

## **‘The Lord that healeth thee’**

### **General Introduction**

The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel’s message as the hand is with the body. The law of Ten Commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetite and lustful passions, without violating the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may realise the sinfulness of breaking the laws which He has established in our very being. Our heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform. He publishes His law and its penalties, in order that all may learn what is for their highest good. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible. To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel’s message.

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man’s instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enservating habits, to appreciate sacred truth. Those who are willing to inform themselves concerning the effect which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts. And, on the other hand, those who have been reached by the presentation of Scripture truth are in a position where the conscience may be aroused upon the subject of health. They see and feel the necessity of breaking away from the tyrannising habits and appetites which have ruled them so long. There are many who would receive the truths of God’s word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamouring for gratification, control the intellect, and they reject truth because it conflicts with their lustful desires. The minds of many take so low a level that God cannot work either for them or with them. The current of their thoughts must be changed, their moral sensibilities must be aroused, before they can feel the claims of God.

*Christian Temperance & Bible Hygiene page 9.*

## **Lesson 1: ‘He is thy life’**

MEMORY VERSE: ‘The spirit of God hath made me, and the breath of the Almighty hath given me life.’ Job 33:4.

STUDY HELP: *The Faith I Live By*, page 164.

### **Introduction**

‘Over the rent sepulchre of Joseph, Christ had proclaimed in triumph, “I am the resurrection, and the life.” These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life.’ *Desire of Ages*, page 785.

**Lesson Aim:** To show that God is the Source of our life, indeed of all life. (From this fact, many important conclusions may be drawn about man’s relationship with his Creator. It should then be seen why evolution is the religion of atheistic humanism.)

### **‘He breathed into his nostrils’**

#### **1. Who is the Source of life? Acts 17:24-25, John 5:26.**

NOTE: ‘God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. All created things live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life.’ *Mind, Character & Personality Volume 1*, page 28.

#### **2. How did human life begin? Genesis 1:26-27, Genesis 2:7, 21-22.**

NOTE: ‘In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed

under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power.' *Ministry of Healing*, page 415.

### **'Upholding all things'**

#### **3. How is the life and existence of all creation sustained? Colossians 1:17, Nehemiah 9:6, Isaiah 40:26, Hebrews 1:3.**

NOTE: 'The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same, a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.' *Child Guidance*, page 55.

#### **4. How did God design that the life of His creatures should be maintained? Genesis 1:29, Psalm 104:14.**

NOTE: 'There is not an article of food upon our tables that He has not provided for our sustenance. The al, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.' *Child Guidance*, page 55.

superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only-begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship.' *The Faith I Live By*, page 45.

'Though sinful man forgot His benevolent Benefactor, God did not forget the creature He had formed. Not only did He send "rain from heaven, and fruitful seasons," filling man's heart with "food and gladness," but He sent him also messages of warning and entreaty. Man's wickedness was fully set before him, and the result of transgressing the divine law.' *Reflecting Christ*, page 321.

#### **5. How are we reminded of our continuing dependence upon our Creator? Acts 17:24-25, 28.**

NOTE: 'The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God.' *Ministry of Healing*, page 417.

### **'Labourers together with God'**

#### **6. How are we to co-operate with God in the maintenance of our lives? Ecclesiastes 10:17. Contrast Proverbs 23:29-30.**

NOTE: 'In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject and to live in harmony with natural law. Health principles must be agitated and the public mind deeply stirred to investigation. Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet in connection with his life of prayer.' *Mind, Character & Personality Volume 2*, page 568.

#### **7. What should be our attitude to the laws of our being? 1 Corinthians 6:19-20.**

NOTE: 'We are required by God to preserve every power in the best possible condition, that we may render acceptable service to our Creator.' *Patriarchs & Prophets*, page 362.

'God has not changed, neither does He propose to change our physical organism, in order that we may violate a single law without feeling the effects of its violation. But many willingly close their eyes to the light... By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite.' *Counsels on Diet and Foods*, page 161.

### **'For My glory'**

#### **8. What was God's purpose in creating mankind? Isaiah 43:7.**

NOTE: 'God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient, as the loyal angels, or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God.' *God's Amazing Grace*, page 344.

#### **9. How many have fallen short of God's original purpose for the human race? Romans 5:12, 3:23.**

NOTE: "'All have sinned, and come short of the glory of God'" (Romans 3:23). "There is none that doeth good, no, not one" (Romans 3:12). Many are deceived concerning the condition of their hearts. They do not realise that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God. We may measure ourselves by ourselves, we may compare ourselves

among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven? The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined.' *Selected Messages Book 1*, pages 320-321.

### **'Everlasting life'**

#### **10. What has God done so that man may have life instead of death? 2 Timothy 1:10.**

NOTE: 'Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.' *Selected Messages Book 1*, pages 322.

#### **11. How much is included in Christ's work of restoration? 1 Thessalonians 5:23.**

NOTE: 'The sanctification set forth in the Scriptures embraces the entire being, spirit, soul, and body. Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God" (Romans 12:1). In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. Said Christ: "Thou shalt love the Lord thy God with all thy heart" (Matthew 22:37). Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.' *God's Amazing Grace*, page 245.

### **'All to the glory of God'**

#### **12. In view of Christ's work to restore mankind to God's original purpose, what are we called upon to do? 1 Corinthians 10:31.**

NOTE: 'Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts. May I not do as I please with myself? ask some, as if we were seeking to deprive them of a great good, when we present before them the necessity of eating intelligently, and conforming all their habits to the laws God has established. There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God.' *Counsels on Diet & Food*, page 56.

#### **13. What two groups does Paul contrast? Philippians 3:18-21.**

NOTE: 'He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood... In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.' *Great Controversy*, page 475.

## **Lesson 2: 'The Lord that healeth thee'**

MEMORY VERSE: 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.'  
3 John verse 2.

STUDY HELP: *Ministry of Healing*, pages 128-132.

### **Introduction**

'In teaching health principles, keep before the mind the great object of reform, that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.' *Ministry of Healing*, page 146.

**Lesson Aim:** To show that God is interested in our health and has given counsel as to how health may be maintained and restored. To show that God will restore control over appetite to those who truly seek it.

## **‘I will put none of these diseases upon thee’**

### **1. What link did God make between obedience to His Word and health? Exodus 15:26.**

NOTE: ‘Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, “The Lord will take away from thee all sickness.” When they fulfilled the conditions, the promise was verified to them. “There was not one feeble person among their tribes.” These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.’ *Counsels on Diet & Food*, page 121.

### **2. What should be the object of our lives? 2 Corinthians 7:1.**

NOTE: ‘In teaching health principles, keep before the mind the great object of reform, that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.’ *Ministry of Healing*, page 146.

## **‘Righteousness, temperance, and judgment’**

### **3. How was Eve tempted into sin? Genesis 3:6.**

NOTE: ‘Adam and Eve fell through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, overcame appetite, showing that man may overcome. As Adam fell through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden.’ *Counsels on Diet & Food*, page 70.

‘One of the most deplorable effects of the original apostasy was the loss of man’s power of self-control. Only as this power is regained, can there be real progress. The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives. The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.’ *Counsels on Diet & Food*, pages 73-74.

### **4. How did Jesus characterise the world of Noah’s day? Matthew 24:38-39. Compare Luke 21:34.**

NOTE: ‘It is a great thing to ensure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits. Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance, in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.’ *Counsels on Health*, page 49.

## **‘Fruit of the Spirit’**

### **5. How are shown that temperance is a quality that Christians should diligently seek? 2 Peter 1:5-8.**

NOTE: ‘The observance of temperance and regularity in all things has a wonderful power. It will do more than circumstances or natural endowments in promoting that sweetness and serenity of disposition which count so much in smoothing life’s pathway. At the same time the power of self-control thus acquired will be found one of the most valuable of equipments for grappling successfully with the stern duties and realities that await every human being.’ *Child Guidance*, page 395.

‘The world is given to self-indulgence. Errors and fables abound. Satan’s snares for destroying are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God’s word. For this reason temperance finds its place in the work of preparation for Christ’s second coming.’ *Conflict & Courage*, page 271.

### **6. How may temperance and self-control be brought into the life of the Christian? Galatians 5:22-23.**

NOTE: ‘Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin. There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate.’ *Counsels to Teachers, Parents & Students*, page 20.

## **‘Leaving us an example’**

### **7. How did Jesus win the victory over appetite? Matthew 4:2-4.**

NOTE: ‘Jesus entered into controversy with no man. He had a work to do in the world. After His baptism John pointed to Him as “the Lamb of God, that taketh away the sin of the world.” Even when in the wilderness of temptation He was met by Satan, He held no controversy with His foe. He took His stand upon the written Word. The weapon with which He met and repulsed the enemy was, “It is written.” And Christ obtained the victory on the point of appetite in behalf of the whole world, that every soul might have His example before them.’ *Signs of the Times*, May 5, 1898.

‘We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite.’ *Counsels on Health*, page 130.

### **8. If we are to be overcomers, whose example are we to follow? Revelation 3:21.**

NOTE: ‘Our help cometh from God, who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us. If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in His name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured on our behalf, that we might obtain eternal salvation.’ *Second Advent Review & Sabbath Herald*, February 5, 1895.

## **‘Who healeth all thy diseases’**

### **9. How did David, in his praise of God, link God’s spiritual and physical work for man? Psalm 103:1-3.**

NOTE: ‘The Saviour in His miracles revealed the power that is continually at work in man’s behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature’s agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him. Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. The words spoken to Israel are true today of those who recover health of body or health of soul. “I am the Lord that healeth thee.” Exodus 15:26. The desire of God for every human being is expressed in the words, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2. He it is who “forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.” Psalm 103:3, 4.’ *Ministry of Healing*, page 112-113.

### **10. What promise is given to those who truly do God’s will? Isaiah 58:6-8.**

NOTE: ‘Some plead their poor health, they would love to do if they had strength. Such have so long shut themselves up to themselves and thought so much of their own poor feelings and talked so much of their sufferings, trials, and afflictions that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked and bring the poor that are cast out to thy house and deal thy bread to the hungry, “then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not.’ *The Adventist Home*, page 446.

## **‘Like a medicine’**

### **11. What simple counsel have we been given to help in the maintenance of health? Proverbs 17:22.**

NOTE: ‘The relation that exists between the mind and the body is very intimate. When one is affected the other sympathises. The condition of the mind affects the health to a far greater degree than many realise. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. Gratitude, rejoicing, benevolence, trust in God’s love and care, these are health’s greatest safeguard.’ *My Life Today*, page 151.

