

# SS-Q3-L12-TRIED and CRUCIFIED

## SEPTEMBER 14-20, 2024

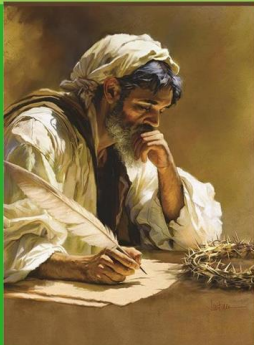
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Sabbath School Lesson

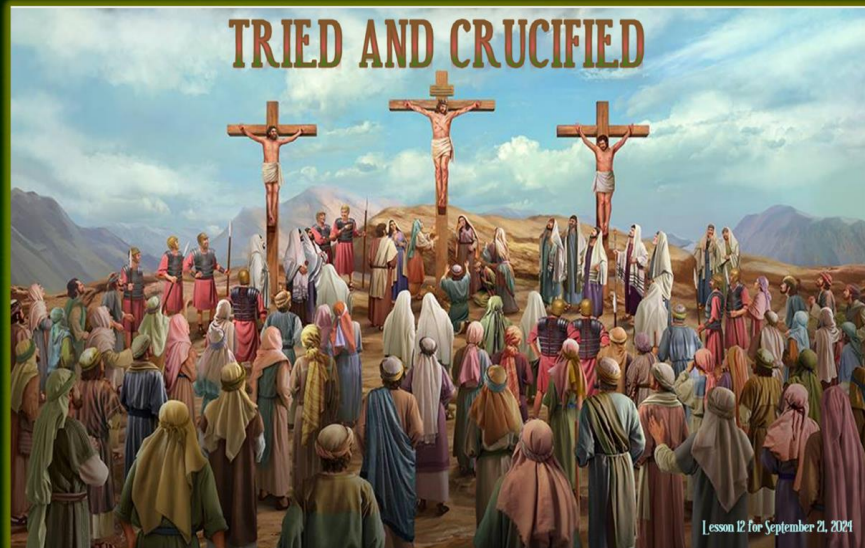
Meat in Due Season

July Aug Sept 2024

THE BOOK OF  
MARK  
3rd Quarter



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## Sabbath Afternoon – September 14, 2024

### Scripture Reading for the Week:

[Mark 15:1-47](#); [Luke 13:1](#); [Psalms 22:18](#); [John 20:24-29](#); [John 1:1-3](#); [Daniel 9:24-27](#).

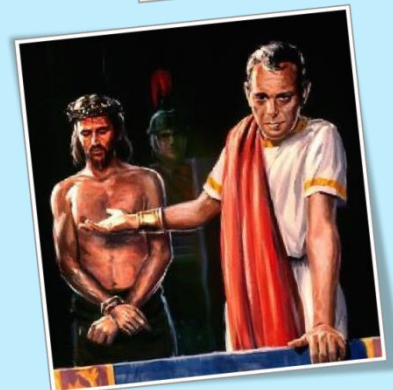
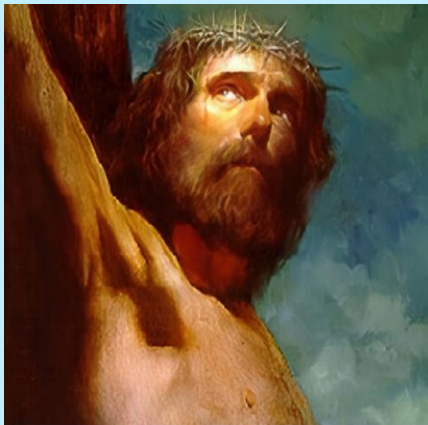
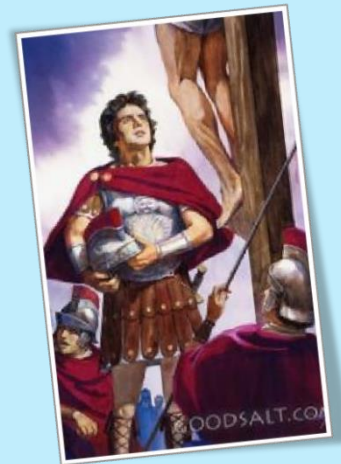
### Thought for Meditation:

