

# Sabbath Remnant VOICE

May-Jun 2018

Striving to be among the remnant of her seed

## The Temptation Of Christ-Part 4 Advent Review and Sabbath Herald, September 1, 1874

**T**he humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. Man had separated himself at such a distance from God by transgression of his law, that he could not humiliate himself before God proportionate to his grievous sin. The Son of God could fully understand the aggravating sins of the transgressor, and in his sinless character he alone could make an acceptable atonement for man in suffering the agonizing sense of his Father's displeasure. The sorrow and anguish of the Son of God for the sins of the world were proportionate to his divine excellence and purity, as well as to the magnitude of the offense.

Christ was our example in all things. As we see his humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that he might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, is holding in the bonds of slavery at the present time a large share of the Christian world.

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from his sense of the fearful result of the indulgence of appetite and passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation.

Our Saviour showed perfect confidence in his Heavenly Father, that he would not suffer him to be tempted above what he should give him strength to endure, and would bring him off conqueror if he patiently bore the test to which he was subjected. Christ had not, of his own will, placed himself in danger. God had suffered Satan, for the time being, to

have this power over his Son. Jesus knew that if he preserved his integrity in this extremely trying position, an angel of God would be sent to relieve him if there was no other way. He had taken humanity, and was the representative of the race.

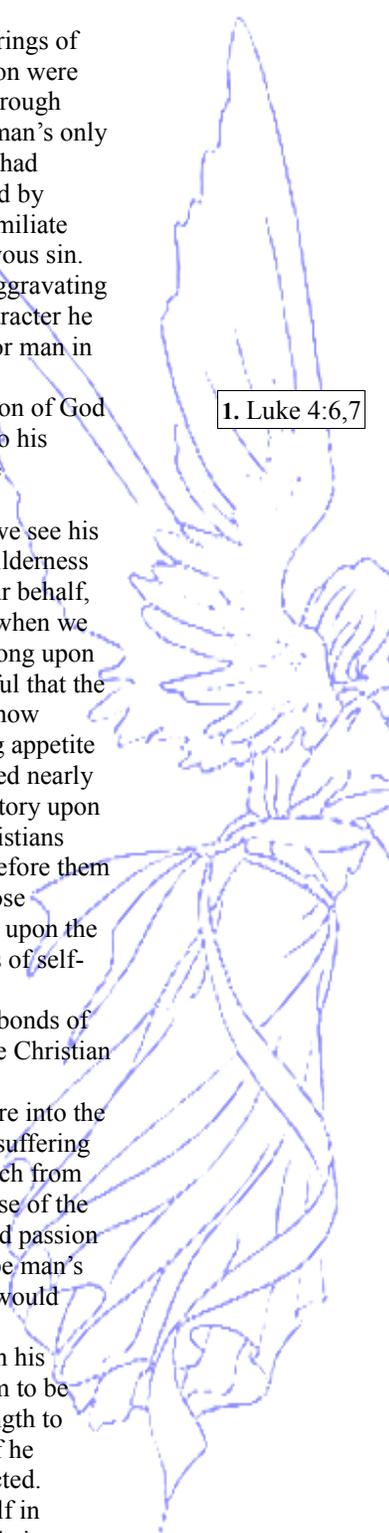
Satan saw that he prevailed nothing with Christ in his second great temptation. "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."<sup>1</sup>

In the first two great temptations Satan had not revealed his true purposes or his character. He claimed to be an exalted messenger from the courts of Heaven, but he now throws off his disguise. In a panoramic view he presented before Christ all the kingdoms of the world in the most attractive light, while he claimed to be the prince of the world.

This last temptation was the most alluring of the three. Satan knew that Christ's life must be one of sorrow, hardship, and conflict. And he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation, for this last effort was to decide his destiny as to who should be victor. He claimed the world as his dominion, and he was the prince of the power of the air. He bore Jesus to the top of an exceeding high mountain, and then in a panoramic view presented before him all the kingdoms of the world that had been so long under his dominion, and offered them to him in one great gift. He told Christ he could come into possession of the kingdoms of the world without suffering or peril on his part. Satan promises to yield his scepter and dominion, and Christ shall be rightful ruler for one favor from him. All he requires in return for making over to him the kingdoms of the world that day presented before him, is, that Christ shall do him homage as to a superior.

The eye of Jesus for a moment rested upon the glory presented before him; but he turned away and refused to look upon the entrancing spectacle. He would not endanger his steadfast integrity by dallying with the tempter. When Satan solicited homage, Christ's divine indignation was aroused, and he could no longer tolerate the blasphemous assumption of Satan, or even permit him to remain in his presence. Here Christ exercised his divine authority, and commanded Satan to desist. "Get thee hence, Satan; for

1. Luke 4:6,7



it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”<sup>2</sup> Satan, in his pride and arrogance, had declared himself to be the rightful and permanent ruler of the world, the possessor of all its riches and glory, claiming homage of all who lived in it, as though he had created the world and all things that were therein. Said he to Christ: “All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it.”<sup>3</sup> He endeavored to make a special contract with Christ, to make over to him at once the whole of his claim, if he would worship him.

This insult to the Creator moved the indignation of the Son of God to rebuke and dismiss him. Satan had flattered himself in his first temptation that he had so well concealed his true character and purposes that Christ did not recognize him as the fallen rebel chief whom he had conquered and expelled from Heaven. The words of dismissal from Christ, “Get thee hence, Satan,”<sup>4</sup> evidenced that he was known from the first, and that all his deceptive arts has been unsuccessful upon the Son of God. Satan knew that if Jesus should die to redeem man, his power must end after a season, and he would be destroyed. Therefore, it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man’s redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of Heaven.

