

The Shepherd's Crucible



SABBATH AFTERNOON

Read for This Week's Study: *Psalm 23, Rom. 12:18–21.*

Memory Text: “He restores my soul; He leads me in the paths of righteousness for His name’s sake” (*Psalm 23:3, NKJV*).

Sophie leaned back against her bedroom door and slid to the floor. Tears were welling up fast, and it was only a moment before she was sobbing. “How could he? How could he!” Sophie had just received news that was breaking her heart. Someone she thought was a friend, someone she respected and trusted, was spreading awful gossip about her in order to ruin her reputation and the work she had been doing. Grabbing her Bible off the bed, she suddenly found herself staring at some very familiar words: “He restores my soul; He leads me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me” (*Ps. 23:3, 4, NKJV*).

“Surely this can’t be!” she blurted out to herself. But the logic seemed inescapable. The Shepherd in the psalm was guiding His sheep in paths of righteousness, but these very paths also seemed to wind their way into the valley of the shadow of death. Could it be possible that even this painful betrayal by a friend, this dark valley, could be used by God to train her in righteousness?

The Week at a Glance: At what times have you grown more spiritually—through the easy times or the harder ones?

* Study this week’s lesson to prepare for Sabbath, July 2.

A Guide for the Journey: The Shepherd

“**The LORD is my shepherd; I shall not want**” (*Ps. 23:1, NKJV*).

Some children were asked to draw a picture of God. Without exception, each one drew a picture with a heart somewhere in it. When asked why, they declared unanimously that God is love. It was as simple as that.

It is easy to have a good opinion of God and His purposes when everything is going well. But as we grow older and life becomes harder and more complicated, our view of God often changes. God doesn't change, of course (*Heb. 13:8, James 1:17*), but we do.

Because of the pastoral lifestyle of the people in Old Testament times, Psalm 23 uses the image of a shepherd to describe the way God cares for us. The symbol of a shepherd is used for God—in both the Old Testament and the New Testament. It's a wonderful picture and one that is changeless, too. Before we look at Psalm 23, let's survey how different Bible writers understand the work and character of the Shepherd throughout the Bible.

What do you learn about the Shepherd from each text?

Isa. 40:11 _____

Jer. 23:3, 4 _____

Ezek. 34:12 _____

John 10:14–16 _____

1 Pet. 2:25 _____

Now turn to Psalm 23. What does the Shepherd do to care for His sheep?

Ps. 23:2 _____

Ps. 23:3 _____

Ps. 23:4 _____

Ps. 23:5 _____

Ps. 23:6 _____

What does it mean to you to know that there is Someone like this caring for you? How could you use this picture to encourage someone whose picture of God has been obscured because of his or her own struggles, whatever they are?

Locations on the Journey

“He leads me in right paths for his name’s sake” (*Ps. 23:3, NRSV*).

Imagine the “paths of righteousness” (*Ps. 23:3*) stretching out before you, way out into the distance. You cannot see the end, but you know that at the end of the journey is home, God’s house. As you focus a little closer to you, do you see where the path leads? You can see some places clearly, but other parts are totally obstructed by large or dangerous obstacles. Sometimes the path disappears over a ridge. Some parts of the path are easy to walk along; others are difficult. It was just like this as Israel traveled from Egypt to the Promised Land, and it is described the same way in this psalm.

Identify from Psalm 23 the locations that David sees the sheep passing through when following the paths of righteousness as they make their way to the house of the Lord.

But why are these paths called “paths of righteousness” or “right paths” (*NIV, NRSV*)? Here are four important reasons. First, they are the right paths because they lead to the right destination—the Shepherd’s home. Second, they are the right paths because they keep us in harmony with the right Person—the Shepherd Himself. Third, they are the right paths because they train us to be the right people—like the Shepherd. Fourth, they are the right paths because they give us the right witness—as we become the right people, we give glory to the Lord. They are “right” or “righteous” paths, whether the going is easy or hard.

