

## Lesson 24 – Health Reform

1. What does God want us to be in? **3 John 1:2**

**EGW:** The body must be kept in a healthy condition in order that the soul may be in health. The condition of the body affects the condition of the soul. He who would have physical and spiritual strength must educate his appetite in right lines. He must be careful not to burden the soul by overtaxing his physical or spiritual powers. Faithful adherence to right principles in eating, drinking, and dressing is a duty that God has laid upon human beings. {Ev 261.1}

2. What is the consequence of living in poor health? **1 Corinthians 3:16-17**

**EGW:** “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” {ApM 29.1}

Those who corrupt their own bodies cannot enjoy the favor of God, until they sincerely repent, make an entire reform, and perfect holiness in the fear of the Lord. None can be Christians and indulge in habits which debilitate the system, and bring on a state of prostration of the vital forces, which end in making a complete wreck of beings formed in the image of God. This moral pollution will certainly bring its reward. The cause must bring the results. Those who profess to be disciples of Christ should be elevated in all their thoughts and acts, and should ever realize that they are fitting for immortality, and that if saved, they must be without spot, or wrinkle, or any such thing. Their Christian character must be without a blemish, or they will be pronounced unfit to be taken to a holy heaven, to dwell with pure, sinless beings in God's everlasting kingdom. {ApM 29.2}

3. Those that rebut with “healthy lifestyle is just in the eye of the beholder” and live however they want, what does God warn against? **1 Corinthians 3:18**

**EGW:** We are not to think that we can honor God in any line except through the merits of Christ. We are to bear in mind that man, with his finite capabilities can accomplish nothing. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the being in health, God supplies. “Know ye not,” says the apostle, “that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this

world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." {RH, November 29, 1898 par. 14}

4. What distinction was placed upon animals in the time which we all descend from? **Genesis 7:2**

**EGW:** Angels were sent to collect from the forest and field the beasts which God had created. Angels went before these animals and they followed, two and two, male and female, and clean beasts by sevens. These beasts, from the most ferocious, down to the most gentle and harmless, peacefully and solemnly marched into the ark. The sky seemed clouded with birds of every description. They came flying to the ark, two and two, male and female, and the clean birds by sevens. The world looked on with wonder--some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary influence upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them. {1SP 71.3}

5. What are we not to touch? **2 Corinthians 6:16-17**

**EGW:** I entreat Christian mothers to realize their responsibility, and to live, not to please themselves, but to glorify God. Christ pleased not Himself, but took upon Him the form of a servant. He left the royal courts, and clothed His divinity with humanity, that by His own example He might teach us how we may be exalted to the position of sons and daughters in the royal family, children of the heavenly King. But what are the conditions upon which we may obtain this great blessing?-- "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters." {FE 142.1}

6. What type of person does not inherit the kingdom of God and is part of this study? **Ephesians 5:5**

**EGW:** I have a message to give to those who are desirous of having lives that are cleansed from all sin and selfishness. I heard a Voice speaking to the believers on Norfolk Island, saying, Unless you turn wholly from your sins, and become fervent in spirit, giving to the unbelievers on the island the evidence that you are changed in heart, you cannot enter in through the gates to the city of God. No

unclean person will enter that blessed abode. {10MR 146.5}

7. What makes a person unclean? **Leviticus 5:2**

**EGW:** No comment

8. What do most ministers not make a difference between? **Ezekiel 22:26**

**EGW:** I saw that decided efforts should be made to show those who are unchristian in life their wrongs, and if they do not reform, they should be separated from the precious and holy, that God may have a clean and pure people that He can delight in. Dishonor Him not by linking or uniting the clean with the unclean. {1T 117.2}

9. What movement did Ezekiel see that counteracts this neglect? **Ezekiel 44:23**

**EGW:** Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined. {3T 195.1}

Anciently, directions were given to the priests:" And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to My judgments." When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." {3T 195.2}

Here the duty of God's servants is made plain. They cannot be excused from the faithful discharge of their duty to reprove sins and wrongs in the people of God, although it may be a disagreeable task and may not be received by the one who is at fault. But in most cases the one reprov'd would accept the warning and heed reproof were it not that others stand in the way. They come in as sympathizers and pity the one reprov'd and feel that they must stand in his defense. They do not see that the Lord is displeas'd with the wrongdoer, because the cause of God has been wounded and His name reproach'd. Souls have been turned aside from the truth and have made shipwreck of

faith as the result of the wrong course pursued by the one in fault; but the servant of God whose discernment is clouded and whose judgment is swayed by wrong influences would as soon take his position with the offender whose influence has done much harm, as with the reprove of wrong and of sin, and in so doing he virtually says to the sinner: "Do not be troubled, do not be cast down; you are about right after all." These say to the sinner: "It shall be well with thee." {3T 196.1}

God requires His servants to walk in the light and not cover their eyes that they may not discern the working of Satan. They should be prepared to warn and reprove those who are in danger through his subtlety. Satan is working on the right hand and on the left to obtain vantage ground. He rests not. He is persevering. He is vigilant and crafty to take advantage of every circumstance and turn it to his account in his warfare against the truth and the interests of the kingdom of God. It is a lamentable fact that God's servants are not half as much awake to the wiles of Satan as they should be. And instead of resisting the devil that he may flee from them, many are inclined to make a compromise with the powers of darkness. {3T 196.2}