When Jesus left Heaven, and there left his power

2. Matt. 4:10

3. Luke 4:6

4. Matt. 4:10

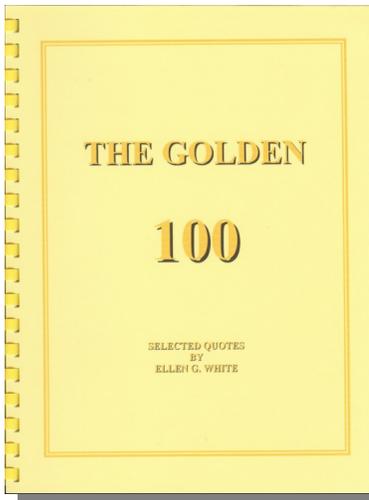
5. Matt. 4:10

and glory, Satan exulted. He thought that the Son of God was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the Son of God, and thereby save his life and kingdom. If he could tempt Jesus to depart from the will of his Father, as he had done in his temptation with Adam and Eve, then his object would be gained.

The time was to come when Jesus should redeem the possession of Satan by giving his own life, and, after a season, all in Heaven and earth should submit to him. Jesus was steadfast. He chose his life of suffering, his ignominious death, and, in the way appointed by his Father, to become a lawful ruler of the kingdoms of the earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy Jesus, nor the saints in glory.

Jesus said to this wily foe, “Get thee hence, Satan; for it is written, thou, shalt worship the Lord thy God, and him only shalt thou serve.”<sup>5</sup> Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world’s Redeemer.

The hateful presence of Satan was withdrawn. The contest was ended. With immense suffering Christ’s victory in the wilderness was complete as was the

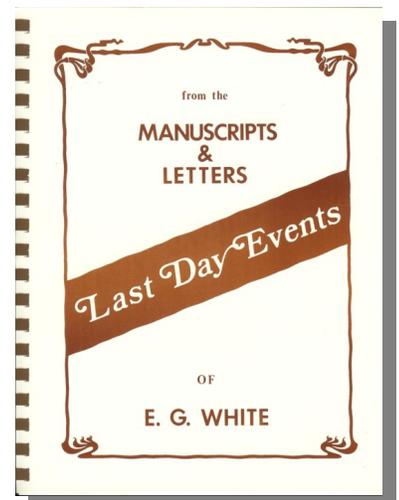


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The SRPA has a book available entitled “The Golden 100.” It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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failure of Adam. And for a season he stood freed from the presence of his powerful adversary, and from his legions of angels.

After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long and exceedingly trying. And after it was ended Christ was exhausted and fainting. He fell upon the ground as though dying. Heavenly angels who had bowed before him in the royal courts, and who had been with intense, yet painful, interest watching their loved Commander, and with amazement had witnessed the terrible contest he had endured with Satan, now came and ministered unto him. They prepared him food and strengthened him, for he lay as one dead. Angels were filled with amazement and awe, as they knew the world's Redeemer was passing through inexpressible suffering to achieve the redemption of man. He who was equal with God in the royal courts, was before them emaciated from nearly six weeks of fasting. Solitary and alone he had been pursued by the rebel chief, who had been expelled from Heaven. He had endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in his weak and suffering condition. The angels brought messages of love and comfort from the Father to his Son, and also the assurance that all Heaven triumphed in the full and entire victory he had gained in behalf of man.

The cost of the redemption of the race can never be fully realized until the redeemed shall stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory

6. Rev. 5:12

7. Rev. 5:13

and immortal triumph, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."<sup>6</sup> "And every creature," says John, "which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."<sup>7</sup>

Although Satan had failed in his strongest efforts, and most powerful temptations, yet he had not given up all hope that he might, at some future time, be more successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his power and artifices against him. Satan laid his plans to blind the understanding of the Jews, God's chosen people, that they would not discern in Christ the world's Redeemer. He thought he could fill their hearts with envy, jealousy, and hatred against the Son of God, so that they would not receive him, but make his life upon earth as bitter as possible.

Satan held a council with his angels as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus in the manifold temptations in the wilderness. He thought if he could inspire unbelief in the hearts of Christ's own people as to his being the promised One, he might discourage Jesus in his mission, and secure the Jews as his agents to carry out his purposes.

—Ellen G. White  
(*To be Continued.*)

## Editorial—Details—Little Things

Many times when there is work to be done and people come together to do it, there will be that one person who finds some small thing to complain about or disagree about how it should be done. Or one person will be disgruntled about being given what they think is a small and unimportant task compared to the other jobs. And sometimes these small issues can blow up into major points of conflict between the workers, and it becomes too overwhelming for some people and they will leave and the work will never get done at all.

God has given us His standard that He requires each of us to reach. Do we strive to reach this standard in everything we do in our daily lives, or do we find something to complain about? Do we sometimes think we know a better way to do what we are asked? Do we shun the small mundane chores and things we don't think will be noticed and argue that we should be assigned much greater tasks instead?

Looking back at the Bible for examples and instruction, we find many people who

complained, who disagreed about small things, who thought they knew a better way to do things than God specified. The Israelites grumbled about everything despite God's miracles and blessings; Jonah tried to run away when he was asked to do something he thought demeaning, and Cain tried to offer the Lord a sacrifice of his own design instead of what God required. Each of you can make your own list of people who failed to do the tasks asked of them, or who tried to change one detail and do it a different way, and the consequences of those actions.

But consider that these small details can make all the difference in life. Something that we may not think matters can end up mattering a great deal. It was just a small lunch that a small boy gave to Jesus, and it ended up feeding five thousand people. A widow had only two mites to give in offering to God, but her love and selflessness mattered so much that her small gift was mentioned in the Bible as an example to everyone who would be born after her. And,

likewise, it is the small details that can ruin lives and keep someone out of heaven. Consider that it was a very small thing for Lot's wife to turn her head and look back just once. It was a small thing that Achan wanted to keep a handful of goods from the fall of Jericho that he figured no one would ever notice were missing. But God noticed.

We should always keep in mind that God notices. God pays particular attention to the small things in life, the smallest details and acts that we do, whether they are grumbling and selfish or kind and obedient. God has a task for every one of us, and even if it may be small and humble, we should always perform it to the best of our ability, without complaint or discontent. Remember that Jesus Himself was born to a humble peasant family and worked hard as a carpenter most of His life. What better example can we have than Jesus?