### **12. What blessed prospect have those whose health is gone to look forward to? Revelation 21:4.**

NOTE: ‘In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning, “The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness and behold Him who died for the sins of the world. He has opened the gates of paradise to all who receive and believe

on Him. To them He gives power to become the sons and daughters of God. Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts.' *Maranatha*, page 352.

### **Lesson 3: 'The curse causeless shall not come'**

MEMORY VERSE: 'And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' Isaiah 33:24.

STUDY HELP: *Counsels on Diet and Foods*, page 122.

#### **Introduction**

'Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health.' *Ministry of Healing*, page 234.

**Lesson Aim:** To show some of the various causes of disease and the counsel given by God for maintaining health.

#### **'Glorify God in your body, and in your spirit'**

##### **1. How are we shown that there is a relationship between disease and disobeying God? Deuteronomy 28:58-62.**

NOTE: 'Since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequences would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect.' *Counsels on Diet and Foods*, page 145.

##### **2. How are we shown that the Christian life involves both the physical and the spiritual? 1 Corinthians 6:19-20.**

NOTE: 'God requires the body to be rendered a living sacrifice to him, not a dead or a dying sacrifice. The offerings of the ancient Hebrews were to be without blemish, and will it be pleasing to God to accept a human offering that is filled with disease and corruption? He tells us that our body is the temple of the Holy Ghost; and He requires us to take care of this temple, that it may be a fit habitation for His Spirit. The apostle Paul gives us this admonition: "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." All should be very careful to preserve the body in the best condition of health, that they may render to God perfect service, and do their duty in the family and in society. It is as truly a sin to violate the laws of our being as it is to break the Ten Commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai.' *Christian Temperance & Bible Hygiene*, page 52-53.

#### **'Eating and drinking'**

##### **3. What particular sins are we warned against? Proverbs 23:21-22.**

NOTE: 'In nine cases out of ten there is more danger of eating too much than too little. There are many sick who suffer from no disease. The cause of their sickness is indulgence of appetite. They think that if the food is healthful, they may eat as much as they please. This is a great mistake. Persons whose powers are debilitated should eat a moderate and even limited amount of food. The system will then be enabled to do its work easily and well, and a great deal of suffering will be saved.' *Child Guidance*, page 399.

'Some are not impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in the family, in the church, in the prayer meeting, and in the conduct of their children. It is the curse of their lives. It prevents them from understanding the truths for these last days. What we eat and drink has an important bearing upon our lives and characters, and Christians should bring their habits of eating and drinking into conformity to the laws of nature. We must sense our obligations to God in these matters. Obedience to the laws of health should be made a matter of earnest study, for willing ignorance on this subject is sin. Each one should feel a personal obligation to carry out the laws of healthful living.' *Child Guidance*, page 392.

##### **4. How does the Bible picture the results of drinking alcohol? Proverbs 23:29-35.**

NOTE: 'There is no class guilty of greater perversion and abuse of His [God's] precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave.' *Gospel Workers*, pages 385, 386.

#### **'He shall wash his clothes, and bathe himself in water'**

**5. How did the Lord impress the need for hygiene upon His people? Leviticus 11:32-41, Leviticus 13:1-15.**

NOTE: 'The children of Israel were in no case to allow any impurities to remain upon their clothing or upon themselves. Those who had any personal uncleanness were to be shut out of the camp until the evening, and then were required to cleanse themselves and their clothing before they could return. They were also commanded to carry all their refuse to a great distance from the camp. And this was a sanitary measure, as well as a religious regulation. The Lord requires no less of His people now than He did anciently. A neglect of cleanliness will induce disease. Sickness does not come without a cause. Violent epidemics of fevers have occurred in villages and cities that were considered perfectly healthful, and these have resulted in death or broken constitutions. In many instances the premises of the very ones who fell victims to these epidemics, contained the agents of destruction which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighbourhood. It is astonishing to witness the prevailing ignorance relative to the effects which slackness and recklessness produce upon health.' *Christian Temperance & Bible Hygiene*, page 105.

**6. What was the result of the Israelites' obedience to the Lord's instructions? Psalm 105:37.**

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

**'His heart taketh not rest in the night'**

**7. How does the wise man picture the man who overworks? Ecclesiastes 2:22-23. Compare Ecclesiastes 12:12.**

NOTE: 'Those who perform only manual labour frequently work to excess, without giving themselves periods of rest, while the intellectual class overwork the brain, and suffer for want of the healthful vigour physical labour gives. If the intellectual would share the burden of the labouring class to a degree, that the muscles might be strengthened, the labouring class might do less, and devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should exercise the physical, even if they have no need to labour so far as means is concerned. Health should be a sufficient inducement to lead them to unite physical with their mental labour.' *Christian Education*, pages 19-20.

'Let the husband aid his wife by his sympathy and unflinching affection. If he wishes to keep her fresh and glad, so that she will be as sunshine in the home, let him help her bear her burdens. His kindness and loving courtesy will be to her a precious encouragement, and the happiness he imparts will bring joy and peace to his own heart. If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital-force and of the mental elasticity and cheerful buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labour, and depressing care, and let the children inherit good constitutions, so that they may battle their way through life with their own energetic strength.' *The Adventist Home*, page 218.

**8. What counsel does the Bible give to the idle? Proverbs 6:6, 9-10.**

NOTE: 'More people die for want of exercise than from overwork; very many more rust out than wear out. In idleness the blood does not circulate freely, and the changes in the vital fluid, so necessary to health and life, do not take place. The little mouths in the skin, through which the body breathes, become clogged, thus making it impossible to eliminate impurities through that channel. This throws a double burden upon the other excretory organs, and disease is soon produced. Those who accustom themselves to exercising in the open air, generally have a vigorous circulation. Men and women, young or old, who desire health and who would enjoy life, should remember that they cannot have these without a good circulation. Whatever their business or inclinations, they should feel it a religious duty to make wise efforts to overcome the conditions of disease which have kept them in-doors.' *Christian Temperance & Bible Hygiene*, page 101.

**'It was from the hand of God'**

**9. Does God desire that we should enjoy our food? Ecclesiastes 3:13, Ecclesiastes 2:24. Compare Nehemiah 8:10-12.**

NOTE: 'One reason why many have become discouraged in practising health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed. They become disgusted with the poorly prepared dishes, and next we hear them say that they have tried the health reform and cannot live in that way. Many attempt to follow out meagre instructions in health reform and make such sad work that it results in injury to digestion, and in discouragement to all concerned in the attempt. You profess to be health reformers, and for this very reason you should become good cooks.' *Counsels on Health*, pages 450, 451.

**10. What kind of food did God plan for man to eat? Genesis 1:29. See Genesis 2:16 & compare Genesis 3:18, last part.**

NOTE: 'The tables of many professed Christian women are daily set with a variety of dishes which irritate the stomach and produce a feverish condition of the system. Flesh meats constitute the principle article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humours. Their bodies are composed of what they eat. But when suffering and disease come upon them, it is considered an affliction of Providence.' *Counsels on Diet and Foods*, page 388.

'Some use milk and a large amount of sugar on mush [a kind of porridge made with maize meal], thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful. The free use of sugar in any form tends to clog the system, and is not infrequently a cause of disease. Some think that they must eat only just such an amount, and just such a quality, and confine themselves to two or three kinds of food. But in eating too small an amount, and that not of the best quality, they do not receive sufficient nourishment.' *Christian Temperance & Bible Hygiene*, page 56.

### **'All to the glory of God'**

#### **11. What should be our attitude to eating and drinking and indeed every aspect of our lives? 1 Corinthians 10:31.**

NOTE: 'Narrow ideas, an overstraining of small points, have been a great injury to the cause of hygiene. There may be such an effort at economy in the preparation of food, that, instead of a healthful diet, it becomes a poverty-stricken diet. What is the result? Poverty of the blood. I have seen several cases of disease most difficult to cure, which were due to impoverished diet. The persons thus afflicted were not compelled by poverty to adopt a meagre diet, but did so in order to follow out their own erroneous ideas of what constitutes health reform. Day after day, meal after meal, the same articles of food were prepared without variation, until dyspepsia and general debility resulted.' *Christian Temperance & Bible Hygiene*, page 57.

#### **12. How may the wrong things we do affect our children? Proverbs 26:2, Jeremiah 32:18.**

NOTE: 'Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions.' *Counsels on Diet and Foods*, page 122.

## **Lesson 4: He 'went about doing good'**

MEMORY VERSE: 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.' Isaiah 58:8.

STUDY HELP: *Christ's Object Lessons*, pages 415-419.

### **Introduction**

'The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.' *Evangelism*, pages 516-517.

**Lesson Aim:** To show the relationship between the ministry of healing and the work of the Gospel.

### **'He hath sent me to heal'**

#### **1. How was Christ's ministry foretold in prophecy? Isaiah 61:1-3. Compare Luke 4:16-21.**

NOTE: 'Christ came into the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1. The Sun of Righteousness shall "arise with healing in His wings." Malachi 4:2. The world is full of men and women who are carrying a heavy burden of sorrow and suffering and sin. God sends His children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's servants to help, to bless, and to heal.' *Testimonies Volume 6*, page 54.

#### **2. What testimony is borne to the ministry of Christ? Acts 10:38.**

NOTE: 'Christ's work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. His tender, pitying love rebukes our selfishness and heartlessness.' *Testimonies Volume 9*, page 31.

### **'Thy faith hath made thee whole'**

#### **3. What important element did Christ draw attention to in His work of healing? Matthew 9:22, Luke 18:42.**

NOTE: 'He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought. The wondering crowd that pressed close about Christ realised no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigour, a confiding trust, by which the soul becomes a conquering power.' *Desire of Ages*, pages 344 & 347.

**4. How are we shown that faith is as essential for spiritual healing as for physical healing? Matthew 9:2-7.**

NOTE: 'Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realise their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, "O wretched man that I am! Who shall deliver me from this body of death?" Romans 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength.' *Desire of Ages*, page 203.

**'Heal the sick'**

**5. What were the two aspects of ministry that Christ committed to His disciples? Luke 9:2.**

NOTE: 'The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles and afterward the seventy disciples to preach the gospel and to heal the sick. (Matthew 10:7, 8.) And as they went forth preaching the kingdom of God, power was given them to heal the sick and cast out evil spirits. In God's work teaching and healing are never to be separated.' *Testimonies Volume 8*, page 165.

**6. How does Jeremiah's prayer show man's need of both physical and spiritual healing? Jeremiah 17:14.**

NOTE: 'The first and chief object of the gospel and all that pertains to it is to seek and to save that which is lost. The ministry of the gospel, whether by the minister or the physician, is to reach out to man a helping hand wherever it is needed. It is to minister to the sick and suffering physically as well as to the sin-sick soul. Here the gospel minister and the Christian physician unite, and the Bible worker in her visit from house to house as well.' *Second Advent Review & Sabbath Herald*, October 29, 1914.