It is important to realize that when God leads us, it is not simply a question of His delivering a parcel to the destination. It is much more than guidance and protection. Like the many examples all through the Bible in which God is leading His people (whether it is leading Abraham by His promises or leading Israel by the pillar of fire and cloud), when God is guiding, it is always about His training His people in righteousness.

How conscious are you that righteousness is the Shepherd’s priority for your life? How can trials change your life so that you better reflect the character of Christ?

Unexpected Detour 1: The Valley

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me” (Ps. 23:4, NKJV).

It would be nice if the paths of righteousness wound their way only along the grass-covered banks of cool streams. But that is not the way David paints it. Also, along these paths is the valley of the shadow of death—not a place that we are eager to visit! At certain times of the year, the wadis and ravines found in Israel are prone to flash floods that can come unexpectedly and prove overwhelming. These places also are characteristically narrow, with steep sides that block out the light. Hence, “the shadow of death” is an image for “very deep shadow,” or “deep darkness.”

Think about the times you have been in your own “valley of the shadow of death.” What has it been like? Did you have fear, even though you knew that the Shepherd was there? Which Bible texts were most precious to you at that time, and why?

How do you think the sheep ended up in the valley? Do you think the sheep went there on their own, or did the Shepherd lead the sheep that way Himself? Justify your answer.

Elisabeth Elliot writes, “A lamb who found himself in the valley of the shadow of death might conclude that he had been falsely led. It was needful for him to traverse that darkness in order to learn not to fear. The shepherd is still with him.”—*Quest for Love* (Grand Rapids, MI: Revell Books, 1996), p. 218.

Have you ever felt that you have been “falsely led” into the valley? How did you respond to God during this time? Why do you think the Shepherd might be willing to risk being misunderstood by permitting us to enter a dark valley?

Unexpected Detour 2: The Surrounded Table

“You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over” (Ps. 23:5, NKJV).

Throughout our lives, we will inevitably bump into some enemies. How do you deal with them? Have you ever lain awake at night, tossing and turning, dreaming up ways to take revenge on those who are trying to hurt you or destroy your work? It can be hard for Christians to know how to handle enemies.

What types of enemies have you had in your life? How have you responded to those who have tried to hurt you or those you care for? How well did you follow Christ’s words to us in Matthew 5:44, or Paul’s in Romans 12:18–21?

In Psalm 23:5, David shows us an interesting way of dealing with enemies. He obscures their presence by looking instead at what God is doing in his behalf. And God is there preparing a banquet for him.

In David’s culture, when an honored guest came for a feast, the host would anoint his head with oil as the guest was about to enter the banquet hall. The oil was a mixture of olive oil and perfume. Then the guest would be seated in front of far more food than one could ever eat.

How could the three items (table, oil, cup) in Psalm 23:5 help to remind us about how God provides, even when we are in the valley?

As Paul reminds us, “our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places” (*Eph. 6:12, NRSV*). Our enemies include those we see and those we don’t. Whether we like it or not, we are surrounded. Yet, when we are with the Shepherd, not one enemy, visible or invisible, can steal what He has provided for us.

Reflect on how the Shepherd has treated you when you have been surrounded by enemies. What can you see in these times that can enable you to give thanks even during such difficulties?

A Certain Promise for the Journey

“Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever” (Ps. 23:6, NKJV).

When we are in the valley or surrounded by enemies, it is sometimes tempting to believe that we have been left alone. It does not always feel as though God has been doing much; we reason that if He had been helping, we wouldn’t be in this situation to begin with. But David obviously does not see it like this.

In spite of his trials, what two things does David say in Psalm 23:6 that he is certain of? (See also *Eph. 1:4*, *2 Pet. 1:10*, and *Heb. 11:13–15*.)