# Children's Story— "They Say"

If you had peeped into the windows of Mrs. Clyde's sitting-room one rainy evening in November, you would have seen Charlie and Bertie Clyde on the floor in front of an open fire. Their playthings, consisting chiefly of spools, were scattered around them. They had over a hundred in all, of different sizes, representing heroes, soldiers, clergymen, Robinson Crusoe, George Washington, and others. They were fond of playing church, and would mount their favorite preacher on a box for the pulpit, and have their Sunday-school, the most orderly school I ever witnessed.

As they were resting, and thinking what to play next, Bertie suddenly spoke up, "They say John Floyd's going to be thrashed!"

"Why, Bertie Clyde, what do you mean?" and Charlie's eyes glared in the flickering firelight.

"Well, they say he took the money out of the master's desk, and lied about it, too," answered Bertie.

"Who told you, Bert Clyde?"

"Zeke; and they say he was there before school, and tried to run away when he saw the master coming."

"Oh, dear!" sighed Charlie, "it's too bad!" then, his eyes flashing, he added, "I don't believe it."

"They say he will lose the prize, and will never come back to school."

"I don't believe it, and never will," cried Charlie.

"They say so, and don't you suppose they know?" and Bertie grew rather red in the face, and then added, "They say the master was awful angry, and will thrash him hard;" and Bertie gave the fire a hard knock with the tongs, as if the half-burnt stick were John and he the master.

Just then a quiet voice from the sofa said, "Come to me, my children." The boys started; they had forgotten their grandmother's presence. Dear heart! Seventy-six summers and winters had passed over her head, and left their impress on her form and features, but her heart was as young as ever, and the boys loved her, and listened to all she said.

So when grandma asked, "Who told you this, Bertie?" he answered, "Zeke Miller."

"Who told Zeke Miller?" "Sam Lewis."

"And who told Sam?" "Little Pete who lives round the corner with his blind aunt."

"Yes," said grandma; "and who told Pete?"

"Oh! I don't know," sighed Bertie. "Zeke said they said."

"There, there," cried grandma, "don't say any more. You remind me of the story of 'Chicken Little,' who led herself and her companions into trouble by her story that the

sky was falling, when it was only a rose-leaf that fell on her."

Then assuming a more serious air, grandma went on: "Do either of you know who 'they say' is? Bertie has quoted him five or six times within the last ten minutes. He is a most contemptible character, never speaking for himself, but always through the mouth of another. Creeping into our hearts and homes so stealthily, he is our guest before we know it, whispering evil reports in our ears, and then leaving us to quote at our pleasure. He works more mischief in an hour than can be repaired in a year. 'They say' never speaks the truth. 'The poison of serpents is under his tongue' When you quote 'They say,' dear children, you utter a falsehood. You will find no such personage in the Scriptures. Our Saviour has given us this rule: 'Let your communication be Yea, yea; Nay, nay; for whatsoever is more than this cometh of evil' Better cut out that 'unruly member,' the tongue, than use it peddling mean reports concerning your neighbors. Grandma knows all about little John Floyd. The money is where the master left it, and this poor little boy has been made wretched by the false 'They say:'"

—Youth's Instructor Aug 1, 1871

## Recipe—Confetti Couscous

### Ingredients:

2 cups water or vegetable broth  
 1½ cups couscous  
 ¼ cup raisins  
 ¼ cup roasted red bell pepper, chopped  
 1 tsp vegan butter or oil  
 1 sprig of thyme, stemmed  
 Salt to taste  
 Fresh cilantro, chopped

### Instructions:

- Step 1. Bring water or broth to a boil.
- Step 2. Add red bell pepper, butter or oil, thyme leaves and salt.
- Step 3. Stir in couscous, cover and reduce heat to simmer. Add raisins.
- Step 4. Cook until liquid is absorbed. Add chopped cilantro, stir and fluff. Serve hot.

By- Nyse Collins

<http://www.3abnrecipes.org/recipe-category/entrees/>

## Health Nugget

### Kiwifruit Nutrition Facts

Serving Size: 3.5 ounces (100 grams), raw		
	Amt. Per Serving	% Daily Value*
Calories	61	
Calories from Fat	4	
Total Fat	1 g	1%
Saturated Fat	0 g	1%
Cholesterol	0 mg	0%
Sodium	3 mg	0%
Total Carbohydrates	15 g	5%
Dietary Fiber	3 g	12%
Sugar	9 g	
Protein	1 g	
Vitamin A		2%
Vitamin C		155%
Calcium		3%
Iron		2%

\*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

Article on page 5.

**By faithfulness in little things, Elisha was preparing for weightier trusts. Day by day, through practical experience, he gained a fitness for a broader, higher work... None can know what may be God's purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities.**

**Every act of life is a revelation of character, and he only who in small duties proves himself "a workman that needeth not to be ashamed" can be honored by God with higher service. CC 220.5**

# Health Nugget— What Is Kiwi Fruit Good For?

## Kiwifruit, Please!

Botanical name: *Actinidia chinensis*

Known in ancient China as Yang Tao, the kiwifruit earned its way in that culture not just for its flavor, but also its medicinal properties, which science has today substantiated in numerous areas.

Introduced by missionaries in New Zealand in the early 20th century, then in the US in the late 1960s, kiwifruit was first called “Chinese gooseberry,” although it’s doubtful that this moniker ever really stuck.

Luckily, kiwifruit got its new name— in honor of New Zealand’s native bird— from an enterprising food distributor, and its subsequent cultivation flew around the globe. Today, Italy, Chile, France, Japan, and the US are the highest producers of two varieties: green and gold. Kiwifruit is not only a scrumptious food, but is also used for its ability to tenderize meats, due to the compound actinidin.