**'All to the glory of God'**

**7. What principle should be included in health education? 1 Corinthians 10:31.**

NOTE: 'No teacher of truth should feel that his education is completed till he has studied the laws of health and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things, and to set them an example that will give force to his words. The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact. As he visits from house to house he should seek to understand the needs of the people, presenting right principles and giving instruction as to what is for their best good. To those who have a meagre diet he should suggest additions, and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry, and condiments, he should present the diet that is essential for health and conducive to spirituality.' *Evangelism*, page 439.

**8. What is the primary aim of the church's mission? Mark 16:15.**

NOTE: 'The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. Many of these need, like the paralytic of old, the forgiveness of sin the first thing, and they need to learn how to 'go, and sin no more.' If a sanitarium connected with this closing message fails to lift up Christ, and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence.' *Second Advent Review & Sabbath Herald*, October 29, 1914.

**'The prayer of faith'**

**9. What counsel are we given concerning prayers for divine healing? James 5:14-15.**

NOTE: 'God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health and make no efforts to prevent disease. When we do all we can on our part to have health, then

may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.' *Medical Ministry*, page 13.

**10. What example are we given of prayers for healing that God did not grant? 2 Corinthians 12:7-9.**

NOTE: 'When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you. When Paul prayed that the thorn in his flesh might be removed, the Lord answered his prayer, not by removing the thorn, but by giving him grace to bear the trial. "My grace," He said, "is sufficient for thee." Paul rejoiced at this answer to his prayer, declaring, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9). When the sick pray for the recovery of health, the Lord does not always answer their prayer in just the way they desire. But even though they may not be immediately healed, He will give them that which is of far more value, grace to bear their sickness.' *In Heavenly Places*, page 82.

**'If thou wilt diligently hearken'**

**11. What counsel did Christ give to a man that He had healed? John 5:14.**

NOTE: 'Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" I have answered, "Suppose we were able to do this in all cases; how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?" Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may co-operate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth.' *A Call to Medical Evangelism & Health Education*, page 34.

**12. What promise does God give to those who follow His ways? Exodus 15:26.**

NOTE: 'Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from the pillar of cloud, telling them what they must do, and what God would do for them. "If thou wilt diligently hearken to the voice of the Lord Thy God," He said, "and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, "The Lord will take away from thee all sickness." When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes." These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.' *Counsels on Diet & Foods*, page 121.

**Lesson 5: 'I was sick, and ye visited me'**

MEMORY VERSE: 'And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' Matthew 25:40.

STUDY HELP: *Ministry of Healing*, pages 219-233.

**Introduction**

'Christ commits to His followers an individual work, a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organised charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.' *Ministry of Healing*, page 147.

**Lesson Aim:** To show that ministry to the sick is an essential part of Christian service; to show simple ways in which health may be restored and improved.

**'Ye did it unto Me'**

**1. How did Christ clearly set forth the Christian's duty to visit the sick? Matthew 25:35-40.**

NOTE: 'Nothing will give greater spiritual strength and a greater increase of earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus.' *Christian Service*, page 132.

'It is misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. Those who are very ill should not have visitors. The excitement connected with receiving callers wearies the patient at a time when he is in the greatest need of

quiet, undisturbed rest. To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm.' *Ministry of Healing*, page 222.

## **2. For what things especially did the Lord condemn His people? Ezekiel 34:4.**

NOTE: 'My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labour can be.' *Christian Service*, page 128.

## **3. What was Christ's immediate response when told of someone who was sick? Matthew 8:5-7.**

NOTE: 'Wake up, brethren and sisters. Do not be afraid of good works. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James, of possessing pure religion, untainted with selfishness or corruption? Who are anxious to do all in their power to aid in the great plan of salvation?' *The Adventist Home*, page 451.

### **'Life unto those that find them'**

## **4. Where are the fundamental remedies for restoring health to be found? Proverbs 4:20-22.**

NOTE: 'Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power: these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge. The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind.' *Ministry of Healing*, page 127.

## **5. How is health affected by the attitude of mind? Proverbs 13:12, Proverbs 17:22, Psalm 42:11, Proverbs 16:24.**

NOTE: 'Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. "A merry [rejoicing] heart doeth good like a medicine." Proverbs 17:22. In the treatment of the sick, the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.' *Counsels on Health*, page 344.

### **'Suffered many things of many physicians'**

## **6. What caution are we given about the efforts of some physicians? Mark 5:25-26. Compare Luke 8:43.**

NOTE: 'The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system.' *Counsels on Health*, page 90.

'Drug medication, as it is generally practised, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians, pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used.' *Counsels on Health*, page 261.

## **7. What example are we given of a man who trusted the physicians rather than God? 2 Chronicles 16:12-13.**

NOTE: 'Many physicians are not as thorough and intelligent as they should be in the practice of their profession. They resort to drugs, when greater skill and knowledge would teach them a more excellent way. Lives have been lost which might have been saved if drugs had not been resorted to. As a rule, the less frequently they are employed, the better the patient will prosper. Make use of the remedies that God has provided. Pure air, sunshine, and the intelligent use of water are beneficial agents in the restoration of health. But the use of water is considered too laborious. It is easier to employ drugs than to use natural remedies. In treating the sick, the physician will seek God for wisdom; then, instead of placing his dependence upon drugs and expecting that medicine will bring health to his patients, he will use nature's restoratives, and employ natural means whereby the sick may be aided to recover. The Lord will hear and answer the prayers of the Christian physician.' *Healthful Living*, page 247.

### **'They cry unto the LORD in their trouble'**

## **8. What blessing can God bring to those who transgress the laws of health? Psalm 107:17-21.**

NOTE: 'Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help.' *Ministry of Healing*, page 225.

**9. What principle should be remembered by those who seek for faith healing? James 2:22.**

NOTE: 'Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.' *Medical Ministry*, page 13.

**10. What warnings are we given concerning the last days? Mark 13:22, 2 Thessalonians 2:8-9.**

NOTE: '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, 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. For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment. This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls.' *Selected Messages Book 2*, page 54.

**'Because thou wouldest not obey'**

**11. What may be the cause of much of the prevalent sickness in the world? Deuteronomy 28:58-62.**

NOTE: 'Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin.' *Ministry of Healing*, page 227.

**12. What necessary preparation should be made before asking for miraculous healing? James 5:16.**

NOTE: 'Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offence to your friend or neighbour, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you have sinned against his Creator.' *The Faith I Live By*, page 128.

'The offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession. There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. Our desires and interests should be lost in His will.' *The Faith I Live By*, page 315.

**'The Lord will preserve him'**

**13. In what way does God daily manifest His healing power? Psalm 103:3-4, Psalm 41:3.**

NOTE: 'Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.' *Ministry of Healing*, page 112.

**14. How will Christians who seek to live by God's laws of health be enabled to witness for Him? Psalm 67:1-2.**

NOTE: 'The preservation of health is to be regarded as a sacred duty. We are to bear testimony to the benefits derived from an intelligent knowledge of health reform.' *Manuscript Releases Volume 19*, page 126.

'Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favour of right principles. These persons have a wide influence for good.' *Counsels on Diet & Foods*, page 198.

## Lesson 6: 'He healed their sick.'

MEMORY VERSE: 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.'  
3 John v.2

STUDY HELP: *Christian Service*, pages 132-140.

### Introduction

'Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practised, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered.' *Medical Ministry*, page 239.

**Lesson Aim:** To show Bible examples of ministry to the sick and the benefit of simple remedies.

### 'I will come'

#### 1. What was Christ's immediate response to human suffering? Matthew 8:7.

NOTE: 'Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion shown by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him." To do good to all, to encourage and strengthen instead of discouraging and weakening, this is true missionary work. Paul enjoined upon the Philippians, "Look not every man on his own things, but every man also on the things of others.'" *Signs of the Times*, May 22, 1901.

#### 2. How did Elisha respond to a cry for help? 2 Kings 4:27. (Read verses 18-36.)

NOTE: 'In her distress, the Shunammite determined to go to Elisha for help. The prophet was then at Mount Carmel, and the woman, accompanied by her servant, set forth immediately. "And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?"' *Prophets & Kings*, page 238.

'Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah's spirit was united with the gentleness, mercy, and tender compassion of the spirit of Christ.' *Spalding-Magan Collection*, page 231.

### 'Swift to hear'

#### 3. What was Peter's response when appealed to for help? Acts 9:36-39, first part.

NOTE: 'Why have our people been so slow to hear the earnest appeals for help? The grief and affliction of the widow and orphan should be our grief. Why have not the hearts of those who should be to them messengers of mercy, been stirred to relieve distress, to impart sympathy and consolation and counsel to those who hunger for it? Those who close their ears to the cries of the needy, will one day call, and the Lord will be deaf to their pleadings. But to those who exercise the tenderness and love of Jesus toward the poor and unfortunate, to those who are not eaten up with selfishness, whose souls are drawn out in pity and grief for the woes of others, the promise is given, "Thou shalt call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am [What will you have? What shall I do for you?]." The Lord has help all ready for those whose compassion is exercised toward the oppressed and the sorrowing. Our God is gracious, full of compassion and tender pity. Let us be like Him.' *Home Missionary*, July 1, 1891.

#### 4. How did Peter and John respond to a cry for help? Acts 3:2-7.

NOTE: 'Whenever we are impressed to say or do something to help a fellow being, we should be ready to respond at once to the promptings of the Holy Spirit. We can be ready to do this only when we are living in close relation with God. The giving of alms, the earnest prayers offered, are but indications that we are doing the works of a Christian, and that we are submitting our minds to the moulding influence of God's Spirit.' *In Heavenly Places*, page 322.

### 'They were healed every one'

#### 5. What was one of the aspects of the early church's ministry? Acts 5:15-16.

NOTE: 'Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow, for "the prayer of faith shall save the sick." James 5:15. We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.' *Second Advent Review & Sabbath Herald*, June 9, 1904.

#### 6. How did Paul combine the ministry of the Gospel with the ministry of healing? Acts 14:7-10.

NOTE: 'Work as Paul worked. Wherever he was, whether before scowling Pharisee or Roman authority, rich or poor, learned or ignorant, the cripple at Lystra or the convicted sinners in the Macedonian dungeon, he lifted up Christ as the One who hates sin and loves the sinner, the One who bore our sins that He might impart to us His righteousness.' *Gospel Workers*, page 107.

## **‘I will give them water’**

### **7. How did God explain the importance of hygiene and the use of water? Leviticus 15:2-12.**

NOTE: ‘We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene.’ *Sermons & Talks Volume 2*, page 289.

‘Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs.’ *Ministry of Healing*, page 276.