Some translations say that goodness and unfailing love (God’s covenantal commitment) will “follow” me all the days of my life. However, the original verb is much stronger, and the text should read that goodness and unfailing love will “pursue” me all the days of my life. (In fact, it’s the same Hebrew verb used in such verses as *Genesis 14:14*, *Joshua 10:19*, and *1 Samuel 25:29*, where the idea of “pursuit” is very clear.)

What picture do you get in your mind when you imagine goodness and unfailing love “pursuing” you? What do you think David meant to tell us about God by describing His care for us this way?

No matter how deep the valley or how persistent the enemies, the certainty of God’s goodness and unfailing love and the certainty of His guidance to the very end of our journey is unquestionable. If these thoughts could sustain Jesus through Calvary, we should take heart, as well.

There are times, however, when those we care for are full of questions. Like David, the best way to address these concerns is often not with a theological description of what God can do. Rather, as David shows us in *Psalm 23:6*, it is through an affirmation, the sharing of a personal conviction, of the truth about our God.

What evidence is there from your own knowledge of God that can illustrate the certainty that His goodness and unfailing love pursue us? What evidence could you add from the Bible? How could you share this with those who may be questioning the certainty of God’s care? How is the Cross the greatest example of this “pursuit”?

Further Thought: Read Ellen G. White, “Missionaries in the Home,” p. 143, in *Testimonies for the Church*, vol. 4; “The Divine Shepherd,” pp. 476–484, in *The Desire of Ages*.

“Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the school of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. . . .

“But if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching His hand to help you, and you will only have to give Him your hand in simple confidence, and let Him lead you. As you become trustful, you will become hopeful. . . .

“You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. . . . God has given us His best gift, even His only-begotten Son, to uplift, ennoble, and fit us, by putting on us His own perfection of character, for a home in His kingdom.”—Ellen G. White, *Messages to Young People*, pp. 63, 64.

Discussion Questions:

- 1 To what extent have you been aware that the “terrible perplexity and trial” that comes into your life may actually be part of your “discipline in the school of Christ”?
- 2 How might our help, comfort, and encouragement to those in the valley be part of the Shepherd’s way of getting people through their crises? What things can you as a church do to be better used by the Lord to help those in need?
- 3 In class, go around and have each person talk about how goodness and mercy “pursued” them. What can you learn from one another’s experiences?
- 4 Think about the last hours of Christ’s life, as He entered into the crucible. From what you can tell, either from the Bible or Ellen G. White (*The Desire of Ages* is a great source), how was Jesus, in His humanity, able to endure? What can we take from His example for ourselves in whatever crucibles we face, as well?

Part 1: Possessed at 11

By ANDREW MCCHESENEY

Sweat poured down 11-year-old Eduardo's face as he raced his skateboard back and forth on the street outside his house on a hot summer morning.

"Eduardo Ferreira dos Santos!" his mother called. "Come in and take a shower before lunch."

Perspiring and panting, Eduardo headed straight for the kitchen, forgetting the shower and thinking only about lunch. Eduardo ignored a stranger seated in the living room, waiting for her nails to be painted. His mother ran her own home business, a beauty salon offering manicures and haircuts.

Before Eduardo reached the kitchen, he was stopped by his 12-year-old sister. "Sit down and catch your breath," she said.

Eduardo obediently plopped down onto a chair. Immediately, an unholy shriek escaped his lips. His body began to convulse. His mother rushed to him. A low, distorted voice spoke from Eduardo's mouth, telling his mother to hand over her son or watch him die. Eduardo's mother began to cry.

"Don't worry," the stranger told Eduardo's mother. "Your son has been chosen to be part of our group. I am a Candomblé leader."

Eduardo's mother had heard about Candomblé, a religion that arrived in Brazil on slave ships from Africa in the early 19th century. Candomblé teaches that people can be possessed by the spirits of gods. The spirits, however, aren't gods but fallen angels. Eduardo had been possessed by one of them, an evil spirit from a legion that surrounded the stranger.

After some time, the evil spirit left, and Eduardo returned to normal. He didn't remember the incident, but his mother couldn't forget, and she took him to the Candomblé temple. The temple priests welcomed Eduardo like a king.