To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until

he was arrested, tried as a criminal, and condemned to die on the cross. . . . Among the passers-by he hears many defending Jesus. He hears them repeat His words, and tell of His works. The conviction comes back to him that this is the Christ. Turning to his fellow criminal he says, "Dost not thou fear God, seeing thou art in the same condemnation?" The dying thieves have no longer anything to fear from man. But upon one of them presses the conviction that there is a God to fear, a future to cause him to tremble. And now, all sin-polluted as it is, his life history is about to close. "And we indeed justly," he moans; "for we receive the due reward of our deeds: but this Man hath done nothing amiss." **{CSA 38.4}** *A Call to Stand Apart, 2002*

*"And at the ninth hour Jesus cried out with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is translated, 'My God, My God, why have You forsaken Me?' "* (Mark 15:34).

This week's SS Lesson will examine the events during the crucifixion and its significant eschatological truth.



# Outline of the Study

## **Sunday - September 15, 2024**

**Pilate Declares Jesus "King of the Jews"**

[Mark 15:1-15](#); [Luke 13:1](#); [John 18:33-38](#).

## **Monday - September 16, 2024**

**The Soldiers Prostrate Themselves Before the King of the Jews - Hail, King of the Jews**

[Mark 15:15-20](#).

## **Tuesday - September 17, 2024**

**The Crowd Calls Jesus, the King of Israel - The Crucifixion**

[Mark 15:21-38](#); [Psalms 22:18](#); [John 20:24-29](#); [John 1:1-3](#).

## **Wednesday - September 18, 2024**

**The Centurion Declares Jesus "Son of God" - Forsaken by God**

[Mark 15:33-41, 24, 29](#); [1:1-45](#) ; [Psalms 22:1](#); [Daniel 9:24-27](#),

## **Thursday - September 19, 2024**

**Joseph of Arimathea asks for the Body of Jesus - Laid to Rest**

[Mark 15:42-47](#); [16:1-20](#)

## **Friday - September 20, 2024**

**Insights and Further Study**

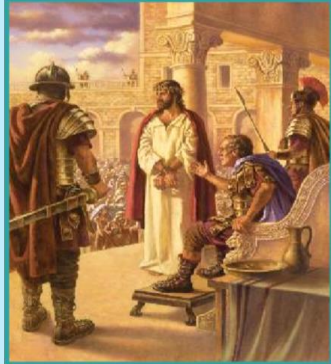
**From the Pen of Inspiration**

**Points to Ponder Upon**

## Sunday-September 15, 2024 Pilate Declares Jesus "King of the Jews"

[Mark 15:1-15](#); [Luke 13:1](#); [John 18:33-38](#).

*"Do you want me to release to you the king of the Jews?" asked Pilate?" (Mark 15:9)*



### John 19:13-30-A Cruel Crucifixion Recorded

The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. . . . {CSA 36.1}

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. . . . The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,—all that night there had been scene after scene of a character to try the soul of man to the uttermost. . . . But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. {CSA 36.2} *A Call to Stand Apart, 2002*



## **A Written Inscription - This is Jesus, the King of the Jews**

As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews." This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him." "We have no king but Caesar." John 19:15. They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence. **{DA 745.2}** *The Desire of Ages, 1898*

## **The Story of Man's Wonderful Redemption - Purchased by His Blood**

Jesus will present His hands with the marks of His crucifixion. The marks of this cruelty He will ever bear. Every print of the nails will tell the story of man's wonderful redemption and the dear price by which it was purchased. The very men who thrust the spear into the side of the Lord of life will behold the print of the spear and will lament with deep anguish the part which they acted in marring His body. **{EW 179.2}**

His murderers were greatly annoyed by the superscription, "The King of the Jews," placed upon the cross above His head. But then they will be obliged to see Him in all His glory and kingly power. They will behold on His vesture and on His thigh, written in living characters, "King of kings, and Lord of lords." They cried to Him mockingly, as He hung upon the cross, "Let Christ, the King of Israel, descend from the cross, that we may see and believe." They will behold Him then with kingly power and authority. They will demand no evidence of His being King of Israel; but overwhelmed with a sense of His majesty and exceeding glory, they will be compelled to acknowledge, "Blessed is He that cometh in the name of the Lord." **{EW 179.3}** *Early Writings, 1882*

