Jdg 11:33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.
- Jdg 11:34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter.
- Jdg 11:35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.
- Jdg 11:36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.
- Jdg 11:37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.
- Jdg 11:38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.
- Jdg 11:39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel,
- Jdg 11:40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

*Children's Mission Story**Sabbath, June 22nd, 2024*

How does a future missionary spend his day? Father and Mother have a plan for 4-year-old Daniel in Armenia.

Daniel has no question about what to do when he wakes up in the morning. The first thing he does is make his bed and wash his face. Then he reads a chapter in his children's Bible. He reads very slowly, but he knows how to read. After reading, he does physical exercises for 5–10 minutes. After that, he joins Father and Mother in the living room for family worship.

The other morning, Daniel found Father working on his laptop on the couch. Father put away his work when Mother came in from the kitchen. The three knelt down to pray, and Daniel prayed first.

"Thank You for giving me a new day and for waking me up," he said. "Help me to be a good boy. Help me to love You."

Sitting on the couch, Mother opened the children's Bible and read the story of Jesus' crucifixion. Daniel was surprised that Roman soldiers hammered nails into Jesus' hands and feet on the cross. He knew that the nails must have hurt a lot, and he felt very sad for Jesus.

After worship, Daniel went to the kitchen table for breakfast. "Jesus, bless this food. Amen," he prayed.

Then he enjoyed his favourite breakfast: buckwheat porridge, bread baked by Mother, vanilla yogurt, and a banana.

Mother said it was important to walk after eating, so Daniel quickly brushed his teeth and went out for a 20-minute walk with her. As they walked, Daniel chatted about his favourite subject: dogs.

When Daniel finished talking about dogs, Mother spoke about one of her favourite subjects: good manners.

“If a boy or girl makes you upset, what should you do?” she said.

Daniel wasn’t sure.

“You need to pray to God to help you forgive the boy or girl,” Mother said.

Daniel nodded. If he felt upset, he would pray to God.

Back at home, Daniel played with cars while Mother prepared lunch. Then he enjoyed a lunch of *vareniki*, dumplings stuffed with mashed potatoes.

After brushing his teeth, he played with building blocks and other toys until suppertime. Then he put away his toys and ate supper. After brushing his teeth, he went with Mother to choir practice at the Seventh-day Adventist church. Daniel sang in a children’s choir, and Mother was the choir director.

Back at home again, Daniel and Mother went to the refrigerator in the kitchen. They wanted to see a chart on the door. The chart was Daniel’s check list of what to do every day of the week. Mother read from the list.

“Get up by 8 a.m.,” she read. “Yes, you were up,” she said, and made a check mark.

Daniel smiled.

“Make bed,” Mother read. *Check.*

“Do workout.” *Check.*

“Read the Bible.” *Check.*

“Brush teeth.” *Check.*

Other things on the list included good manners, sharing, not interrupting, picking up the bedroom, and asking forgiveness if necessary.

At the end of the list, Mother read, “Go to bed by 9:30 p.m.”

“What time is it?” Mother asked.

Daniel looked a little worried until Mother looked at the clock and assured him that it wasn’t past bedtime. *Check.*

Daniel, Mother, and Father prayed together at evening worship, and then Daniel went to bed.

Father and Mother like the refrigerator check list because it helps Daniel to develop good habits. They want him to remember to spend time with God every day. They want him to be strong and healthy. They want him to love God and others by being kind, patient, and forgiving. The check-list is based on ideas from the Bible. Father and Mother hope that by teaching Daniel good habits today, he will become a brave missionary for God.

Daniel also likes the list. He especially likes it because it has a Sabbath surprise. As he drifted off to sleep that night, he eagerly thought about the soon-to-come Sabbath. After sundown on Friday, he would stand in front of the refrigerator as Father counted the check marks on the chart for the week. If he had enough, he would get a prize. He had already picked out his prize for the week. He would get a plush dog.