### **8. How was the use of water commanded in the treatment of Naaman’s leprosy? 2 Kings 5:10-14.**

NOTE: ‘In health and in sickness, pure water is one of heaven’s choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalise the circulation. But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skilfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments.’ *Ministry of Healing*, page 237.

## **‘I will heal thee’**

### **9. How did Isaiah minister to the sickness of King Hezekiah? 2 Kings 20:7.**

NOTE: ‘We have the sanction of the word of God for the use of remedial agencies. Hezekiah, king of Israel, was sick, and a prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and sent him a message that fifteen years should be added to his life. Now, one word from God would have healed Hezekiah instantly; but special directions were given, “Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.”’ Isaiah 38:21.’ *Ministry of Healing*, page 232.

### **10. What natural remedy did Jesus employ? John 9:6-7.**

NOTE: ‘On one occasion Christ anointed the eyes of a blind man with clay and bade him, “Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.”’ John 9:7. The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.’ *Ministry of Healing*, page 233.

## **‘Giving Him thanks’**

### **11. When healing takes place, to what should we attribute it? Psalm 103:2-3, Psalm 30:2.**

NOTE: ‘We cannot heal. We cannot change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.”’ *Second Advent Review & Sabbath Herald*, December 5, 1907.

### **12. What is our duty and privilege when the Lord has healed us? Luke 17:12-16.**

NOTE: ‘Here is a lesson for us all. These lepers were so corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus comes within their sight, and in their great suffering, they cry unto Him who alone has power to relieve them. Jesus bids them show themselves to the priests. They have faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realise that the horrible disease has left them. But only one has feelings of gratitude, only one feels his deep indebtedness to Christ for this great work wrought for him. This one returns praising God, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger; the other nine were Jews. For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done and rendered no grateful thanks to Jesus for doing the work.’ *Counsels on Health*, page 348-349.

### **13. What is one of the natural means that God has given for preserving health? Ecclesiastes 5:12, Psalm 127:2.**

NOTE: ‘Riches and idleness are thought by some to be blessings indeed; but those who are always busy, and who cheerfully go about their daily tasks, are the most happy, and enjoy the best health. The healthful weariness which results from well-regulated labour secures to them the benefits of refreshing sleep. The sentence that man must toil for his daily bread, and the promise of future happiness and glory, both came from the same throne, and both are blessings.’ *Christian Temperance & Bible Hygiene*, page 97.

## Lesson 7: 'I have given you every herb bearing seed'

MEMORY VERSE: 'Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.' Daniel 1:12.

STUDY HELP: *Counsels on Diet & Foods*, pages 81-85.

### Introduction

'Again and again I have been shown that God is trying to lead us back, step by step, to His original design, that man should subsist upon the natural products of the earth. Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.' *Counsels on Diet & Foods*, page 380.

**Lesson Aim:** To show the original diet that God intended for man and the benefits that come from following it.

### 'Thou mayest freely eat'

#### 1. What was the diet that God originally designed for man? Genesis 1:29, Genesis 2:16.

NOTE: 'God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgement prove to be best suited to his own necessities. Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realise ill effects from the use of nut foods may find the difficulty removed by attending to this precaution.' *Counsels on Diet & Foods*, page 363.

'Meat is not essential for health or strength, else the Lord made a mistake when He provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains.' *Counsels on Diet & Foods*, page 395.

#### 2. What element was added to man's diet after the fall? Genesis 3:18, last part.

NOTE: 'In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigour of intellect, that are not afforded by a more complex and stimulating diet.' *Ministry of Healing*, page 296.

### 'A table in the wilderness'

#### 3. What sort of diet did the Lord provide for His people when they came out of Egypt? Psalm 78:24-25.

NOTE: 'The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. It was because the Lord desired to make them His representatives that He provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The use of flesh food was almost entirely prohibited. The people were to be holy, and the Lord knew that the use of flesh meat would be a hindrance to their advancement in spiritual life. By a miracle of mercy He fed them with the bread of heaven.' *This Day With God*, page 77.

#### 4. What was the effect of this diet on the people? Psalm 105:37, last part.

NOTE: 'The food provided for them was of a nature to promote physical, mental, and moral strength, and the wisdom of God's choice for them was vindicated in a manner that they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes. If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit that the world is exhibiting today. In the diet of men and women in this age there are included many things that the Lord would not have permitted the children of Israel to eat. The human family as it is today is an illustration of what the children of Israel would have been if God had allowed them to eat the food and follow the habits and customs of the Egyptians.' *This Day With God*, page 77.

### 'He gave them their own desire'

#### 5. Why did the Israelites and the mixed multitude that accompanied them demand flesh to eat instead? Psalm 78:30, first part.

NOTE: 'When the God of Israel brought His people out of Egypt, He withheld flesh meats from them in a great measure, but gave them bread from heaven, and water from the flinty rock. With this they were not satisfied. They loathed the food given them, and wished themselves back in Egypt, where they could sit by the fleshpots. They preferred to endure slavery, and even

death, rather than to be deprived of flesh. God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague, from which many of them died.’ *Counsels on Diet & Foods*, page 148.

**6. How does Paul show the importance of these events for Christians today? 1 Corinthians 10:5-6.**

NOTE: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.” “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” The church in general... have not honoured the light of health reform by carrying it out in their families. The sickness that has visited many families... need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God’s requirements.’ *Counsels on Diet & Foods*, page 378.

**‘A daily provision of the king’s meat’**

**7. When carried captive to Babylon, what diet was offered to the Hebrew captives? Daniel 1:5**

NOTE: ‘All our habits, tastes, and inclinations must be educated in harmony with the laws of life and health. By this means we may secure the very best physical conditions, and have mental clearness to discern between the evil and the good. In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon. When these youth were selected to be educated in the “learning and the tongue of the Chaldeans,” that they might “stand in the king’s palace,” there was appointed them a daily allowance from the king’s table, both of food and wine.’ *Christian Temperance & Bible Hygiene*, pages 25-26.  
‘The youth [Daniel and his friends] in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king’s table. In all this the king considered that he was not only bestowing great honour upon them, but securing for them the best physical and mental development that could be attained. Among the viands placed before the king were swine’s flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat.’ *Counsels on Diet & Foods*, pages 29-30.

**8. What decision did Daniel take regarding the king’s food? Daniel 1:8, first part.**

NOTE: ‘There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand, one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the Day of Judgement that they turned from God’s express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of His precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. “Thus saith the Lord” is to be our rule in all things.’ *Counsels on Diet & Foods*, page 30.

**‘Prove thy servants’**

**9. What proposal did Daniel make to meet this situation? Daniel 1:8, last part-13.**

NOTE: ‘Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favour of the most powerful earthly potentate, dearer even than life itself. Having by his courteous conduct obtained favour with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king’s meat, or drink of his wine. Melzar feared that, should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength, while the luxurious food from the king’s table would make them ruddy and beautiful, and would impart superior physical activity. Daniel requested that the matter be decided by a ten-day’s trial, the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king’s dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health.’ *Counsels on Diet & Foods*, page 31.

**10. What was the outcome of the ten-day trial? Daniel 1:14-16.**

NOTE: ‘At the end of the ten days the result was found to be quite the opposite of Melzar’s expectations. Not only in personal appearance, but also in physical activity and mental vigour, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom.’ *Counsels on Diet & Foods*, page 31.

**11. What was the long-term effect of the diet chosen by Daniel and his friends? Daniel 1:19-20.**

‘God always honours the right. The most promising youth of every land subdued by the great conqueror had been gathered at Babylon; yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath, all were so many certificates of good habits, insignia of the nobility with which nature honours those who are obedient to her laws. And when their ability and acquirements were tested by the king at the close of the three years of training, none were found “like Daniel, Hananiah, Mishael, and Azariah.” Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigour of their mental powers.’ *Historical Sketches*, page 210.

### **‘If thou wilt not hearken’**

#### **12. What warning did the Lord give to those who were not willing to follow His words? Deuteronomy 28:15, 27, 35, 59-61.**

NOTE: ‘God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious, will not have His favour or the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgements. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways.’ *Counsels on Diet & Foods*, page 379.

#### **13. What wise counsel are we given concerning our health? Proverbs 4:20-22.**

NOTE: ‘In the preparation of a people for the Lord’s second coming a great work is to be accomplished through the promulgation of health principles. The people are to be instructed in regard to the needs of the physical organism and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service. There is a great work to be done for suffering humanity in relieving their sufferings by the use of the natural agencies that God has provided and in teaching them how to prevent sickness by the regulation of the appetites and passions. The people should be taught that transgression of the laws of nature is transgression of the laws of God. They should be taught the truth in physical as well as in spiritual lines that “the fear of the Lord tendeth to life.” Proverbs 19:23. “If thou wilt enter into life,” Christ says, “keep the commandments.” Matthew 19:17. Live out My law as the apple of thine eye.” Proverbs 7:2. God’s commandments, obeyed, are “life unto those that find them, and health to all their flesh.” Proverbs 4:22.’ *Testimonies Volume 6*, page 224.

## **Lesson 8: ‘They were not estranged from their lust’**

MEMORY VERSE: ‘But flesh with the life thereof, which is the blood thereof, shall ye not eat.’ Genesis 9:4.

STUDY HELP: *Counsels on Diet & Foods*, pages 373-381.

### **Introduction**

‘Those who eat flesh are but eating grains and vegetables at second hand, for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use!’ *Child Guidance*, page 382.

**Lesson Aim:** To show that, though God permitted the eating of animal flesh after the Flood, it was not God’s original plan for man’s diet, nor is it the best diet for mankind.

### **‘He gave them bread from heaven to eat’**

#### **1. When God brought His people out of Egypt, what sort of food did He provide for them? Exodus 16:14-15.**

NOTE: ‘Even in providing their food, God sought their highest good. The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength. Though so many of them rebelled against the restriction of their diet, and longed to return to the days when, they said, “We sat by the fleshpots, and when we did eat bread to the full!” (Exodus 16:3), yet the wisdom of God’s choice for them was vindicated in a manner they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes.’ *Education*, page 38.

#### **2. How is this manna described? Exodus 16:31. Compare Psalm 78:25.**

NOTE: ‘In the morning the ground was covered with a strange substance, in small, white grains of the size of coriander seed, hard, and pleasant to the taste. The children of Israel knew not what it was, so they called it manna, which means, What is it? Moses said to them, “This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it every man, according to his eating, an omer for every man according to the number of your persons; take ye every man for them which are in his tents.” The people gathered the manna, and found that there was a sufficiency for the entire

company. They “ground it in mills, or beat it in a mortar, and made cakes of it; and the taste of it was as the taste of fresh oil.” We are also told that “the taste of it was like wafers made with honey.” *Signs of the Times*, April 8, 1880.