Kiwifruit is a surprising little fruit, and is unlike any other. First, it’s small and light brown in color with a fuzzy skin surface. Inside, the fruit is not only lime green and studded with tiny black seeds in an oval pattern when sliced, but it’s also delicious, rather like the flavor of a strawberry. Peeled, sliced, and chilled, kiwifruit is an excellent addition to any fruit salad combination or by itself.

## Health Benefits of Kiwifruit

What fruit provides 273% of the daily recommended amount of vitamin C in every one-cup serving—five times that of an orange, and is a natural immune booster that staves off colds and flu? It’s kiwifruit, of course! Its vitamin K amount is impressive, too—best known for its role in helping blood clot, or coagulation, properly and providing an 89% daily value.

Kiwifruits contain good amounts of vitamin A (great for skin, bone, and tooth development, and protected vision, including protection against macular degeneration), and vitamin E (twice the amount found in avocados, with nearly half the calories), along with potassium to balance the body’s electrolytes and limiting hypertension and high blood pressure. The copper in kiwifruit is especially good for children, supporting healthy development in infants, especially in the areas of bone growth and brain

development, and also for the formation of healthy red blood cells and building immunity against disease.

Kiwifruit is also one of the few foods rich in vitamin B6, which supports the immune system. B6 is particularly important for healthy fetuses and pregnant or breastfeeding women. The folate in kiwifruit protects against birth defects, heart disease, and cancer; healthy amounts of fiber keep the system running smoothly, reducing the risk of diverticulitis and carcinogens in the body. Finally, the antioxidant power in kiwifruits delivers similar effects when it comes to neutralizing free radicals that can damage cells and cause inflammation and cancer.

However, consume kiwifruit in moderation because it contains fructose, which may be harmful to your health in excessive amounts.

## Studies on Kiwifruit

Kiwifruit seeds are an excellent source of omega-3 fatty acids, which, research shows may reduce coronary heart disease, the risk of stroke, and help in the prevention of ADHD, autism, and other developmental problems in children.

Research has also shown kiwifruit to have a notable protective effect against asthma and respiratory difficulties, such as wheezing. In fact, one report indicated that young children eating six to seven servings of kiwifruit and other vitamin C-rich foods per week had a 44% lower incidence of wheezing. Even those eating these foods only once or twice a week had fewer symptoms, in comparative studies.<sup>1</sup>

Rich in polyphenols, which are recognized for their antioxidant properties, both the green and gold varieties of kiwifruit underwent research to compare their antioxidant strengths. Researchers found that not only were the kiwifruit antioxidants more potent than those in oranges and grapefruit, but the gold kiwifruit variety was also found to have more antioxidant strength.

The conclusion: kiwifruit consumption may be useful in preventing the development and deterioration of diseases caused by oxidative stress.<sup>2</sup>

Another study explored the effects of kiwifruit on patients with irritable bowel syndrome, with its symptoms of abdominal pain, diarrhea, constipation, and combinations of the above. The study involved 54 patients, 16 healthy individuals, kiwifruit consumption, and placebos in a 6-week study. Researchers found the colon transit time significantly decreased in the group consuming kiwifruit,

and concluded that eating kiwifruit improves bowel function in adults diagnosed with irritable bowel syndrome.<sup>3</sup>

## Kiwifruit Fun Facts

Placing kiwifruits in a brown paper bag for four to six days will help them ripen. Keeping them in a paper bag with an apple, banana, or pear will speed up the ripening process even more.

## Summary

Containing almost 20 vital nutrients, including five times the vitamin C of an orange in one serving, kiwifruits can legitimately be called a super fruit. This fuzzy brown powerhouse with the bright green flesh also is rich in vitamin A, K, E and B, potassium, copper, folate, and fiber. The health benefits kiwifruits provide translate into protection against several cancers, coronary heart disease and the risk of stroke, potential relief from diverticulitis and irritable bowel syndrome, and support for pregnant mothers, fetuses, and small children.

Originating in China, proliferated in New Zealand and now cultivated across the globe, kiwifruit is a sweet little fruit that expands the diversity of your fruit plate by its color, flavor, and health advantages.

## References:

- 1 <http://www.ncbi.nlm.nih.gov/pubmed/10722767>, Consumption of fresh fruit rich in vitamin C and wheezing symptoms in children. SIDRIA Collaborative Group, Italy (Italian Studies on Respiratory Disorders in Children and the Environment), Sept. 2012
- 2 <http://www.ncbi.nlm.nih.gov/pubmed/21212530>, Anti-oxidant effects of kiwi fruit in vitro and in vivo, Sept. 2012
- 3 <http://www.ncbi.nlm.nih.gov/pubmed/21147704>, Kiwifruit improves bowel function in patients with irritable bowel syndrome with constipation, Sept. 2012 <https://foodfacts.mercola.com/kiwifruit.html>

**We dwell much on the greatness of Christ’s life. We speak of the wonderful things that He accomplished, of the miracles that He wrought. But His attention to things accounted small is even higher proof of His greatness. Lift Him Up p. 89.5**

# Government Of God –Part 4

## Democracy, Dictatorship, or Republic?

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold... and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come...” *Revelation 4:6-11*.

In this series we have been considering government, with the purpose of discovering how God’s government operates and ultimately how His church should operate. So far we have reduced the various forms of government down to two. We have chosen to call these two forms the republic and the dictatorship. The basic difference in principle between these two forms is where they obtain their authority. The dictatorship is based on the authority of power. If I have more power than you do, then I have the right to rule over you. This is Satan’s concept and is the very concept he charges God with following. But the authority of a republic is not based on power, it is based on law and on the rights of the individual. Rather than being ruled by the person or persons with the most power, the republic is governed by representatives of the citizens of that government, under law. In a true republic, the law is supreme, above all, and is binding even on the leaders.

We have studied the government of heaven and discovered that it has the elements of a true republic. The law is supreme above all, decisions are made by a council of representatives, God rules by the consent of His creatures. But what happens when that supreme law is broken? Law without a penalty is worthless. The penalty of breaking the law is death. “For the wages of sin is death;” *Romans 6:23*, and sin is the transgression of the law.