Part of today's Thirteenth Sabbath Offering will help open a center of influence where families can learn about God in Armenia. The offering will also help four other projects in the Euro-Asia Division: a center of influence for youth in Minsk, Belarus; a health center in Tskaltubo, Georgia; a spiritual and social center in Salekhard, Russia; and an elementary school in Tashkent, Uzbekistan. Thank you for your generous offering that will help spread the gospel in the Euro-Asia Division.

By Andrew McChesney

Sunday – June 23rd

1. What messages did rebellious Judah ask the prophets to give?

- **Isaiah 30:10** —
- **Ezekiel 33:30-33** —

NOTE : “There are some in these last days who will cry: 'Speak unto us smooth things, prophesy deceits.' But this is not my work. God has sent me as a reprover of His people; and just so surely as He has laid me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and those who despise His work will receive according to their deeds.”— *Testimonies vol. 5, page 679.*

2. What was Ahab's attitude toward the true prophet of God?

- **1 Kings 22:8** —

3. To what did such an attitude often lead?

- **Acts 7:52** —

NOTE : “ 'It is Satan's plan to weaken the faith of God's people in the Testimonies.' 'Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' 'Next follows scepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.' 'By giving place to doubts and unbelief in regard to the work of God, and by cherishing feeling of distrust and cruel jealousies, they are preparing themselves for complete deception.' ”—*Testimonies, Vol. 5, page 672.*

4. My Prayer for Today

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Devotional - Last Day Events

Sunday, June 23rd, 2024

Last Day Events, Chapter 6, pp. 185

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 23rd

How the Counterfeit Differs From the Genuine

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

Daniel 3:4-5

Satan is not permitted to counterfeit the manner of Christ's advent.--GC 625 (1911).

Satan . . . will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do? Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God, and that when Christ shall make His appearance it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands, and that when He shall come we shall know His voice.--6BC 1106 (1888).

Satan is striving to gain every advantage. . . . Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments; good words will be spoken by him and good deeds performed. Christ will be personified. But on one point there will be a marked distinction--Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness that, if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories.--FE 471, 472 (1897).

Judges Chapter 12

Jephthah's Conflict with Ephraim

- Jdg 12:1 And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passed thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.
- Jdg 12:2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.
- Jdg 12:3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?
- Jdg 12:4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.
- Jdg 12:5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;
- Jdg 12:6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.
- Jdg 12:7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

Ibzan, Elon, and Abdon

- Jdg 12:8 And after him Ibzan of Bethlehem judged Israel.
- Jdg 12:9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.
- Jdg 12:10 Then died Ibzan, and was buried at Bethlehem.
- Jdg 12:11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.
- Jdg 12:12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.
- Jdg 12:13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
- Jdg 12:14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.
- Jdg 12:15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Monday – June 24th

1. In contrast to the above, what was David's attitude toward the message that came to him from the prophet Nathan?

➤ **2 Samuel 12:7-9** —

➤ **2 Samuel 12:13** —

NOTE : Reporting on the work of Ellen G. White at a general gathering of workers in Europe in 1885, her interpreter and one of our leading workers in Europe, D. T. Bourdeau, wrote in the Review and Herald, November 10, 1885, as follows:

“Not only does this gift reprove sin without dissimulation and partiality, as did Nathan when he said to David, 'Thou art the man;' but it deals in words of encouragement to help those reprov'd to overcome, and to inspire hope, faith, and courage to the desponding. It not only probes the wound, but it also pours in the oil, binds the wound, and hastens the process of restoration. It brings the receiver to the Bible, and earnestly endeavours to carry out the instruction it enjoins, exemplifying in a marked degree the rare graces of modesty, true humility, and self-denial. It identifies itself with those for whom it labours, bearing their burdens in earnest, persevering prayer, forgetful of self and ease, and keeping the glory of God and the salvation of souls in view, aiming to secure these at any sacrifice.”

2. As Paul recounted his experience before King Agrippa, what did he declare had been his personal relationship to heavenly visions?