### **‘Who shall give us flesh to eat?’**

#### **3. What sort of diet were the Israelites used to? Numbers 11:5.**

NOTE: ‘They became weary of the food prepared for them by angels, and sent to them from Heaven. They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God’s people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them.’ *Spirit of Prophecy Volume 1*, page 281.

#### **4. What especially did they want to eat? Numbers 11:4.**

NOTE: ‘God might as easily have provided them with flesh as with manna, but a restriction was placed upon them for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man, the fruits of the earth, which God gave to Adam and Eve in Eden. It was for this reason that the Israelites had been deprived, in a great measure, of animal food.’ *Patriarchs & Prophets*, page 378.

#### **5. How did the Lord respond to this demand? Numbers 11:18-20.**

NOTE: ‘In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh meats, as they desired, and He let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful and satisfied for food which they could eat freely of without injury, they would not have lost the favour of God, and then been punished for their rebellious murmurings by great numbers of them being slain.’ *Counsels on Diet & Foods*, page 377.

#### **6. What spiritual loss came to Israel through lusting after flesh? Psalm 106:13-15.**

NOTE: ‘By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God’s ideal of character or fulfil His purpose. The Lord “gave them their request; but sent leanness into their soul.” Psalm 106:15. They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain.’ *Ministry of Healing*, page 312.

### **‘Even as the green herb’**

#### **7. When was man first permitted to eat the flesh of animals? Genesis 9:3.**

NOTE: ‘God gave man no permission to eat animal food until after the Flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man.’ *Counsels on Diet & Foods*, page 373.

‘In the beginning, fruit was pronounced by God as “good for food.” The permission to eat flesh meat was a consequence of the fall. Not till after the Flood was man given permission to eat the flesh of animals. Why, then, need we eat flesh meat? Few who eat this know how full it is of disease. Flesh meat never was the best food, and now it is cursed by disease. The thought of killing animals to be eaten is in itself revolting. If man’s natural sense had not been perverted by the indulgence of appetite, human beings would not think of eating the flesh of animals.’ *Evangelism*, pages 663-664.

#### **8. How was man shown the distinction between those animals fit to eat and those that were not? Genesis 7:2-3.**

NOTE: ‘The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles.’ *Patriarch & Prophets*, page 562.

‘The distinction between clean and unclean was made in all matters of diet: “I am the Lord thy God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing, . . . which I have separated from you as unclean.” Leviticus 20:24, 25. Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson that the use of injurious foods is defiling. That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service.’ *Ministry of Healing*, page 280.

#### **9. What followed the eating of flesh by mankind? Read Genesis 11:10-25.**

NOTE: ‘After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that

long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years.' *Counsels on Diet & Foods*, page 373.

### **'The blood shall ye not eat'**

#### **10. What restriction did God place on eating the flesh of the clean animals? Genesis 9:4.**

NOTE: 'Meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals is consumed as a luxury. But the Lord has given special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. Disregard of the Lord's special directions has brought many diseases upon human beings.' *Healthful Living*, page 94.

'Animals are frequently killed that have been driven quite a distance to the slaughter. Their blood has become heated. They are of full flesh, and have been deprived of healthy exercise, and when they have to travel far, they become exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. . . . Some animals that are brought to the slaughter seem to realise what is to take place, and they become furious, and literally mad. They are killed while in this state, and their flesh is prepared for market. Their meat is poison.' *Healthful Living*, page 104.

#### **11. How was this restriction repeated for the Christian church? Acts 15:20, 28-29, Acts 21:25.**

NOTE: 'The Gentiles were accustomed to eat the flesh of animals that has been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin. The Gentiles, on the contrary, practised catching the blood that flowed from the sacrificial victim and using it in the preparation of food.' *Acts of the Apostles*, pages 191-192.

### **'All to the glory of God'**

#### **12. When sin is ended and the earth is restored, what are we told about human diet? Revelation 22:2, Isaiah 65:21.**

NOTE: 'In the earth made new the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "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.'" *The Adventist Home*, page 549.

'How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practise, and teach their children to practise, mercy toward the dumb creatures that God has made and has placed under our dominion. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavour to work steadily toward it.' *Counsels on Diet & Foods*, page 380.

#### **13. While we are here, what principle are we to follow in our eating? 1 Corinthians 10:31.**

NOTE: 'The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude and came within the province of divine law. Even in providing their food, God sought their highest good. The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength. . . . Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes. Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.' *Child Guidance*, page 378.

## **Lesson 9: 'Temperance: against such there is no law'**

MEMORY VERSE: 'And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.' 1 Corinthians 9:25.

STUDY HELP: *Ministry of Healing*, pages 318-324.

### **Introduction**

'Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgement; and when you have asked the

Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.' *Ministry of Healing*, page 321.

**Lesson Aim:** To show that exercising self-control is essential for physical and spiritual health.

### **'For our good always'**

**1. Why has God given mankind laws and guidance concerning every aspect of our lives? Deuteronomy 6:24-25.**

NOTE: 'God gave these laws to Israel to preserve them in a happy, healthful state. If there had existed no Satan to tempt them, these special instructions would not have been needed; but unless the people had something to guide them, they would surely be led astray by the specious deavings of the enemy of all righteousness. Their only safety was to be found in hearkening with all diligence to the word of the Lord.' *Lift Him Up*, page 160.

**2. How far-ranging are God's objectives for our lives? 1 Thessalonians 5:23.**

NOTE: 'In teaching health principles, keep before the mind the great object of reform, that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.' *Ministry of Healing*, page 146.

### **'Take heed'**

**3. What warnings did Christ give about the dangers of over-indulgence? Luke 21:34.**

NOTE: 'With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realise... One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained can there be real progress.' *Ministry of Healing*, page 146.

**4. What thoughts led to Eve's sin? Genesis 3:6.**

NOTE: 'Adam and Eve fell through intemperate appetite. Christ came and withstood the fiercest temptation of Satan, and, in behalf of the race, overcame appetite, showing that man may overcome. As Adam fell through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and through temperance in all things regain Eden.' *Counsels on Diet and Foods*, page 70.

### **'Temperate in all things'**

**5. What quality did Paul recommend in all aspects of life? 1 Corinthians 9:25.**

NOTE: 'The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control.' *Acts of the Apostles*, page 311.

**6. What principle of life should we never forget? Galatians 6:7-8.**

NOTE: 'With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realise that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world today. Satan's strongest hold on man is through disobedience to these laws.' *Second Advent Review & Sabbath Herald*, November 12, 1901.

### **'Lusts which war against the soul'**

**7. What warning did Peter give about the spiritual dangers of self-indulgence? 1 Peter 2:11.**

NOTE: 'One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress. The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives. The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.' *Counsels on Diet & Foods*, pages 73-74.

**8. From where may temperance, self-control, be gained? Galatians 5:22-23.**

NOTE: 'The strength of the temptation to indulge appetite can be measured only by the inexpressible anguish of our Redeemer in that long fast in the wilderness. He knew that the indulgence of perverted appetite would so deaden man's perceptions that sacred things could not be discerned. Adam fell by the indulgence of appetite; Christ overcame by the denial of appetite. And our only hope of regaining Eden is through firm self-control. If the power of indulged appetite was so strong upon the race, that, in order to break its hold, the divine Son of God, in man's behalf, had to endure a fast of nearly six weeks, what a work is before the Christian! Yet, however great the struggle, he may overcome. By the help of that divine power which withstood the fiercest temptations that Satan could invent, he too may be entirely successful in his warfare with evil, and at last may wear the victor's crown in the kingdom of God.' *Christian Temperance & Bible Hygiene*, page 54.

**'Known unto all men'**

**9. What quality should be clearly seen in God's people? Philippians 4:5.**

NOTE: 'Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation. Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against rather than in favour of reform in diet. Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves to a very meagre diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence.' *Counsels on Diet & Foods*, page 197.

**10. What should the Christian's attitude be towards his food? Deuteronomy 26:11.**

NOTE: 'Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavours will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties.' *Child Guidance*, page 385.

**'Ye shall live'**

**11. How does Paul about the influence of our eating and drinking habits on others? Romans 14:20-21.**

NOTE: 'We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Corinthians 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.' *Counsels on Diet & Foods*, page 404.

**12. What does Paul say will be the result of temperate living? Romans 8:13.**

NOTE: 'Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves, refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight "as one that beateth the air," while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition. The combatants in the games used a spare, coarse diet, and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The "body" which he kept "under" is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brainpower or the physical strength disqualifies for the exercise of the next grace which comes in after temperance, patience. Add "to temperance patience." It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences, beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health, cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavour place ourselves in right relation to life and health.' *Manuscript Releases Volume 19*, pages 342-343.

## Lesson 10: 'Do not drink wine nor strong drink'

MEMORY VERSE: 'Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.' Proverbs 23:31-32.

STUDY HELP: *Ministry of Healing*, pages 325-346.

### Introduction

'Some who are never considered really drunk are always under the influence of mild intoxicants. They are feverish, unstable in mind, unbalanced. Imagining themselves secure, they go on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, the highest considerations are not sufficient to keep the debased appetite under the control of reason.' *Ministry of Healing*, page 332.

**Lesson Aim:** To show that the use of alcohol and other mind-altering substances is not in harmony with the Christian life.

### 'At the last'

#### 1. What warning does the Bible give concerning the use of alcohol? Proverbs 20:1.

NOTE: 'The Lord has given special directions in His word in reference to the use of wine and strong drink. He has forbidden their use, and enforced His prohibitions with strong warnings and threatenings. But His forbidding the use of intoxicating beverages is not an exercise of arbitrary authority. He seeks to restrain men, in order that they may escape from the evil results of indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow as the natural results of intemperance. God has pointed out the consequences of following this course of evil. This He has done that there may not be a perversion of His laws, and that men may be spared the widespread misery resulting from the course of evil men who, for the sake of gain, sell maddening intoxicants.' *Temperance*, page 53.

#### 2. What graphic picture does the Bible give of the person who is deceived by alcohol? Proverbs 23:29-32.

NOTE: 'With the awful results of indulgence in intoxicating drink before us, how is it that any man or woman who claims to believe in the word of God, can venture to touch, taste, or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.'" *Second Advent Review & Sabbath Herald*, May 1, 1894.

#### 3. How does the Bible describe the plight of a person addicted to alcohol? Proverbs 23:33-35.

NOTE: 'Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again."' *Ministry of Healing*, page 330.

### 'Wine that maketh glad the heart of man'

#### 4. How can we say that the Bible condemns the use of alcohol when it approves the use of wine? Psalm 104:14-15, Isaiah 65:8.