## Consider the Following

- Pontius Pilate was the Roman official who had to authorize the death of Jesus. Everyone knew of his cruelty and unscrupulousness (**Luke 13:1**). However, he publicly acknowledged: “I find no crime in him” (**Jn. 18:38**).
- The Sanhedrin's plan seemed doomed to failure.
- They had found Jesus guilty of blasphemy for declaring himself the Messiah (**Mark 14:61-64**).
- Since the Messiah was destined to be the King of Israel, that was the accusation they presented before Pilate.
- Jesus neither denied nor accepted the accusation, but he made it clear to Pilate that he did not aspire to rule an earthly kingdom (**Mark 15:2; John 18:33-37**).
- Pilate used this accusation to mock the Jewish leaders: “Do you want me to kill your king?” However, he capitulated before them by punishing Jesus and freeing a real evildoer (**Mark 15:8-15**).

**Monday-September 16, 2024**

**The Soldiers Prostrate Themselves Before the King of the Jews - Hail, King of the Jews**

[Mark 15:15-20](#)

*“They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “Hail, king of the Jews!!” (Mark 15:17-18)*



## Once Crowned with Thorns, Soon He will be Crowned with a Diadem of Glory

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. {RH, May 5, 1903 par. 12} *The Review and Herald*

## Mocked and Derided as a False King

Jesus was the truth, yet he was scorned as a deceiver. He was hunted from place to place as a malefactor. His own nation took the most active part in throwing contempt upon him. His friends, and even his own brethren, denied and forsook him. Every cruelty that an apostate angel could instigate was set in operation. He was buffeted with temptations, lacerated with stripes, crowned with thorns, mocked and derided as a false king, and at last crucified on the cross. {ST, December 4, 1893 par. 4} *The Signs of the Times*

## Not to Wear the Crown of Thorns but a Divine Conqueror



Now this Saviour is our intercessor, making an atonement for us before the Father. . . And that precious Saviour is coming again. . . . When He cometh the second time, it is not to wear the crown of thorns, it is not to have that old purple robe placed upon His divine form. The voices will not be raised, Crucify Him, Crucify Him, but there is a shout from the angelic host and from those who are waiting to receive Him, Worthy, Worthy is the Lamb that was slain. A divine Conqueror, in the place of the crown of thorns He will wear a crown of glory; in the place of that old kingly robe that they put upon Him in mockery, He will wear a robe whiter than the whitest white. And those hands that were bruised with the cruel nails will shine like gold. . . . {CTr 288.4}

The righteous dead come forth from their graves, and they that are alive and remain are caught up together with them to meet the Lord in the air, and so shall they ever be with the Lord. And they will listen to the voice of Jesus, sweeter than any music that ever fell on mortal ear, . . . “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” **Manuscript 11, 1886. {CTr 288.5}** *Christ Triumphant, 1999*

## Consider the Following

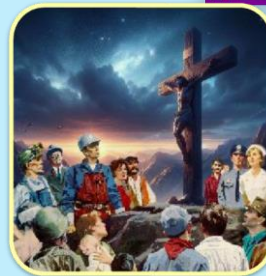
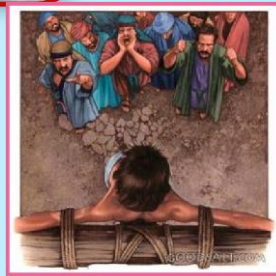
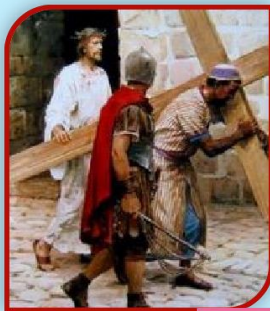
- Before being crucified, the prisoners were stripped naked and subjected to a cruel flogging. The soldier beat until he was tired.
- Knowing the accusation against Jesus, the soldiers decided to carry out a parody to ridicule him. They placed a “crown” on him, put a “royal mantle” on him, gave him a “scepter,” sat him on a “throne,” and made “obeisance” to him as if he were Caesar (**Mark 15:17-19**); **Mt. 27:28-29**).
- For them it was a game. A cruel game. Although they could not see a king in Jesus, some ended up recognizing him as the Son of God. Without knowing it, they were paying tribute to their true King.

**Tuesday-September 17, 2024**

### **The Crowd Calls Jesus, the King of Israel-The Crucifixion**

[Mark 15:21-38](#); [Psalms 22:18](#); [John 20:24-29](#); [John 1:1-3](#).