➤ **Acts 26:19** —

NOTE : "Paul again related the familiar story of his conversion from the stubborn unbelief of a rigid and bigoted Pharisee to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that filled him with unspeakable terror, though afterward it proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy." *Sketches from the Life of Paul*, page 257.

Paul applied the message to his own life. The vision changed his work, his income, his associates, his whole life. He did not stop to question. He knew God had spoken and he would obey. Should we not look into our own lives and ask, Are we obedient to the heavenly vision?

3. My Prayer for Today

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Devotional - Last Day Events

Monday, June 24th, 2024

Last Day Events, Chapter 6, pp. 186

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 24th

Miracles Will Be Performed

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Matthew 24:24

The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited?--1T 302 (1862).

Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell upon them, and will then remove the spell, leading others to say that those who were sick have been miraculously healed. This Satan has done again and again.--2SM 53 (1903).

Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test.--2SM 53 (1904).

Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. It was this he hoped to make a test question with the Israelites at the time of their deliverance from Egypt.--2SM 52 (1907).

Daily Scripture**Monday, June 24th, 2024****Judges Chapter 13****The Birth of Samson**

- Jdg 13:1 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.
- Jdg 13:2 And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.
- Jdg 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bears not: but thou shalt conceive, and bear a son.
- Jdg 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:
- Jdg 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.
- Jdg 13:6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:
- Jdg 13:7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.
- Jdg 13:8 Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.
- Jdg 13:9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.
- Jdg 13:10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.
- Jdg 13:11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spoke unto the woman? And he said, I *am*.
- Jdg 13:12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?
- Jdg 13:13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.
- Jdg 13:14 She may not eat of any*thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.
- Jdg 13:15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.
- Jdg 13:16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.
- Jdg 13:17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?
- Jdg 13:18 And the angel of the LORD said unto him, Why ask thou thus after my name, seeing it *is* secret?
- Jdg 13:19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on.
- Jdg 13:20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

- Jdg 13:21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.
- Jdg 13:22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- Jdg 13:23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.
- Jdg 13:24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.
- Jdg 13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Tuesday – June 25th

1. What principle is given to help the honest seeker in his study of revealed truth?

- Isaiah 28:10-13 —
- 1 Corinthians 2:12-13 —

NOTE : “The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme—of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption.”—*Counsels to Parents, Teachers, and Students*, page 462.

Just as the student is admonished to view the Bible as a whole, so he should gain the full picture of all the Spirit of Prophecy counsels available on a given point, putting statement with statement. “The Testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.”—*Selected Messages, Book 1*, page 42.

2. What need often arises even among those who have known the present truth?

- Hebrews 5:12 —
- 2 Peter 1:1-15 —

NOTE : The Christian must progress in his knowledge of truth. He should steadily advance in an understanding of Bible principles. It is his privilege to enjoy a dynamic, not a static, experience. The writings of the prophets offer basic principles to guide the life toward the goal of Christian perfection. Mrs. White informs us: “I was directed to bring out general principles, in speaking and in writing, and at the same time to specify the dangers, errors, and sins of some individuals, that all might be warned, reprovved, and counselled.”—*Testimonies*, Vol. 5, page 660.

To effectively accomplish this, she was instructed that her testimony was “to come down to the minutiae of life.” (Id., page 667). Many times in the Spirit of Prophecy, principles are applied to a specific problem at hand, but not always.

2. My Prayer for Today

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Devotional - Last Day Events***Tuesday, June 25th, 2024*****Last Day Events, Chapter 6, pp. 187****“The Little Time of Trouble”****--****“Satan’s Last Day Deceptions”****June 25th****Fire From Heaven**

And he doeth great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

Revelation 13:13

We must not trust the claims of men. They may, as Christ represents, profess to work miracles in healing the sick. Is this marvellous, when just behind them stands the great deceiver, the miracle worker who will yet bring down fire from heaven in the sight of men?--2SM 49 (1887).

It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles, and this wonderful, miracle-working power is to sweep in the whole world.--2SM 51 (1890).

Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men to prove that he is God.--MM 87, 88 (1903).

It is stated in the Word that the enemy will work through his agents who have departed from the faith, and they will seemingly work miracles, even to the bringing down of fire out of heaven in the sight of men.--2SM 54 (1907).

"He doeth great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth by the means of those miracles which he had power to do" (Revelation 13:13, 14). No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.--GC 553 (1911).

Daily Scripture**Tuesday, June 25th, 2024****Judges Chapter 14****Samson's Marriage**

- Jdg 14:1 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.
- Jdg 14:2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.
- Jdg 14:3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou go to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleases me well.
- Jdg 14:4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.
- Jdg 14:5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.
- Jdg 14:6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.
- Jdg 14:7 And he went down, and talked with the woman; and she pleased Samson well.
- Jdg 14:8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.
- Jdg 14:9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.
- Jdg 14:10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.
- Jdg 14:11 And it came to pass, when they saw him, that they brought thirty companions to be with him.
- Jdg 14:12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments:
- Jdg 14:13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.
- Jdg 14:14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.
- Jdg 14:15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?*
- Jdg 14:16 And Samson's wife wept before him, and said, Thou dost but hate me, and love me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?
- Jdg 14:17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.
- Jdg 14:18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.
- Jdg 14:19 And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.
- Jdg 14:20 But Samson's wife was *given* to his companion, whom he had used as his friend.

Wednesday – June 26th

1. What must we consider when we study certain specific counsels in the Bible and the Testimonies?



Answer: The time, place, and circumstances of the giving of the message. As Mrs. White wrote of the publication and use of her writings she declared: “Regarding the Testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.” (Selected Messages, Book 1, page 57). It is proper to recognise the circumstances which existed for which specific counsels were written. We should find the principles and apply them in our experience today, for principle does not change.

NOTE : Moses was commanded to remove his shoes, because the place where he stood was holy ground. Exodus 3:5. Respect and reverence in many countries is today shown by other tokens. Paul's counsel to Christian women to pray with their heads covered (1 Corinthians 11:5) is understood in accordance with the customs of the time and place, and is not considered obligatory in most countries today. Israel was instructed that their garments should carry a fringe of blue to designate them as God's people (Numbers 15:38). Dedication to God may be shown today in modest attire, but the principle is applied differently. Each Christian is to study prayerfully how to apply certain specific principles to the issue at hand.

2. Against what uses of the writings of Mrs. White are we warned?



Answer: (1) Not to be used as an iron rule or club. “They profess to believe the testimony borne, and some do harm by making them an iron rule for those who have had no experience in reference to them.”—*Testimonies, Vol. 1, page 369.*

(2) Not to be used as proof for unbelievers. “Some have taken an injudicious course; when they have talked their faith to unbelievers, and the proof has been asked for, they have read a vision instead of going to the Bible for proof... The visions can have no weight with those who have never seen them and know nothing of their spirit. They should not be referred to in such cases.”—*Testimonies, Vol. 1, pages 119, 120.*

(3) Not to select brief excerpts and use them out of context. “There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these.”—*Selected Messages, Book 1, page 179.*

Note:- “Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false.”—*Ellen G. White, Manuscript 22, 1890.*

2. My Prayer for Today —



Devotional - Last Day Events

Wednesday, June 26th, 2024

Last Day Events, Chapter 6, pp. 188

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 26th

Satan Will Be Deified

I will ascend above the heights of the clouds; I will be like the most High.

Isaiah 14:14

In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her" [Revelation 18:8].--*TM 62 (1893)*.

As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ, and the world that has rejected the truth will receive him as the Lord of lords and King of kings.--*5BC 1105, 1106 (1900)*.