“The law is the transcript of God’s character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the

transgressor, but it has no power to save and restore him. Its province is not to pardon” *Review and Herald July 25, 1899*.

The law demands 100% obedience and death is the penalty. As long as everyone obeyed the law there was no problem. There was perfect harmony and happiness. But when the law was broken by Lucifer, there was a problem, and when Adam and Eve fell through his deception, there was an even bigger problem. Someone had to determine the guilt of the transgressor and mete out the penalty. The government of heaven needed what it had not had before, a judiciary, a court of justice. The law allowed for no forgiveness.

It is just like the law of gravity. It doesn’t matter if you step off the cliff by one yard, or by one inch, the law decrees that you will go down. It doesn’t matter if the power cord is only one inch away from the socket, if it isn’t plugged in the light will not work. The moral law of the universe is no different. It demands 100% obedience, or death.

After bearing long with Lucifer, the governing council of heaven decided that he must be cast out. But he had been so deceptive that many council members were not sure that his accusations were not correct, so it was decided to give him a chance to demonstrate his claims of a better and improved government to see if his claims were true.

“Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven.” *Review and Herald, May 30, 1899*.

When Lucifer was cast out there was left a great void in heaven and it was decided to create man to eventually fill that void.

“The loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience.” *Signs of the Times, January 9, 1879*.

“The news of man’s fall spread through Heaven—every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were

grieved at the base ingratitude of man, in return for the rich blessings which God had bestowed upon him. A council was held to see what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin.” *Signs of the Times, January 23, 1879*.

When man fell, all heaven was filled with sadness for they knew that man must die.

“The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.” *Patriarchs and Prophets page 63*.

Jesus then offered Himself to pay the penalty. He went into conference with the Father and it was decided to put their plan for salvation into action.

“Sorrow filled Heaven, as it was realized that man was lost, and the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender; the whole family of Adam must die. The heart of the Son of God was touched with pity for the lost race. Upon his lovely countenance rested an expression of sympathy and sorrow. Soon he approached the exceeding bright light which enshrouded the Father, and he seemed to engage in close converse with him. The anxiety of the angels was intense while Jesus thus communed with his Father. Three times he was shut in by the cloud of glory; the third time he came forth his countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, man could again have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.” *Signs of the Times January 30, 1879*.

“At first the angels could not rejoice, for

their Commander concealed nothing from them, but opened before them the plan of salvation. He told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. He would leave all his glory in Heaven, appear upon earth as a man, become acquainted by his own experience with the various temptations with which man would be beset; and, finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and after enduring almost every cruelty and suffering, that Satan and his angels could inspire wicked men to inflict, he would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner. And not merely would he suffer bodily pain, but mental agony. The weight of the sins of the whole world would be upon him. He told them also that after his death he would rise again the third day, and ascend to his Father to intercede for wayward, guilty man.” *Signs of the Times January 30, 1879.*

“The angels prostrated themselves before their beloved Commander, and offered to give their lives. Jesus told them the transgression was so great that the life of an angel could not pay the debt; his life alone could be accepted by his Father as a ransom for man. But the work of the angels was assigned them, to descend with strengthening balm from glory to soothe the Son of God in his sufferings, and to minister unto him. Also, their work would be to guard the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan.” *Signs of the Times January 30, 1879.*

“With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and finally destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or those who should inherit the new earth. Jesus bade the heavenly host be reconciled to the plan that his Father had accepted, and rejoice that fallen man could be exalted again, through his death, to obtain favor with God and enjoy Heaven.” *Signs of the Times January 30, 1879.*

The angels accepted the plan and authorized Jesus to carry it out.

“The One appointed in the councils of

heaven came to this earth as man’s instructor. The rich benevolence of God gave Him to our world, and to meet the necessities of human nature He took humanity upon Himself.” *Counsels to Parents, Teachers, and Students, page 259.*

The law was broken and the penalty was death but a way had been found in the heavenly council for man to be redeemed. But man had to accept the salvation offered and meet the requirements. Some would accept it and some would not. Now there had to be a way to determine who was safe for heaven and who wasn’t. This was when heaven’s judiciary and the jury came into being.

In order to help man understand what was required for his sins to be forgiven, the sacrificial system was instituted at the gate of Eden. Adam, as head of his family, was the priest and carried out the sacrifices. Later his sons followed him in this and then their sons followed them, and so on in the patriarchal system, until Israel left Egypt. Now that there was an entire nation, God had Moses set up the sanctuary.

The services of the sanctuary depicted the events which would take place in the judiciary process of heaven. The victim, or lamb, was Christ, who died for our sins. The high priest who offered the blood in the tabernacle was also Christ. But the priests who served and judged the people represented the redeemed.

“The saints will rest in the Holy City and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon.” *Early Writings, page 51-52.*

We read in Revelation of twenty-four elders and four beasts, or living creatures, who were depicted to John as being very close to the throne of God. Who are these elders and creatures and where did they come from? Notice that the four and twenty elders are dressed in white robes and have golden crowns on their heads. Both of these things are emblems of a battle fought and a victory gained. From this we can assume that they were once part of earth and gained the victory over Satan. They are in heaven in advance of the rest of the redeemed for some special purpose. Later on in Revelation the twenty-four elders tell us who they are in their song to the lamb. “And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, **and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;** And hast made us unto our God kings and priests: and we shall reign on the earth.” *Revelation 5:9-10.*

In Matthew 27:52, we read of a company who was raised with Christ. “And the graves

were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

The spirit of prophecy tells us that this multitude went to heaven with Jesus. “As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead... those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.” *Desire of Ages, page 786.*

So the twenty-four elders are obviously representing this great multitude who returned to heaven with Jesus, but what are the four beasts? A better translation of this would have been, four living creatures. But who are they? We notice that these creatures join in the song of the twenty-four elders, so they also must be of that number taken from the earth with Christ. The likeness of these beasts represent the characteristics of those redeemed. They possess the courage of the lion, the strength and perseverance of the ox, the reason of man, and the swiftness and discernment of the eagle.