NOTE: The Hebrew word 'yayin' and the Greek word 'oinos' are used for the juice of the grape, whether fermented or pure. The King James Bible translates these words as 'wine' and until the 19<sup>th</sup> century, the word 'wine' in English was also used for both pure and unfermented grape juice. Only a careful study of the context will show whether 'yayin' or 'oinos' refers to pure grape juice or fermented.

'The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its natural state, or after it has been converted into a fermented and intoxicating wine. We urge that the latter should never be placed upon the Lord's table. We protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and examples of His life. The wine which Christ manufactured from water by a miracle of his power was the pure juice of the grape.' *Healthful Living*, page 113.

#### 5. What beneficial use of wine does Paul mention? 1 Timothy 5:23.

NOTE: The advice that Paul gave to Timothy concerning his stomach problem may be found in a number of other writings of Paul's day. Athenaeus wrote: 'Let him take sweet wine, either mixed with water or warmed, especially the variety called protropos, as being very good for the stomach.' Pliny describes protropos as 'the must which flows spontaneously from the grape', that is, pure fresh grape juice. It is worth adding that Paul's advice was to use this wine as a medicine. His advice cannot rightly be used to encourage moderate drinking of alcohol for pleasure.

'Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited.' *Signs of the Times*, September 6, 1899.

## **‘Whosoever is deceived thereby’**

### **6. What warnings are we given of the experience of those who used alcohol? Genesis 9:21-24, Genesis 19:31-36, Esther 1:10-11, Daniel 5:1-2.**

NOTE: ‘Moderate drinking is the school in which men are receiving an education for the drunkard’s career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim, imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined, and eternal interests are too weak to keep the debased appetite under the control of reason.’ *Christian Temperance & Bible Hygiene*, page 33.

### **7. What pictures are we given of the effects of the use of alcohol? Hosea 7:5, Habakkuk 2:15, Proverbs 31:4-5.**

NOTE: ‘The only way in which any can be secure against the power of intemperance is to abstain wholly from wine, beer, and strong drinks. We must teach our children that in order to be manly they must let these things alone. God has shown us what constitutes true manliness. It is he that overcometh who will be honoured, and whose name will not be blotted out of the book of life.’ *Child Guidance*, page 401.

‘Tobacco using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors; for it is a more subtle poison. Tobacco affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are His. Tobacco weakens the brain and paralyses its fine sensibilities. Its use excites a thirst for strong drink, and in very many cases lays the foundation for the liquor habit.’ *Child Guidance*, page 403-404.

### **8. Who in particular were not to drink wine? 1 Timothy 3:2-3, 8, Titus 1:7, Titus 2:3.**

NOTE: Some have interpreted 1 Timothy 3:8 and Titus 2:3 to promote the idea that the Bible sanctions moderate use of alcohol. ‘Not given to wine’ in 1 Timothy 3:3 is a poor translation of the Greek ‘me paroinon’ which literally means ‘not close to wine.’ The ancient ‘paroinos’ was a man who habitually attended drinking parties. In the case of the bishop, Paul has already said that he should be ‘nephalion’ which the King James Bible translates as ‘vigilant’ but which literally means ‘abstemious’, especially from wine. ‘Not given to much wine’ is the way the King James Bible translates ‘me oino pollo prosechontas’, literally ‘not wine much addicted to.’ In verse 11, Paul says that the deacons’ wives must be ‘nephaleous’, abstain from drinking wine. (King James Bible: ‘sober’) The same word is used for the aged men in Titus 2:2. So to adopt the moderate drinking argument, we must have Paul saying that bishops must not go near wine, deacons’ wives must not drink wine, old men must not drink wine, but it is acceptable for deacons and the older women to drink moderately! What does a deacon’s wife do when she gets older? At what age can she start to drink moderately? If a bishop is not to go near wine, he presumably cannot visit the home of a deacon who is a moderate drinker. The foolishness of the argument should be clear. God does not set double standards. In fact the qualifications of a deacon follow those of a bishop and begin with the word ‘likewise.’ In other words, the deacon is to follow the example of the bishop in character and lifestyle.

## **‘The water that was made wine’**

### **9. What was Christ’s first recorded miracle? John 2:1-11.**

NOTE: This story is used by those who claim the Bible sanctions the use of alcohol. The argument is based first on the word ‘wine’, which is said always to mean fermented grape juice. It is also assumed that the phrase in verse 10, ‘well drunk’ means that the guests were already intoxicated. As the note under Question 4 stated, the Greek word ‘oinos’ translated ‘wine’ can be used for wine both in its pure and its fermented state. Only the context will determine whether the ‘oinos’ is the pure juice of the grape or whether it has been adulterated by fermentation. The Greek word translated ‘well drunk’ is ‘methusko’ and simply means ‘to drink freely’ or until you’ve had enough. It carries no sense of drunkenness. Furthermore to conclude that Jesus provided alcoholic wine is to accept that Jesus acted contrary to Scripture. Habakkuk 2:15 expressly curses the man who gives alcohol to his neighbour. The approval of the governor of the feast was undoubtedly a response to the excellent flavour of the wine, not its intoxicating effect.

‘The people generally were addicted to the use of unfermented wine. At the wedding feast in Cana, Christ turned the water into wine. By a miracle He transformed the water into the pure juice of the grape. Wine is good only when it is not fermented. It is then harmless.’ *Signs of the Times*, April 16, 1896.

### **10. On what other occasion was wine drunk when Jesus was present? Matthew 26:27-29.**

NOTE: Under the law of Moses, all leaven had to be removed from the dwellings of God’s people before the Passover and the Days of Unleavened Bread. The presence of yeast, whether in the bread dough or in fermented grape juice, was forbidden because it was a symbol of sin and its corruption. For Christ to offer the disciples fermented wine would have been transgression of the Passover law. But there is a greater reason why the wine at the Last Supper could not have been fermented. The wine represents the blood of Christ, shed for the sins of the world. The Bible teaches that the life is in the blood and thus that Christ’s perfect life stands in place of man’s life of sin. Fermentation is a process of decay, hence its use as a symbol of sin

and corruption. How could fermented wine be used as a symbol of the blood of the One who knew no sin and whose blood cleanses us from all sin?

‘The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine “in the cluster,” and says, “Destroy it not; for a blessing is in it.” Isaiah 65:8. It was Christ who in the Old Testament gave the warning to Israel, “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” Proverbs 20:1. And He Himself provided no such beverage.’ *Desire of Ages*, page 149.

### ‘For strong drink’

#### 11. What other verse is sometimes used in support of alcohol drinking? Deuteronomy 14:26.

NOTE: The word translated ‘strong drink’ is the Hebrew word ‘shekar’. It is the word for palm wine, that is, the sap tapped from certain date palm trees, which is very sweet and highly regarded in the Middle East. (The word ‘shekar’ is related to our English words ‘sugar’ and ‘cider’!) Just as ‘yayin’ and ‘oinos’ were used for grape juice in both its pure and fermented forms, so ‘shekar’ is used for palm wine in both its pure and fermented forms. The King James translators were wrong to add the word ‘strong’, because today ‘strong drink’ suggests distilled spirits. Distilling is a practice not known in Bible times and only practised in Europe in the last 300-400 years.

It has been suggested that this verse refers to the use of the second tithe. The first tithe was obligatory and its use is explained in Numbers 18:21. It would appear that this second tithe was to be devoted not simply to the Levites but feeding the widows, orphans and immigrants. Deuteronomy 14:29. Numbers 28:7 suggests that the ‘shekar’ was not to be drunk but poured out as a drink offering before the Lord.

#### 12. How does the Bible condemn the use of fermented ‘shekar’? Proverbs 20:1, Proverbs 31:4, Isaiah 5:11, 22, Isaiah 28:7.

NOTE: ‘When the appetite for spirituous liquor is indulged, the man voluntarily places to his lips the draught which debases below the level of the brute, him who was made in the image of God. Reason is paralysed, the intellect is benumbed, and the animal passions are excited, and then follow crimes of the most debasing character. How can the user of rum or tobacco give to God an undivided heart? It is impossible. Neither can he love his neighbour as himself. The darling indulgence engrosses all his affections. To gratify his craving for strong drink, he sells reason and self-control. He places to his lips that which stupefies the brain, paralyses the intellect, and makes him a shame and curse to his family, and a terror to all around him. If men would become temperate in all things, if they would touch not, taste not, handle not, tea, coffee, tobacco, wines, opium, and alcoholic drinks, reason would take the reins of government in her own hands, and hold the appetites and passions under control.’ *Christian Temperance & Bible Hygiene*, page 36.

### ‘When I drink it new with you’

#### 13. What precious promise did Christ give to His disciples? Matthew 26:29.

NOTE: ‘The Communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how “He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.” In their tribulation they found comfort in the hope of their Lord’s return. Unspeakably precious to them was the thought, “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” 1 Corinthians 11:26.’ *Desire of Ages*, page 659.

#### 14. What blessed invitation is given to all who put their trust in Christ? Revelation 19:9. Compare Luke 14:15-24.

NOTE: ‘In both the Old and New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people. To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father’s house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb. He says, “As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” “Thou shalt no more be termed Forsaken; . . . but thou shalt be called My Delight {margin}; . . . for the Lord delighteth in thee.” “He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.”’ *Desire of Ages*, page 151.

## Lesson 11: ‘Both soul and body’

MEMORY VERSE: ‘And He sent them to preach the kingdom of God, and to heal the sick.’ Luke 9:2.

STUDY HELP: *Testimonies Volume 8*, pages 206-210.

### Introduction

‘Christ, the great medical missionary, is our example. He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated.’ *Loma Linda Messages*, page 38.

'We are to carry forward in our world gospel medical missionary work. This work means far more than many comprehend. The one great work of medical missionaries is to be to fulfil the commission to carry the gospel of salvation to all parts of the world.' *Notebook Leaflets Book 1*, page 41.

**Lesson Aim:** To show that medical missionary work is ministering to soul's sickness as well as to the body's sickness.

### 'Doing good'

#### 1. How did Christ sum up the ministry appointed to the disciples? Matthew 10:7-8.

NOTE: 'The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work, for in doing it they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the Great Physician. They are fulfilling the commission Christ gave to the Twelve and afterward to the Seventy, "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Christ stands by their side, as ready to heal the sick as when He was on this earth in person.' *Medical Ministry*, page 253.

#### 2. How much of Christ's work was ministering to the sick? Acts 10:38.

NOTE: 'Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.' *Ministry of Healing*, page 17.

'In the days of Christ there were no sanitariums in the Holy Land. But wherever He went, He Himself was a sanitarium. The Great Physician carried with Him the healing efficacy that was a cure for every disease, spiritual and physical. This He imparted to those who were under the afflicting power of the enemy, healing their diseases and infirmities.' *Loma Linda Messages*, page 72A.