Daily Scripture**Wednesday, June 26th, 2024****Judges Chapter 15****Samson Defeats the Philistines**

- Jdg 15:1 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.
- Jdg 15:2 And her father said, I verily thought that thou had utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.
- Jdg 15:3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.
- Jdg 15:4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.
- Jdg 15:5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.
- Jdg 15:6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.
- Jdg 15:7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.
- Jdg 15:8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.
- Jdg 15:9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.
- Jdg 15:10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.
- Jdg 15:11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knows thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.
- Jdg 15:12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.
- Jdg 15:13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.
- Jdg 15:14 *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.
- Jdg 15:15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.
- Jdg 15:16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.
- Jdg 15:17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.
- Jdg 15:18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?
- Jdg 15:19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which *is* in Lehi unto this day.
- Jdg 15:20 And he judged Israel in the days of the Philistines twenty years.

Thursday – June 27th

1. Have the passage of the years and the circumstances of modern times made the Spirit of Prophecy writings obsolete?



Answer: “I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then.”—*Testimonies, Vol. 9, page 158. (From address given by Mrs. White at the General Conference of 1909).*

NOTE : “Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of Prophecy... Time and trial have not made void the instruction given... The instruction that was given in the early days of the message is to be held as safe instruction to follow in these closing days.”—*Selected Messages, Book 1, page 41. (Written in 1907).*

2. In Paul's appeal to Agrippa, what pertinent question did he ask?

➤ Acts 26:27 —

➤ 2 Kings 17:13,14 —

➤ Luke 24:25-26 —

NOTE : When the prophetic message, with clear convincing evidence, reaches the heart, it is perilous to turn away in disbelief.

“My brethren, beware of the evil heart of unbelief. The Word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The Testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course you begin to doubt whether the Testimonies are from God. If you would obey their teachings you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God they will stand.”—*Testimonies, Vol. 5, page 674.*

The Lord requires faith in the acceptance of the Bible and also the Testimonies. On this point Mrs. White wrote: “Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.” “God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”—*Testimonies, Vol. 5, pages 675, 676.*

2. My Prayer for Today —



Devotional - Last Day Events

Thursday, June 27th, 2024

Last Day Events, Chapter 6, pp. 189

“The Little Time of Trouble”

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“Satan’s Last Day Deceptions”

June 27th

Miracles Prove Nothing

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Revelation 16:14

Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness.--3SM 389 (1888).

The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, [MIRACLES WILL ACCOMPANY THE MINISTRY OF GOD'S PEOPLE UNDER THE LOUD CRY (SEE CHAPTER 14), BUT THEY WILL NOT HAVE THE SIGNIFICANCE THEY DID IN CHRIST'S DAY. THE PERFORMING OF MIRACLES WILL NO LONGER BE A PROOF OF DIVINE ENDORSEMENT.] for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.--2SM 54 (1904).

God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought.--9T 16 (1909).

Daily Scripture**Thursday, June 27th, 2024****Judges Chapter 16****Samson and Delilah**

- Jdg 16:1 Then went Samson to Gaza, and saw there an harlot, and went in unto her.
- Jdg 16:2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.
- Jdg 16:3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.
- Jdg 16:4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.
- Jdg 16:5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lies*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.
- Jdg 16:6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lies*, and wherewith thou might be bound to afflict thee.
- Jdg 16:7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.
- Jdg 16:8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.
- Jdg 16:9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it touches the fire. So his strength was not known.
- Jdg 16:10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou might be bound.
- Jdg 16:11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.
- Jdg 16:12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liars in wait abiding in the chamber. And he brake them from off his arms like a thread.
- Jdg 16:13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou might be bound. And he said unto her, If thou weave the seven locks of my head with the web.
- Jdg 16:14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.
- Jdg 16:15 And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lies*.
- Jdg 16:16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death;
- Jdg 16:17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.
- Jdg 16:18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.
- Jdg 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

- Jdg 16:20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.
- Jdg 16:21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.
- Jdg 16:22 Howbeit the hair of his head began to grow again after he was shaven.

The Death of Samson

- Jdg 16:23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.
- Jdg 16:24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.
- Jdg 16:25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.
- Jdg 16:26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house stands, that I may lean upon them.
- Jdg 16:27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.
- Jdg 16:28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
- Jdg 16:29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.
- Jdg 16:30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.
- Jdg 16:31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.