*“Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.” (Mark 15:32a)*



### **The Redemption Price of a Lost World Paid on the Cross**

I need not present the self-denial, the self-sacrifice, the humiliation, and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the



human soul. As we view the agonies which Christ endured as the price of redemption, we will consider every soul of value. The love of Jesus for souls cannot be measured. Christ died to save not only the few who accept Him; no, He came to our world to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely, but He came to seek and to save them that are lost. "I came not to call the righteous, but sinners to repentance." He is the true Shepherd, ever ready to leave the flock which is in the fold and to go into the wilderness to seek for the lost sheep. **{19MR 330.1}** *Manuscript Releases, 1990*

### **The Only Hope had been Lifted Up as a King of Grace**

I saw that the angels of God were commissioned to have a special care, and guard the sacred, important truths which were to serve as an anchor to hold the disciples of Christ through every generation. **{1SG 86.1}**

The Holy Spirit especially rested upon the apostles, who were witnesses of Jesus' crucifixion, resurrection and ascension--important truths which were to be the hope of Israel. All were to look to the Saviour of the world as their only hope, and walk in the way Jesus opened by the sacrifice of his own life, and keep God's law and live. I saw the wisdom and goodness of Jesus in giving power to the disciples to carry on the same work which caused the Jews to hate and slay him. They had power given them over the works of Satan. They wrought signs and wonders through the name of Jesus, who was despised, and by wicked hands slain. A halo of light and glory clustered about the time of Jesus' death and resurrection, immortalizing the sacred facts that he was the Saviour of the world. **{1SG 86.2}** *Spiritual Gifts, Volume one, 1858*

### **At the Crucifixion, the Earthly Sanctuary was Forever Finished**

At the crucifixion, as Jesus died on Calvary, he cried, It is finished, and the vail of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly Sanctuary were forever finished, and that God would no more meet with them in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be ministered by himself in the heavenly Sanctuary. As the priests in the earthly Sanctuary entered the Most Holy once a year to cleanse the Sanctuary, Jesus entered the Most Holy of the heavenly, at the end of the 2300 days of Dan, viii, in 1844, to make a final atonement for all who could be benefited by his mediation, and to cleanse the Sanctuary. **{1SG 161.1}** *Spiritual Gifts, Volume 1, 1858*

## Consider the following

- Exhausted by fasting and scourging, Jesus was unable to carry his own cross. A compassionate foreigner was forced to carry it in his place (**Mark 15:21**).
- Like a lamb being led to the slaughterhouse, Jesus, without any complaint, allowed himself to be led to Calvary; they would undress him; they placed him on the cross; They will nail their hands and feet; and they would lift him up high.
- As an act of mercy, a soldier offered him a drug to cloud his mind. But Jesus rejected this gesture. He would not let anything prevent him from consciously and voluntarily surrendering to the redemptive act (**Mark 15:23**).
- Once again, he was the victim of ridicule. Like the soldiers, the Jews ironically recognized Jesus as the Messiah. They accepted that He was able to save (**Mark 15:31**), and seemed willing to believe in Him if He saved Himself (**Mark 15:32**).
- But, if Jesus was saved, both they and we would be condemned (**Mark 15:30**).

*For more information, please see the previous SS Lesson.*

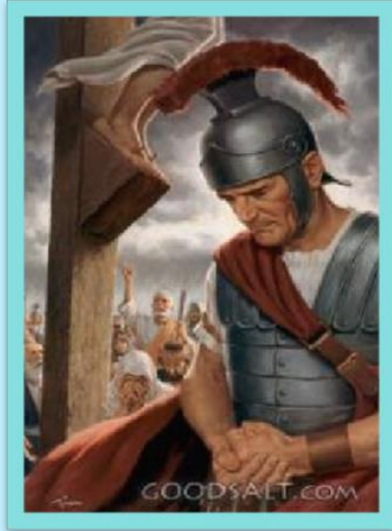
[Sabbath School - Meat In Due Season Advanced Commentary - 13. Christ in the Crucible - September 17-23 \(google.com\)](#)