### 'Wilt thou be made whole'

#### 3. How did Jesus combine the work of healing with ministry for men's souls? John 5:5-9, 14. Read Matthew 8.

NOTE: 'Christ was bound up in all branches of the work. He did not make any division. He did not feel that He was infringing on physicians when He healed the sick. He proclaimed the truth, and when the sick came to him for healing, He asked them if they believed that He could make them whole. He was just as ready to lay His hands in healing on the sick and afflicted as He was to preach the gospel. He was just as much at home in this work as in proclaiming the truth, for healing the sick is a part of the gospel.' *Sermons & Talks Volume 2*, page 141.

'Read the eighth chapter of Matthew, and learn from it how Christ united the ministry of the Word with medical missionary work. Study the methods of the great Healer, and labour as He laboured.' *Loma Linda Messages*, page 73.

#### 4. How may the Christian demonstrate the truths of the Gospel? Acts 8:5-8.

NOTE: 'Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration.' *Counsels on Health*, page 524.

'It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Much more than mere sermonising is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near.' *Second Advent Review & Sabbath Herald*, March 4, 1902.

### 'Thy faith hath made thee whole'

#### 5. How may medical missionary work teach the importance of faith? James 5:15, John 5:8-9.

NOTE: 'Jesus had given him no assurance of divine help. The man might have stopped to doubt, and lost his one chance of healing. But he believed Christ's word, and in acting upon it he received strength. Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds

both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is “dead in trespasses.” Ephesians 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin.’ *Desire of Ages*, page 203.

#### **6. What lessons may be taught by the work of healing? Matthew 8:2-3.**

NOTE: ‘The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was “full of leprosy.” Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin, deep-rooted, deadly, and impossible to be cleansed by human power. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” Isaiah 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, “Lord, if Thou wilt, Thou canst make me clean,” shall hear the answer, “I will; be thou made clean.” Matthew 8:2, 3, R.V. In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life.’ *Desire of Ages*, page 266.

### **‘Lest a worse thing befall thee’**

#### **7. How did Christ reveal that a man’s sickness may be the result of his own actions? John 5:14.**

NOTE: ‘Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions. The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature’s laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.’ *Counsels on Diet & Foods*, page 122.

#### **8. What spiritual lessons may be drawn from the relationship between sickness and violation of nature’s laws? Isaiah 1:4-6.**

NOTE: ‘It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God’s law. We cannot love the Lord with all our heart, mind, soul, and strength while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when He requires all our strength, all our mind. By our wrong habits we are lessening our hold on life, and yet professing to be Christ’s followers, preparing for the finishing touch of immortality.’ *Testimonies Volume 2*, page 70.

‘Eve had everything to make her happy. She was surrounded by fruit of every variety. Yet the fruit of the forbidden tree appeared more desirable to her than the fruit of all the other trees in the garden of which she could freely eat. She was intemperate in her desires. She ate, and through her influence, her husband ate also, and a curse rested upon them both. The earth also was cursed because of their sin. And since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan: to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect.’ *Spiritual Gifts Volume 4A*, page 120.

### **‘More than conquerors’**

#### **9. How may victory over unhealthy habits be gained? Philippians 4:13.**

NOTE: ‘Few realise the power of habit. Inspiration asks, “Can the Ethiopian change his skin, or the leopard his spots?” and adds, “Then may ye also do good that are accustomed to do evil.” This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day’s work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. Then how careful we should be to see that the habits and characters we are forming are correct and virtuous, fashioned after the Divine Model.’ *Sings of the Times*, January 1, 1885.

‘It is not an easy matter to overcome established habits of taste and appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. He overcame in behalf of man in the wilderness of temptation, in the long fast of nearly six weeks. He sympathises with the weakness of fallen man. His love for him was so great that He made an infinite sacrifice that He might reach him in his degradation, and through His divine power elevate him finally to His throne. But it rests with man whether Christ shall accomplish for him that which He has undertaken and is fully able to do.’ *The Health Reformer*, October 1, 1878.

#### **10. How may we gain victory over besetting sins? Hebrews 12:1-2.**

NOTE: 'We cannot, of ourselves, conquer the evil desires and habits that strive for the mastery. We cannot overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He cannot work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. Our energies are required to co-operate with God. The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted.' *Thoughts from the Mount of Blessing*, page 141.

### **'Your whole body soul and spirit'**

#### **1. Should medical missionary work simply minister to the body's needs? 1 Thessalonians 5:23.**

NOTE: 'There is great need of an increase of knowledge in every line of health reform. Those who have had the privilege of hearing the truth are to give the trumpet a certain sound as they proclaim the third angel's message. Special lines of work are to be taken up, such as the medical missionary work. This work should be carried forward in connection with the gospel message for this time. Genuine medical missionary work is the gospel practised.' *Testimonies Volume 8*, page 169.

'Medical missionary work is the pioneer work of the gospel. Let us seek to understand the scope of the work to be done in our sanitariums for the saving of the souls and the healing of the bodies of those who come to us for relief. My soul is drawn out to encourage men and women to see in Christ the great Physician. If they will be drawn to Him, He will be their helper. He understands their every need. He stands ready to heal both body and soul. Let Physicians and nurses learn to tell of the One who has power and who is willing to do a marvellous work for human beings. Talk of His love, tell of His power to save every sinful soul who will cast himself upon Christ's merits. His power will save to the uttermost all who truly accept Him.' *Loma Linda Messages*, page 574.

#### **2. What important principle should medical missionaries understand and to whom should they direct the faith of the sick? Exodus 15:26.**

NOTE: 'I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments.' *Loma Linda Messages*, page 555.

'The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognised as preferable to the methods of nursing to which many have become accustomed, which demand the use of poisonous drugs. We should not at this time seek to compete with worldly medical schools.' *Loma Linda Messages*, page 10.

## **Lesson 12: 'Him, who is the health of my countenance'**

MEMORY VERSE: 'He giveth to all life, and breath, and all things.' Acts 17:25.

STUDY HELP: *Ministry of Healing*, pages 125-136.

### **Introduction**

'Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power, these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.' *Counsels on Diet & Foods*, page 301.

**Lesson Aim:** To show that God has provided man with the essential means to maintain and restore health.

### **'Christ who is our life'**

#### **1. Who is the One who maintains our life? Isaiah 42:5, John 1:4.**

NOTE: 'All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life.' *Desire of Ages*, page 785.

'Not only is He the originator of all, but He is the life of everything that lives. It is His life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by His life that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy.' *The Faith I Live By*, page 164.

#### **2. How does the Bible teach our dependency upon God? Psalm 145:15-16.**

NOTE: 'Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures.' *Steps to Christ*, page 9.

### **'Filling our hearts with food'**

#### **3. What provision has God made for man's food? Acts 14:17.**

NOTE: 'In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body and give a power of endurance and a vigour of intellect that are not produced by a stimulating diet. Those foods should be chosen that best supply the elements needed for building up the body. In this choice appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.' *Child Guidance*, page 380.

#### **4. What physical exercise did God provide for Adam? Genesis 2:15.**

NOTE: 'Proper exercise, daily, strengthens the muscles, aids digestion, and induces sleep. This, with taking full inspirations of good air, combined with plain, nourishing diet, free from grease and spices, avoiding pastry and unhealthy condiments, will do much to restore health to the invalid. Those who would enjoy the blessings of health and strength must have a proper amount of exercise daily. We should never be ashamed of labour. God has shown us that employment is ennobling, in that He gave the sinless representatives of the race something to do. They were to labour, to dress and keep the garden.' *Health Reformer*, August 1, 1873.

'Exercise is important to digestion, and to a healthy condition of body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. Healthy, active exercise is what you need. This will invigorate the mind. Neither study nor violent exercise should be engaged in immediately after a full meal; this would be a violation of the laws of the system. Immediately after eating there is a strong draft upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another... To engage in deep study or violent exercise immediately after eating, hinders the digestive process; for the vitality of the system, which is needed to carry on the work of digestion, is called away to other parts. But a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit.' *Counsels on Diet & Foods*, page 103.

### **He 'giveth rain upon the earth, and sendeth waters upon the fields'**

#### **5. How does the Bible speak of the blessings of water? Deuteronomy 11:11-12, Job 36:27-28, Psalm 72:6.**

NOTE: 'In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease... I should eat sparingly, thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of proper exercise in the open air. I should bathe frequently, and drink freely of pure, soft water... Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half quart, more or less), will never do any harm, but will rather be productive of good... Thousands have died for want of pure water and pure air, who might have lived... These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy instead of dragging out a miserable existence' *Counsels on Diet & Foods*, page 419.

#### **6. How does the Bible describe the beauties of sunlight? 2 Samuel 23:4, Ecclesiastes 11:7.**

NOTE: 'If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colours of your carpets. The precious sunlight may fade your carpets, but it will give a healthful colour to the cheeks of your children. If you have God's presence and possess earnest, loving hearts, a humble home, made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family and to the weary traveller a heaven below.' *Testimonies Volume 2*, page 527.

#### **7. How does the Bible describe the blessings of the wind? Song of Solomon 4:16.**

NOTE: 'In the cool of the evening it may be necessary to guard against chilliness by extra clothing; but there should be a free circulation of pure air through the room during sleeping hours. The free air of heaven, by day or night, is one of the richest blessings we can enjoy. Fresh air will purify the blood, refresh the body, and help to make it strong and healthy. The invigoration produced will be reflected upon the mind, imparting to it tone and clearness, as well as a degree of composure and

serenity. It gives a healthful stimulus to the appetite, renders the digestion of food more perfect, and induces sound, sweet sleep. Living in close, ill-ventilated rooms, weakens the system, makes the mind gloomy, the skin sallow, and the circulation feeble; the blood moves sluggishly, digestion is retarded, and the system is rendered peculiarly sensitive to cold. One should so accustom himself to fresh, cool air that he will not be affected by slight changes of temperature.' *Christian Temperance & Bible Hygiene*, page 104.

### **'The sleep of a labouring man is sweet'**

#### **8. How does the psalmist describe the blessings of rest? Psalm 127:2.**

NOTE: 'Those who are always busy, and who cheerfully go about their daily tasks, are the most happy, and enjoy the best health. The healthful weariness which results from well-regulated labour secures to them the benefits of refreshing sleep. The sentence that man must toil for his daily bread, and the promise of future happiness and glory, both came from the same throne, and both are blessings.' *Christian Temperance & Bible Hygiene*, page 97.