*Preparation Day – June 28th***1. When there is no prophetic vision what dire consequences result?**➤ **Proverbs 29:18** —➤ **1 Samuel 3:1** —

NOTE : “Satan is... constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of no effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.”—Selected Messages, Book 1, page 48.

2. With what words did Jehosaphat encourage the people as they followed the Lord's direction given through the prophet?➤ **2 Chronicles 20:20** —

NOTE : Writing at a time of crisis in our work, Ellen White declared: “Some will yield their faith, and will deny the truth of the messages, pointing to them as falsehoods.

“Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray.

“But others will be greatly helped by the messages. Though not personally addressed, they will be corrected, and will be led to shun the evils specified... The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture. Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved... Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformations will take place.”—*Selected Messages, Book 1, pages 41, 42.*

3. THOUGHT QUESTIONS**3.1) What advantages accrue to the Christian who orders his life by the Word of God and the Testimonies of His Spirit?**

➤

3.2) What is to be gained by rejecting the counsel of the Lord?

➤

3.3) Is neglect of the Testimonies as hazardous as their rejection?

➤

3.4) Is your position on the Spirit of Prophecy positive and decided?

➤

4. My Prayer for Today



Devotional - Last Day Events

Preparation Day, June 28th, 2024

Last Day Events, Chapter 6, pp. 190

“The Little Time of Trouble”

--

“Satan’s Last Day Deceptions”

June 28th

Miracles Cannot Supersede the Bible

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 Timothy 3:15

If those through whom cures are performed are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver.--2SM 50, 51 (1885).

The Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word or to take the place of it. Cling to the Word, receive the engrafted Word which will make men wise unto salvation.--2SM 48 (1894).

The last great delusion is soon to open before us. Antichrist is to perform his marvellous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.--GC 593 (1911).

Daily Scripture**Preparation Day, June 28th, 2024****Judges Chapter 17****Micah and the Levite**



- Jdg 17:1 And there was a man of mount Ephraim, whose name *was* Micah.
- Jdg 17:2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursed, and spoke of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.
- Jdg 17:3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.
- Jdg 17:4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.
- Jdg 17:5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.
- Jdg 17:6 In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.
- Jdg 17:7 And there was a young man out of Bethlehemjudah of the family of Judah, who *was* a Levite, and he sojourned there.
- Jdg 17:8 And the man departed out of the city from Bethlehemjudah to sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, as he journeyed.
- Jdg 17:9 And Micah said unto him, Whence came thou? And he said unto him, I *am* a Levite of Bethlehemjudah, and I go to sojourn where I may find *a place*.
- Jdg 17:10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.
- Jdg 17:11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.
- Jdg 17:12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.
- Jdg 17:13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

*Adult Mission Story**Preparation Day, June 28th, 2024*

Week 13

13th Sabbath

RUSSIA | JUNE 29



Liliya

Voice from Nowhere

Liliya didn't believe in God. She didn't even think about faith. She grew up in a country where no one seemed to believe in God or think about faith. She lived in the Soviet Union.

So, it came as quite a surprise to her when a voice spoke to her out of nowhere.

Liliya was 23 and home alone in Tashkent, the capital of the Soviet republic of Uzbekistan. Her husband, Yury, was away.

She had been worrying day and night about family problems. Now she was worrying again, and the thought popped into her mind, "We need to move."

"Yes," she agreed out loud. "We need to move."

At that moment, she felt a soft touch on her shoulder. A soft voice said, "That's exactly right!"

Liliya instinctively looked around the room. But she was alone, and she saw no one. The voice was so kind that she wasn't scared. She accepted it as confirmation that she and Yury needed to move.

When Yury returned home, Liliya informed him that it was time to move.

The couple ended up moving far away to the Soviet Far North, right on the Arctic Circle.