**Wednesday-September 18, 2024**

**The Centurion Declares Jesus "Son of God"-Forsaken by God**

[Mark 15:33-41, 24, 29; 1:1-45](#) ; [Psalms 22:1](#); [Daniel 9:24-27](#),

*"And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God" (**Mark 15:39**)*



Baptism (Mark 1:9-11)

water baptism  
John represents  
Elijah  
The heavens open  
The Spirit descends  
God declares Jesus  
his "beloved Son"



The crucifixion (Mark 15:34-39)

Baptism of blood  
The people believe  
that Jesus calls  
Elijah  
The skies darken  
and the veil is torn  
Jesus breathes out  
his spirit  
The centurion  
declares Jesus "Son  
of God"

## Christ, the Son of the Living God



But not all of those who had heard and believed in Christ were to turn away from him. To his disciples Jesus said, "Will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve." **{ST, July 15, 1897 par. 9}**

The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We can not understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disaffected disciples, they thought, might have been held if Christ had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we teach the tradition of the elders? Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men?" **{ST, July 15, 1897 par. 10}** *The Signs of the Times*

## **Jesus, the Son of God, Rejected, and Crucified - the Spotless Lamb of God**

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God--would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. **{TM 38.1}** *Testimonies to Ministers and Gospel Workers, 1923*

## **The Contrasting Attitude: Pharisees versus the Angels (the Commander of Heaven, the Son of the Highest)**

What a contrast is the attitude of the Pharisees to that of the angels! The angels look upon Jesus as the Commander of heaven, the Son of the highest, and see him contending with the prince of darkness. The prize for which they are battling is the human soul, for which Christ has come to die, that he may redeem the lost. It is well to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God must encounter in doing his work for fallen men. Well may we come forth from contemplation of his sufferings, exclaiming, Amazing condescension! Angels marvel as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal himself and his ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the uttermost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will

continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God. {ST, January 1, 1894 par. 7} *The Signs of the Times*

## Consider the following

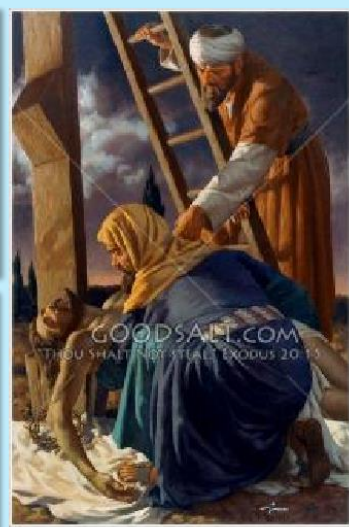
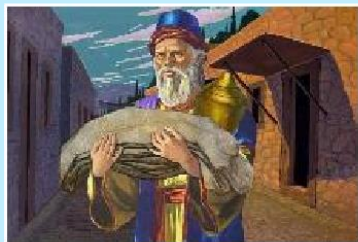
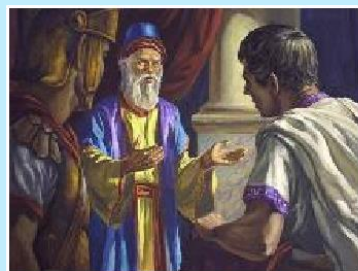
- Jesus was crucified at 9 in the morning. Around 12 noon darkness came over the land. At 3 p.m., Jesus died. But, shortly before he died, Jesus cried out to his Father with the words of **Psalm 22 (Mark 15:33-34)**.
- Few realized how Jesus fulfilled this messianic psalm to the letter. The majority decided to misinterpret his words, confusing the Aramaic “Eloi” with a call to Elijah (**Mark 15:35**).

**Thursday-September 19, 2024**

**Joseph of Arimathea asks for the Body of Jesus-Laid to Rest**

[Mark 15:42-47](#); [16:1-20](#)

*“Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body” (Mark 15:43)*



## The Guiltless Man's Substitute and Surety, Volunteered to Die a Cruel Death

Standing as man's representative at Pilate's bar, he suffered the cruel sentence of death to be passed upon him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, he had not a word to say. He was not silent because he was guilty; for he was the embodiment of purity and holiness. He could have delivered himself from those who came to take him in the garden of Gethsemane. A few words from his lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But he suffered humiliation, agony, and death in silence, because he had given his life for the life of the world. He was not compelled to do it, but he volunteered to be man's substitute and surety, and "the Lord laid on him the iniquity of us all." ... {RH, June 23, 1896 par. 3} *The Review and Herald*