What are these redeemed ones doing? Notice that they are intimately connected with the government of heaven, being represented as being close and even within and round about the throne of God. They seem to be closely connected with the sanctuary service that is going on and are also represented as sitting on thrones as kings and priests unto God.

We find in 1 Chronicles 23 and 24 an interesting passage on how David arranged the service of the temple. He divided all the Levites into twenty-four courses and all the priests into twenty-four courses and all the singers into twenty-four courses. These courses were to serve month by month in rotation. One course serving, then returning home, while the second course served.

Since David planned out the temple and it’s service under divine inspiration, we can assume that it was all a representation of the perfect order and plan of heaven. The twenty-four elders shown to John in the heavenly courts would represent the twenty-four courses of the great multitude, following the plan of Solomon’s temple in

Israel.

But what are they doing, what is their work? We are told that they are reigning on thrones with Christ. What does this mean? We are also told that the hosts of the redeemed will reign on thrones and judge the nations during the thousand years after the second coming.

“During the thousand years between the first and the second resurrection, the Judgment of the wicked takes place. The apostle Paul points to this Judgment as an event that follows the second advent. “Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” [1 Corinthians 4:5.] Daniel declares that when the Ancient of days came, ‘Judgment was given to the saints of the Most High.’ [Daniel 7:22.] At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with him a thousand years.’ [Revelation 20:4, 6; 1 Corinthians 6:2,3.] It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ [Revelation 20:4, 6; 1 Corinthians 6:2, 3.] In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.” *Great Controversy, 1888 Edition, page 660.*

“Satan also and evil angels are judged by Christ and his people. Says Paul, ‘Know ye not that we shall judge angels?’ [Revelation 20:4, 6; 1 Corinthians 6:2, 3.] And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains—under darkness unto the Judgment of the great day.’ [Jude 6.]” *Great Controversy, 1888 Edition, page 661.*

If all of the redeemed will be taking part in deciding the penalties to be meted out to the wicked, it would stand to reason that these redeemed from the earth at Christ’s resurrection are also taking part in the judgment. They are judging those who have professed Christ and determining who is to be included with the righteous. They are a jury, if you will, a jury of peers, those who have lived here and experienced our trials. They are the ones who are judging us!

But is not God the judge? Yes, but notice that there is also a judge in a jury

trial but He presides, to keep order and to answer any legal questions the jury may have about the particular law in question in the trial. Then the judge announces and executes the decision of the jury. The lawyers, the defense, and the prosecution, all present their cases before the judge, but the jury makes the final decision. It would appear that this is the very system on which God is also operating. How fair is that? To be judged by those who have lived on the earth, who have experienced this world and it’s trials?

But how was the jury picked? Well, Enoch, Moses and Elijah, were in heaven before Christ’s advent. We know that Enoch and Elijah were translated without seeing death.

“And Enoch walked with God: and he was not; for God took him.” *Genesis 5:24.*

“And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” 2 Kings 2:11.

Moses died, but was raised a few days later. “His eye was not dimmed through age, yet he was upon that mount to die. The angels buried him, but the Son of God soon came down and raised him from the dead and took him to heaven.” *Testimonies, Vol. 1, page 659.* (See also Jude 1:9, Revelation 12:7, and Matthew 17:3.)

“Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump,’ without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ’s earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the ‘voice out of the cloud’ (Luke 9:35), acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth’s history will be changed from mortal to immortal and be translated to heaven without seeing death.” *Prophets and Kings, page 227.*

These three must have a work to do in heaven. Doesn’t it make logical sense for them to be involved in picking the jury? But who picked these three men? It must have been the sons of God in representative council who were involved in this, and suddenly we realize just what was happening in that council chamber in heaven when the name of Job came up. They were in the midst of determining who was fit for the jury. This is

why Satan accused Job the way he did and God told him to test him, not for the benefit of God, God already knew Job would be faithful, but the council had to see, to make an informed decision. What a God! What order! How fair is that?

There is nothing arbitrary about God’s government. But do we have any authoritative evidence for this? We know for certain that there is a representative council. “There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.” *Desire of Ages, page 834.*

“But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, ‘It is finished,’ He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, ‘I will that they also, whom Thou hast given Me, be with Me where I am.’ John 19:30; 17:24.” *Desire of Ages, page 834.*

“The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ’s toiling, struggling ones on earth are ‘accepted in the Beloved.’ Ephesians 1:6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. ‘Mercy and truth are met together; righteousness and peace have kissed each other.’ Psalm 85:10. The Father’s arms encircle His Son, and the word is given, ‘Let all the angels of God worship

Him.' Hebrews 1:6." *Desire of Ages*, page 834.

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' Revelation 5:12." *Desire of Ages*, page 834.

It wasn't just the Father who had to accept the sacrifice, the council ratified it.

"By the representatives of the (Jewish) nation God was denied as their Ruler. **By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard,** 'We have no king but Caesar.' The God of heaven heard their choice. He had given them opportunity to repent, and they would not." *Youth's Instructor* February 1, 1900, *SDA Bible Commentary* Vol. 5 page 1149.

**"In the presence of the unfallen worlds, in the presence of the universe of heaven, in the presence of the angry adversary who has painted them in robes of blackness and moral defilement, urging that they be given into his hands, Jesus answered Satan's malignant charge whereby he accused them before God day and night.** To those who stood before Him, earnestly watching the controversy and marking the determination of Satan to destroy the righteous, Jesus spoke, 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.' Manuscript 27, 1894." *Christ Triumphant*, page 186.

"Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Corinthians 6:3.

No wonder Satan hates a true republic, for it is the government of God. The government of heaven is a government of perfect order, with law supreme. A government by representatives with God as the executive, ruling by the consent of His created beings. A full jury system doing the work of judging sinners. The government of God is a free and perfect republic. He is not a dictator, making arbitrary decisions involving the life or death of His creatures. He lays before them the evidence and then lets them decide the answer. By contrast, the government of Satan is a totally despotic dictatorship of slavery. This is the conflict raging in this world, the conflict between true government and false government, between truth and error, freedom and

slavery, life and death.