10. What did Job ask that is applicable for today? **Job 14:4**

**EGW:** "Who can bring a clean thing out of an unclean? not one." Job 14:4. Can we then expect the youth to maintain Christian principles and to develop Christian character while their education is largely influenced by the teachings of pagans, atheists, and infidels? {8T 306.3}

11. What specifically are we told about eating flesh of animals? **Leviticus 11:2-8**

**EGW:** Pork although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produced leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a very bad thing worse. Swine's flesh above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much out-door exercise do not realize the bad effects of pork eating as those do whose life is mostly in-doors, and whose habits are sedentary, and whose labor is mental. {2SM 417.3}

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of

any living creature to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine. {2SM 417.4}

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and length of years. They have been made to suffer more than they otherwise would, by the wrong habits of man. {2SM 417.5}

12. What specifically are we told about eating fish? **Leviticus 11:9-12**

**EGW:** In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger. {MH 314.3}

13. What specifically are we told about eating fowl? **Leviticus 11:13-19**

**EGW:** The distinction between clean and unclean was made in all matters of diet: {MH 280.2}

"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. {MH 280.3}

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. {MH 280.4}

14. What further restriction is placed upon "clean" meats? **Acts 15:20, 29; Acts 21:25**

**EGW:** The Gentile converts, however, were to give up the customs that were inconsistent with the principles of Christianity. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were to be urged to keep the commandments and to lead holy lives. They were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles. {AA 195.2}

Paul and Barnabas were recommended to them as men who had hazarded their lives for the Lord. Judas and Silas were sent with these apostles to declare to the Gentiles by word of mouth the decision of the council: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." The four servants of God were sent to Antioch with the epistle and message that was to put an end to all controversy; for it was the voice of the highest authority upon the earth. {AA 195.3}

15. How does one resolve the vision of Peter? **Acts 10:10-16, 28**

**EGW:** Immediately after this interview with Cornelius, the angel went to Peter, who, very weary and hungry from journeying, was praying upon the housetop. While praying he was shown a vision, "and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven." {3SP 326.3}

Here we may perceive the workings of God's plan to set the machinery in motion, whereby his will may be done on earth as it is done in Heaven. Peter had not yet preached the gospel to the Gentiles. Many of them had been interested listeners to the truths which he taught; but the middle wall of partition, which the death of Christ had broken down, still existed in the minds of the apostles, and excluded the Gentiles from the privileges of the gospel. The Greek Jews had received the labors of the apostles, and many of them had responded to those efforts by embracing the faith of Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles. {3SP 327.1}

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his settled prejudices against the Gentiles; to understand that, through Christ, heathen nations were made partakers of the blessings and privileges of the Jews, and were to be thus benefited equally with them. Some have urged that this vision was to signify that God had removed his prohibition

from the use of the flesh of animals which he had formerly pronounced unclean; and that therefore swines' flesh was fit for food. This is a very narrow, and altogether erroneous interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences. {3SP 327.2}

The vision of all manner of live beasts, which the sheet contained, and of which Peter was commanded to kill and eat, being assured that what God had cleansed should not be called common or unclean by him, was simply an illustration presenting to his mind the true position of the Gentiles; that by the death of Christ they were made fellow-heirs with the Israel of God. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined entirely to the Jews; and he had looked upon the Gentiles as an unclean race, and excluded from the promises of God. His mind was now being led to comprehend the world-wide extent of the plan of God. {3SP 328.1}

16. Why is 1 Timothy 4:4 not a verse to cancel out the clean and unclean rule? **1 Timothy 4:5**

**EGW:** No comment

17. What word describes the main issue that caused so many to be overthrown, which is to die, while in the wilderness? **1 Corinthians 10:5-6**

**EGW:** Notwithstanding the favor which God manifested to the Hebrews, yet because of their wicked lust for the luxuries which they had left in Egypt,--because of their sins and rebellion,-- the judgments of God came upon them. The apostle enjoins upon his brethren the lesson to be learned: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." {LP 168.2}

18. What was connected with their lusting? **Numbers 11:4, Psalms 78:18**

**EGW:** But the evil was soon worse than before. Instead of leading the survivors to humiliation and repentance, this fearful judgment seemed only to increase their murmurings. In all directions the people were gathered at the door of their tents, weeping and lamenting. "The mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Thus they manifested their discontent with the food provided for them by their Creator. Yet they had constant evidence that it was adapted to their

wants; for notwithstanding the hardships they endured, there was not a feeble one in all their tribes. {PP 379.3}

19. What was the result of their lusting? **Psalms 78:30-31**

**EGW:** "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." {1SP 284.1}

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 only 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 let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been the 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 with food of which they could eat freely without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings, by great numbers of them being slain. {1SP 284.2}

20. Why does Matthew 15:16-19 not declare that unclean meats have no effect upon the body now?  
**Matthew 15:20**

**EGW:** No comment

21. Who does God destroy at the second coming? **Isaiah 66:15-17**

**EGW:** No comment

22. If we live according to God's health principles, what does He declare? **Exodus 15:26, Deuteronomy 7:15**

**EGW:** 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." Exodus 15:26. 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." Deuteronomy 7:15. When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes." Psalm 105:37. {DA 824.3}