## Jesus Remained Calm and Silent - Against the Accusation



Caiaphas urged Jesus to answer to the charge made against him; but the Saviour, knowing that his sentence was already determined, answered him nothing. The evidence gained from the last two witnesses proved nothing against him worthy of death; and Jesus himself remained calm and silent. The priests and rulers began to fear that they would fail to gain their object after all. They were disappointed and perplexed that they had failed to gain anything from the false witnesses upon which to condemn their prisoner. Their only hope now was to make Jesus speak out and say something which would condemn him before the people. {3SP 119.1} *The Spirit of Prophecy, volume three, 1878*

## The Son of Man Jesus is the Son of God

"Art Thou the Christ?" they said, "tell us." But Christ remained silent. They continued to ply Him with questions. At last in tones of mournful pathos He answered, "If I tell you, ye will not believe; and if I also ask you, ye will not answer Me, nor let Me go." But that they might be left without excuse He added the solemn warning, "Hereafter shall the Son of man sit on the right hand of the power of God." {DA 714.2}

"Art Thou then the Son of God?" they asked with one voice. He said unto them, "Ye say that I am." They cried out, "What need we any further witness? for we ourselves have heard of His own mouth." {DA 714.3} *The Desire of Ages, 1898*

### Consider the following

- We now find Mark's last "sandwich" story:
  - (1) **Mark 14:54**. Peter approaches Jesus
  - (2) **Mark 14:55-65**. Jesus is judged
  - (3) **Mark 14:66-72**. Peter denies Jesus
- Not even with false witnesses were the priests and scribes able to find a clear accusation against Jesus (**Mark 14:55-59**).
- Faced with Jesus' silence, Caiaphas pressured him to declare whether or not he was the Messiah (**Mark 14:61**). The one who asks us to confess him before men could not fail to testify at that moment: "I am" (**Mark 14:62; Luke 12:8**).
- The wrath of everyone present fell on Jesus (**Mark 14:65**). As they mockingly asked him to prophesy, Jesus saw how his prophecy was being fulfilled at that moment (**Luke 22:61**).  
Without knowing it, Peter was a demonstration that Jesus was indeed the Messiah.
- For his part, Pedro was living his own trial. But, unlike his Master, he denied his sonship (**Mark 14:66-72**).

## Friday-September 13, 2024

### Insights and Further Study

And so by the third condemnation of the Jewish authorities, Jesus was to die. All that was now necessary, they thought, was for the Romans to ratify this condemnation, and deliver Him into their hands. **{DA 714.4}**

Then came the third scene of abuse and mockery, worse even than that received from the ignorant rabble. In the very presence of the priests and rulers, and with their sanction, this took place. Every feeling of sympathy or humanity had gone out of their hearts. If their arguments were weak, and failed to silence His voice, they had other weapons, such as in all ages have been used to silence heretics,--suffering, and violence, and death. **{DA 714.5}** *The Desire of Ages, 1898*

## From the Pen of Inspiration

“Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod. He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost” **EGW (The Ministry of Healing, pg. 106)**

## Questions to Ponder upon

1. How can we stand amidst the crowd with pressure and threat of death?
2. Why did the soldiers do such cruel crucifixion on an innocent one?
3. What's the significance of a cruel act on the cross of Calvary?
4. In what way could our lives be an offering to Christ as a response to what he did for us?
5. What eschatological event John and Mark have in common? Look at the Wednesday's lesson! (Baptism and the Cross)
6. What's the role of Joseph of Arimathea in the scene of Christ's crucifixion?
7. Based on the statement above, **{LHU 308.3}**, How is it possible, that those who believe become the representatives who will reflect Christ's character?



## **Disclaimer**

This Sabbath School Lesson, Meat in Due Season Advanced Commentary is not to replace, discredit, disapprove, or discriminate against what had been made by the Sabbath School Department of General Conference of the Seventh-day Adventist but to uphold, advance, sustain, facilitate, clarify, and protect the essence of the truth taught in the Bible {**Isa. 8:20**} and the inspiration (through the Prophetic Ministration of Ellen G. White and another prophet she predicted in **TM 475**).

## **For more information and inquiry**

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**Glory be to the Lord Jesus Christ, Our Coming King of kings!**