Satan has always attempted to mingle the true with the false and this is the reason why there is so much confusion on the subject of government and in particular on how the church is to be governed. But understanding how God's government in heaven depends on the cooperation and involvement of His created beings helps us to understand what Christ meant when He said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." *Matthew 18:18*. We are also to cooperate with heaven in it's government.

"It is essential... to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the councils of heaven." *General Conference Bulletin*, February 4, 1895.

"Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of those who see the necessities for the time, and lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work—principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude." *General Conference Bulletin*, February 4, 1895.

"The direction of Christ to Moses was, 'Make all things according to the pattern shown to thee in the mount.' Did you ever think of it in this connection? Well, God has a pattern for his work, and it is for you and me to follow that pattern. Only when we do this, will our work be acceptable to God." *General Conference Bulletin*, February 4, 1895.

"The truth in its sanctifying power is to go to the world; prophecy must be fulfilled. All the aspirations, all the motives and power of influence, every jot and tittle, is to make a place for itself, and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things. There are some who, through

the impression of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness of a work that is under the supervision of God himself. All who do appreciate these things will make every effort in their line of work, that they may have the co-operation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven." *General Conference Bulletin*, February 4, 1895.

But there is more. The council was present when the earth was created. The council watched eagerly as Christ walked the earth and they were there to open the gates of heaven when He returned in triumph as the representative of this world. But when Jesus comes the second time to claim His redeemed, the entire council, representing all the worlds of the universe, the angels of heaven, and the Jury, along with the Father Himself, will come with Him. We read in Revelation 8:1, "there was silence in heaven about the space of half an hour."

"As I realize how much has been done for us to keep us right, I am led to exclaim, Oh, what love, what wondrous love, hath the Son of God for us poor sinners! Should we be stupid and careless while everything is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake to honor, glorify, and adore the high and lofty One. Our hearts should flow out in love and gratitude to Him who has been so full of love and compassion to us. With our lives we should honor Him, and with pure and holy conversation show that we are born from above, that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country." *Early Writings*, page 113.

—to be continued

—Rick and Virginia Markwell

**The most successful toilers  
are those who will  
cheerfully work to serve God  
in small things.  
Every human being is to work  
with his own individual thread,  
weave it into the fabric that  
composes the web,  
and complete the pattern...  
MYP 203.2**

# Letters—Uganda

Dear brethren,

5-20-18

Heb. 6:10 – 11

“God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ’s body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work... The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to cooperate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God.” GW pp. 443-444, Titus 2:11-15

Dear ones, it has come yet another grand opportunity for some of us living in Uganda to pass the message of Present Truth to the many pilgrims coming to visit the Namugongo Catholic and Protestant shrines which have been developed as a Christian memorial monumental sites where some of the early converts to the Christian doctrine were burnt in 1890s by king Mwangwa of Buganda as Christianity was setting root in Uganda! We have planned to go and camp there starting from 25<sup>th</sup> May 2018 until 04<sup>th</sup> June 2018 when all the pilgrims are expected to go back to their destinations/homes. E\_\_, J\_\_, P\_\_, R\_\_ and I will be camped there by God’s grace expecting to be joined by many of our brethren in Central Uganda region. There people arrive set in moods to receive any material with spiritual message given out to them and no effort is put in gathering them but are there in thousands waiting to hear the word of God.

On 8<sup>th</sup> May 2018 I visited J\_\_ M\_\_ and agreed to have an organized approaches and strategies for accomplishing the gospel work in our region of which we agreed to have literature evangelism at N\_\_ and thereafter we hold a campmeeting in August 2018.

I received some funds to print out tracts and booklets for this quarter 2018 and I have been busy doing some prints of tracts and booklets. I have mobilised our dear brethren to help in passing out these tracts and booklets to visitors from K\_\_, T\_\_, R\_\_, B\_\_, D\_ C\_\_, S. S\_\_ and locals who travel long distances on foot to reach N\_\_ M\_\_ Sh\_\_. These try to commit their lives to God but just believe with no real gum of saving message of truth from the Bible and SOP but we are offering some grand opening to back with something for soul as printed matter.

The volume of my printing works was big and I did engage P\_\_ who is also learning with me the message in K\_\_ to help with the production of tracts so that I can catch up with the timing of 27<sup>th</sup> May - 04<sup>th</sup> June 2018. 5000 tracts have been printed and I have packed them in bundles of 200 for easy handling while giving out. I myself concentrated on producing booklets. I have so far printed out 400 booklets which include: *’Jeremiah the message then.. Is the message now, The Last Message of Mercy, The Will and The Wheat & Tares’* to be given out at suburbs of N\_\_ – K\_\_ as a follow up schedule of serious contacts who may have received some of our literature on tracts.

I have been traveling to contact our brethren agreeing with us to rally with us on that occasion. We are also engaged in a public open cast projection of prophecy lessons at N\_\_ town council right now. Pray with to end it well.

We thank you for the financial support without which it would be impossible to talk about prints and furthering the message to other countries, tribes and people of different languages. It is our prayers for your continual support.

God bless you.