In such a remote place, there was little to do except work and talk to neighbours. Liliya and Yury worked and talked to neighbours, and soon they became close friends with another married couple, Lyuba and Valentin.

Years passed, and their friendship grew. Then the Soviet Union collapsed, and Lyuba and Valentin moved away. But the two couples remained in touch. Lyuba became interested in the Bible, and she shared what she was learning with Liliya.

First, she said questions rose in her mind about which day of the week was God's true Sabbath. She went to a priest for answers, but he couldn't show her in the Bible that Sunday was God's true Sabbath. So, she prayed to God in desperation, "If You are real, reveal Yourself to me. I want to know You."

A short time later, she saw a homemade sign offering Bible studies at a bus stop. She went to the address and found a group of Seventh-day Adventists. Her questions about which day was God's true Sabbath were answered from the Bible, and she gave her heart to Jesus in baptism.

Lyuba excitedly told Liliya about her new faith.

Liliya readily accepted the Bible truths that Lyuba shared. But she had no faith of her own. She didn't know God, and she saw no reason to follow Him or keep the Sabbath.

Then Lyuba and her husband lost their jobs and fell on hard times. Liliya wondered if she might have made a mistake in heeding the soft voice and leaving Uzbekistan.

One day, she complained about her life to a stranger on the street. The next day, the stranger, a woman named Nadya, came to her house with a bag filled with home-grown potatoes and carrots. Liliya was astonished and, to thank her, bought some groceries with her scant funds and took them to Nadya's house.

A deep friendship formed, and Liliya was surprised to learn that Nadya's life was more difficult than her own. Nadya's husband had died a month earlier, leaving her with 10 children to feed and raise. Yet Nadya was filled with peace and joy. Liliya learned that Nadya was a Seventh-day Adventist.

Now Liliya knew two Seventh-day Adventists: Lyuba and Nadya.

Nadya gave a Bible to Liliya, and Liliya began to read it.

Meanwhile, Lyuba kept in touch about her own spiritual journey, and she sent a Bible as well.

Now Liliya had two Bibles. She found the Bible stories fascinating. But she had no faith of her own. She didn't know God.

Then Lyuba made a special trip to see Liliya. She took her to a newly opened Adventist church in the town, and Liliya started attending every Sabbath.

By this time, Liliya had grown old and was a grandmother. She enjoyed the Sabbath sermons and fellowship. But she had no faith of her own. She didn't know God.

Then tragedy struck.

Liliya's daughter lost a baby shortly before birth. Then she lost a second child while pregnant. After that, she got pregnant again and began to face complications. Liliya couldn't keep silent. She cried out loud, "Lord, save this child! Don't let him die." Then she made a vow, saying, "I will accept You and give You my heart in baptism if You save this child."

Several months later, a healthy baby boy named Stepan was born. Liliya kept her word. She was baptized six months later.

Today, Liliya has faith of her own. She knows God. She believes that a voice from heaven encouraged her to leave Uzbekistan. Because she moved, she met her Adventist friends Lyuba and Nadya. Because she moved, she received two Bibles and began to read them. Because she moved, she found faith and God. Twenty-six years passed from the day when she heard the soft voice in Uzbekistan to the day she was baptized in the Russian Far North.

Today, Liliya is 69 years old. She goes to church every Sabbath with her daughter, who is named Lyuba, and 10-year-old grandson Stepan. She is praying that her husband and other relatives will have faith and believe in God one day. She has faith that they will. She knows God, and she knows that He hears her prayers.

Part of today's Thirteenth Sabbath Offering will help open a spiritual and social center in Liliya's hometown of Salekhard in the Russian Far North. The offering also will help four other projects in the Euro-Asia Division, including a center of influence where families can learn about God in Yerevan, Armenia; a center of influence for youth in Minsk, Belarus; a health center in Tskaltubo, Georgia; and the first Adventist elementary school in Tashkent, Uzbekistan. Thank you for your generous offering today that will help spread the gospel in the Euro-Asia Division.

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