#### **9. What rest did God grant to all? Exodus 23:12.**

NOTE: 'The Sabbath of the Lord is a day of rest from labour; and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six labouring days, because we do not have that exercise upon the Sabbath that we have upon the other days of the week. Many have erred in not practising self-denial upon the Sabbath. By partaking of full meals, as on the six labouring days, their minds are beclouded; they are stupid, and often drowsy; some suffer with headache. Such have no truly-devotional feelings upon the Sabbath, and the blessing resting upon the Sabbath does not prove a blessing to them.' *Spirit of Prophecy Volume 1*, page 226.

#### **10. What special blessings does God promise to those who discover the Sabbath rest? Isaiah 58:13-14.**

NOTE: 'All through the week keep the Lord's holy Sabbath in view, for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, when the soul's needs are to receive especial attention. The Sabbath-oh! make it the sweetest, the most blessed day of the whole week. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath day, keeping it according to the commandment. They can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. During a portion of the day all should have an opportunity to be out of doors. Let their young minds be associated with God in the beautiful scenery of nature, let their attention be called to the tokens of His love to man in His created works. As they view the beautiful things which He has created for the happiness of man, they will be led to regard Him as a tender, loving Father. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love Him. The Sabbath is the golden clasp that unites God and His people. It means eternal salvation to keep the Sabbath holy unto the Lord.' *My Life Today*, page 287.

### **'Rest in the Lord'**

#### **11. How did David express the blessings of trust in God? Psalm 37:3-5.**

NOTE: 'Apart from divine power no genuine reform can be effected. The deadened moral sensibilities of men and women must be aroused. They must be led to understand the benefits gained by obeying the invitation, "Let Him take hold of My strength, that He may make peace with me, and He shall make peace with Me." They must be led to see their need of a loving, sin-pardoning Saviour. He who is man's Creator and Redeemer will be to all who trust in Him a Restorer. While Satan is the destroyer, Christ is the Restorer. The people must be educated to understand that it is a sin to destroy their physical, mental and spiritual energies. And they must understand how to co-operate with God in their own restoration. Through faith in Christ they can overcome the habit of using health-destroying stimulants and narcotics.' *Sanitarium Announcement*, January 1, 1900.

#### **12. What testimony does David give of his own experience of trusting in God? Psalm 34:6-10.**

NOTE: "'Then shalt thou delight thyself in the Lord.'" He is your power, your health, your life, and your salvation. Trust in Him every moment. Pray to Him, and ask Him to keep you in your going out and your coming in. Ask Him to preserve your soul that it shall not be beguiled by the enemy.' *Sermons & Talks Volume 1*, page 352.

'There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying... Fresh air, exercise, pure water, and clean sweet premises, are within the reach of all.' *Testimonies Volume 5*, page 443.

## **Lesson 13: 'The prayer of faith'**

MEMORY VERSE: 'Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' James 5:14-15.

STUDY HELP: *The Faith I Live By*, page 315.

## Introduction

‘When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.’ *A Call to Medical Evangelism & Health Education*, page 35.

**Lesson Aim:** To show the Bible’s teaching regarding prayers for the sick.

### ‘Iniquity in my heart’

#### 1. What is a most important condition for prayer to be answered? Psalm 66:18.

NOTE: ‘The offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. To those who desire prayer for their restoration to health, it should be made plain that the violation of God’s law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.’ *The Faith I Live By*, page 315.

‘God had shown me those who keep God’s commandments are to have nothing to do [in anointing and special prayer] for the sick of those who are daily trampling them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept.’ *Pastoral Ministry*, page 233.

#### 2. As well as confessing our sins, what must we also do? John 8:12.

NOTE: ‘Some have been reckless of health and life, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly. Yet they solicit the prayers of God’s people and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature’s laws unless enlightened and thoroughly transformed. Sin has brought many of them where they are, to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing to come upon them then and there, without specifying any conditions? I say, No, decidedly no.’ *Counsels on Health*, page 373.

### ‘What man is he that desireth life?’

#### 3. What other specific sin should we examine our lives for? Malachi 3:8-10.

NOTE: ‘If you have sinned by withholding from God His own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that has been given you, “Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith 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.”’ *Counsels on Health*, page 374.

#### 4. What other sin must be forsaken? Psalm 34:12-13.

NOTE: ‘Praying for the sick is a most solemn thing, and we should not enter into this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil-speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters of the church? If these things have been committed they should be confessed before God and the church. When wrongs have been confessed the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you.’ *Counsels on Health*, page 374.

#### 5. What warning and counsel does Paul give to Christians? 1 Corinthians 3:16-17, 1 Corinthians 6:19-20.

NOTE: ‘Shall prayer be offered to the God of heaven for His healing to come upon them then and there, without specifying any conditions? I say, No, decidedly no. What, then, shall be done? Present their cases before Him who knows every individual by name. Present these thoughts to the persons who come asking for your prayers: We are human; we cannot read the heart or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God and have neglected to give honour to the body, the temple of God, but by wrong habits have degraded the body which is Christ’s property, make confession of these things to God.’ *Counsels on Health*, page 373.

### The Lord ‘who healeth all thy diseases’

#### 6. Who is the one who performs the work of healing? Psalm 103:1-3, Exodus 15:26.

NOTE: ‘“The prayer of faith shall save the sick.” “No human power can save the sick, but, through the prayer of faith, the Mighty Healer has fulfilled His promise to those who have called upon His name. No human power can pardon sin or save the sinner. None can do this but Christ, the merciful physician of body and soul.’ *Selected Messages Book 3*, page 295.

‘The apostles of nearly all forms of spiritism claim to have power to cure the diseased... And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians.’ *Second Advent Review & Sabbath Herald*, January 15, 1914.

‘Christ is the great miracle worker. To Him be all the glory.’ *Selected Messages Book 2*, page 54.

**7. In asking for healing, in whom must we put our trust? Psalm 9:10, Psalm 34:3-4. (See Psalm 118:8.)**

NOTE: 'As there is no healing power in any human being, we must trust in God, who loves us and who gave Himself for us. Whether we live or die, we are the Lord's. You have a pitiful, loving, compassionate Redeemer who loves you, who blesses you. He will not leave or forsake you. He who understands the present and future history of all will do that which is for our best good and His name's glory. Jesus loves you, and He blesses you. His promise is sure. Christ is the Restorer, Satan is the destroyer. All that mortals can do is to follow implicitly the Word of the Lord. In this they do their part. Will the Lord fail in doing His part? Press your petitions to the throne of grace, and then wait, trustfully, hopefully.' *The Upward Look*, page 375.

**'Not my will'**

**8. In our prayers, what must we always keep in the forefront of our mind? 1 John 5:14-15.**

NOTE: 'In praying for the sick, it is no sign that we are unbelieving to keep saying, "If it can be for Thy glory, to do this for us, we will praise Thee, and magnify Thy holy name... In all my petitions I say, "Not our will, but thine, O Lord, be done." He knows this [is] not a prayer of doubt, but of perfect trust, that God knows what is best. Our work is to pray, to believe, and to wait patiently for Him who is our Saviour. I pray, "O God, the living God, reveal Thyself. Make known Thy power unto Thy people, and may this sickness result in our good and Thine own name's glory." There is not a thread of unbelief in this prayer, but perfect submission to the will of God, who is mighty to save to the utmost all who believe in Him. Whatever objectionable circumstances attend the case, we have nothing to do with appearances. God desires us to trust implicitly in Him, and if it is for our good and His name's glory to do the work, it will be done. We are to wait. The power of the Lord is limitless. We poor mortals need to purify our souls, that when the Lord works for us, it will not ruin us. This is the reason that so few of the sick are healed. If they were [healed], men would be elevated in self-esteem. We must learn from Jesus to be meek and lowly of heart, and we shall find rest unto our souls.' *The Upward Look*, page 375.

**9. What example did our Saviour show in His prayers? Luke 22:42.**

NOTE: 'We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession. There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. Our desires and interests should be lost in His will.' *The Faith I Live By*, page 315.

**'We are the Lord's'**

**10. What submission to God's will did Paul reveal? Romans 14:8.**

NOTE: 'Never for a moment question that God loves you. He does love you, and He does give you evidence of His love. Thank our heavenly Father for a compassionate Saviour, who can save to the uttermost soul and body.' *The Upward Look*, page 375.

'Sweet peace pervaded my soul, and my heart was at rest in the hope and faith of the gospel of Jesus Christ. I had taken hold of His strength, and my peace was as a river, and yet I was not healed of my suffering. But I could rest in perfect security, for Christ was my hope, my Redeemer, my life, and the crown of my rejoicing. I had a most grateful feeling to my Saviour, a sense of His love and protection, as though I could trust in Him without one misgiving in regard to the much-dreaded homeward journey. The face of my loved Saviour was so clearly manifested to me, looking upon me in sympathy and saying, with His hands outspread, "Peace be unto you."' *Manuscript Releases Volume 18*, page 125.

**11. What similar trust in God did Job reveal in the midst of his sufferings? Job 13:15, first part.**

NOTE: 'The Lord permits circumstances to come that call for the exercise of the passive graces, which increase in purity and efficiency as we endeavour to give back to the Lord His own in tithes and offerings. You know something of what it means to pass through trials. These have given you the opportunity of trusting in God, of seeking Him in earnest prayer, that you may believe in Him, and rely upon Him with simple faith. It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, "Though He slay me, yet will I trust in Him" (Job 13:15). Oh, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death.' *Selected Messages Book 1*, page 117.

**'Neither shall there be any more pain'**

**12. Does God always heal by miracles? 2 Kings 20:7. See Colossians 4:14.**

NOTE: 'The idea which you hold, that no remedies should be used for the sick, is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man; or when men refuse to be benefited by the simple remedies that God has provided in pure air and water. There were physicians in Christ's day and in the days of the apostles. Luke is called the beloved physician. He trusted in the Lord to make him skilful in the application of remedies. When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfil His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now.' *Selected Messages Book 2*, page 286.

**13. What promise does the Christian have to look forward to? Revelation 21:3-5.**

NOTE: 'In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness and behold Him who died for the sins of the world. He has opened the gates of Paradise to all who receive and believe on Him. Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. We are homeward bound. He who loved us so much as to die for us hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. It will not be long till we shall see Him in whom our hopes of eternal life are cantered. And in His presence, all the trials and sufferings of this life will be as nothingness. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed.'

*The Faith I Live By*, page 362.

### **Postscript:**

'Now in regard to that which we can do for ourselves. There is a point that requires careful, thoughtful consideration. I must become acquainted with myself, I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favourable condition under the doctors God has provided, pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water, taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good. A cup of tea made from catnip herb will quiet the nerves. Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel clothes wet in hot water and salt, will bring relief quickly. When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. There are many more simple remedies which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities. If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man co-operates with God. Then there is seedtime and harvest. God has caused to grow out of the ground herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned.'

*Paulson Collection*, pages 28-29.