NJ

**The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention.**

**FLB 28.4**

**It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing.**

**In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven.**

**“He that is faithful in that which is least is faithful also in much.” Luke 16:10.**

**The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life.**

**There are really no nonessentials in the Christian’s life. Our character building will be full of peril while we underrate the importance of the little things.**

**COL 355-356**

# Christian Service—Chapter Nine Continued

## The Call to Arouse

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness.—Review and Herald, Feb. 27, 1894. {ChS 89.2}

You should solemnly consider that you are dealing with the great God, and should ever remember that He is not a child to be trifled with. You cannot engage in His service at will, and let it alone at pleasure. {ChS 89.3}

Heavenly intelligences have been waiting to co-operate with human agencies, but we have not discerned their presence.—6T, p. 297. {ChS 89.4}

Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you.—9T, pp. 46, 47. {ChS 89.5}

Many, many are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. —Review and Herald, May 22, 1888. {ChS 89.6}

There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent.—Review and Herald, Aug. 22, 1899. {ChS 89.7}

There is no time to sleep now,—no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity?—Review and Herald, Oct. 25, 1881. {ChS 90.1}

The heavenly messengers are doing their work; but what are we doing? Brethren and sisters, God calls upon you to redeem the time. Draw nigh to God. Stir up the gift that is within you. Let those

who have had the opportunity to become familiar with the reasons of our faith, now use this knowledge to some purpose.—Historical Sketches, p. 288. {ChS 90.2}

How can you who repeat the Lord's prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask His blessing upon yourselves and your families, when you are doing so little to help others?—Historical Sketches, p. 288. {ChS 90.3}

There are among us those who, if they would take time to consider, would regard their do-nothing position as a sinful neglect of their God-given talents. Brethren and sisters, your Redeemer and all the holy angels are grieved at your hardness of heart. Christ gave His own life to save souls, and yet you who have known His love make so little effort to impart the blessings of His grace to those for whom He died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. In that great day you will be self-convicted and self-condemned. May the Lord lead you now to repentance. May He forgive His people for neglecting the work in His vineyard which He has given them to do.

—6T, pp. 425, 426. {ChS 90.4}

What can we say to the slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? There will be no idler, no slothful one, found inside the kingdom of heaven. O that God would set this matter in all its importance before the sleeping churches! O that Zion would arise and put on her beautiful garments! O that she would shine!—Testimonies, vol. 6, p. 434. {ChS 90.5}

There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls.—Review and Herald, June 10, 1880. {ChS 91.1}

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working

of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock.—Review and Herald, March 27, 1894. {ChS 91.2}

How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our families, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my un-Christlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? {ChS 91.3}

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to become preachers, but become ministers for God.—Southern Watchman, June 20, 1905. {ChS 92.1}

### Forceful Illustrations

Divine love has been stirred to its unfathomable depths for the sake of men, and angels marvel to behold in the recipients of so great love a mere surface gratitude.

Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger.—The Desire of Ages, p. 825. {ChS 92.2}

I have read of a man who, journeying on a winter's day through the deep, drifted snow, became benumbed by the cold which was almost imperceptibly stealing away his vital powers. And as he was nearly chilled to death by the embrace of the frost king, and about to give up the struggle for life, he heard the moans of a brother traveler, who was perishing with cold as he was about to perish. His humility was aroused to rescue him. He chafed the ice-clad limbs of the unfortunate man, and, after considerable effort, raised him to his feet; and as he could not stand, he bore him in sympathizing arms through the very drifts he had thought he could never succeed in getting through alone. And when he had borne his fellow traveler to a place of safety, the truth flashed home to him that in saving his neighbor he had saved himself also. His earnest efforts to save another quickened the blood which was freezing in his own veins, and created a healthful warmth in the extremities of the body. These lessons must be forced upon young believers continually, not only by precept, but by example, that in their Christian experience they may realize similar results.—4T, pp. 319, 320. {ChS 92.3}

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the Word of God to you? God has not given you His light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North Seas, suffering privation, hunger, cold, and distress. And what was it all for?—Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to

rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. {ChS 93.1}

Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,—men and women dying without hope, without God,—and yet we feel unconcerned, virtually saying by our actions, if not by our words, “Am I my brother's keeper?” These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do not make the little sacrifices that God requires of us, for the salvation of the souls of men?—Review and Herald, Aug. 14, 1888. {ChS 93.2}

In a town in New England a well was being dug. When the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him. Instantly the alarm was sent out, and mechanics, farmers, merchants, lawyers, hurried breathlessly to the rescue. Ropes, ladders, spades, and shovels were brought by eager, willing hands. “Save him, O save him!” was the cry. {ChS 94.1}

Men worked with desperate energy, till the sweat stood in beads upon their brows and their arms trembled with the exertion. At length a pipe was thrust down, through which they shouted to the man to answer if he were still alive. The response came, “Alive, but make haste. It is fearful in here.” With a shout of joy they renewed their efforts, and at last he was reached and saved, and the cheer that went up seemed to pierce the very heavens. “He is saved!” echoed through every street in the town. {ChS 94.2}

Was this too great zeal and interest, too great enthusiasm, to save one man? It surely was not; but what is the loss of temporal life in comparison with the loss of a soul? If the threatened loss of a life will arouse in human hearts a feeling so intense, should not the loss of a soul arouse even deeper solicitude in men who claim to realize the danger of those apart from Christ? Shall not the servants of God show as great zeal in laboring for the salvation of souls as was shown for the life of that one man buried in a well? —Gospel Workers, pp. 31, 32. {ChS 94.3}

### Profession vs. Expression

Every important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls.—Review and Herald, Feb. 19, 1889. {ChS 94.4}

Our faith should be prolific of good works; for faith without works is dead.—4T p. 145. {ChS 94.5}

All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression.—Christ's Object Lessons, p. 125. {ChS 95.1}

We are to praise God by tangible service, by doing all in our power to advance the glory of His name.—Christ's Object Lessons, p. 300. {ChS 95.2}

Our faith at this time must not stop with an assent to, or belief in, the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness.—9T, p. 155. {ChS 95.3}

Your spiritual strength and blessing will be proportionate to the labor of love and the good works which you perform.—3T, 3, p. 526. {ChS 95.4}

Very much more might be done for Christ if all who have the light of truth would practice the truth.—9T, p. 40. {ChS 95.5}

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life.—2T, p. 114. {ChS 95.6}

Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality.—9T, p. 42. {ChS 95.7}

A Christlike life is the most powerful argument that can be advanced in favor of Christianity.—9T p. 21. {ChS 95.8}

There are many who profess the name of Christ whose hearts are not engaged in His service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls.—Review and Herald, March 27, 1888. {ChS 95.9}