"What an honor," one said. "You have been handpicked," said another.

Only 11, Eduardo was introduced to spiritism and devil worship. Over the next seven years, he spent much time at the temple, learning to be a priest. Evil spirits spoke to him and through him. The most important lesson, they said, was never to leave a job undone. If he started a task, he had to finish it.

As an adult, Eduardo became high priest of a temple. He earned money from people who wanted him to curse their enemies. But the evil spirits forbade him from cursing Seventh-day Adventists and other Protestant Christians. "They are protected," the spirits said, adding that any attempt to curse them would cause Eduardo to lose his powers. The spirits also banned Eduardo from communicating with Adventists and other Protestants.

Eduardo found a common-law wife, Sidilene Silva de Oliveira, and they had a son, Eduardo Junior. Life was peaceful until Junior said he wanted to join the Seventh-day Adventist Church.

Your Thirteenth Sabbath Offering will help open eight churches in the South American Division, including four in Brazil, where EDUARDO FERREIRA DOS SANTOS lives.

Key Text: *Psalm 23:3*

Study Focus: *Psalm 23, Rom. 12:18–21.*

Part I: Overview

We are starting a long but all-important journey this quarter—a journey into the meaning of suffering, evil, and death. Yes, suffering can be studied as a separate phenomenon of human existence; it can be studied from a scientific or psychological perspective in such terms as *perception*, *affections*, and *consequences*. However, the biblical view on suffering is much deeper. The Bible explains the origin of suffering—an origin that exonerates God from any responsibility for bringing sin into existence. The Bible also shows how God uses suffering as a transformational framework for our own enrichment, victory, and eternal life. If we imagine life as a journey, Psalm 23 is one of the best places to start, because it talks about a path. This path takes us through the highs and lows of our lives. More important, Someone is guiding us on that path. That Someone is more than a Guide; He is a caring and loving Shepherd. The most important questions for our journey, for our highs and lows, are: Do we know the Shepherd? Do we trust Him whatever happens or wherever He may decide to take us?

Lesson Themes: This week’s lesson highlights three major themes.

1. It is very important to understand that our life is a journey that takes different turns.
2. It also is crucial to remember that this path does not wind chaotically, by chance. God is our Guide and Shepherd, and He may allow us to traverse, or actively take us through, the valleys of suffering and death. But God does not expect us to make this journey blindfolded. Rather, He gives us a sure promise that He will lead us to salvation.
3. There is no way to survive the crucibles of life if we do not trust our Shepherd to take us through them.

Part II: Commentary

The Two Paths

One biblical representation of life is of a path through a landscape. This path follows a trajectory from birth to death. There are not one but two paths. The

first is the good path, the path of justice or righteousness (*Prov. 8:20*) that leads to prosperity and life (*Ps. 1:2, 3*), for God Himself makes the path smooth (*Prov. 2:8, Isa. 26:7*). Those who walk on the good or righteous path are guided by the divine Word that serves as a lamp for their feet when life is dark (*Ps. 119:105*). Eventually, their path becomes progressively brighter as the midday (*Prov. 4:18*). Those on this path also acknowledge God in all aspects of life (*Prov. 3:5, 6*). Although this path leads to life, it is narrow, and few walk on it (*Matt. 7:14*). The second path is the bad, or the sinful, path. This is the wide path that leads to iniquity, superficial existence, and death (*Ps. 1:4, 5; Prov. 14:12; Matt. 7:13*).

The paths of our lives are visible to God; He examines them (*Prov. 5:21*) and warns us: “Do not enter the path of the wicked, and do not walk in the way of evil” (*Prov. 4:14, NKJV; see also Ps. 1:1*). If someone is on the wrong, sinful path, God calls him or her to move to the good one: “‘As I live,’ says the Lord GOD, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’” (*Ezek. 33:11, NKJV*).

Two conclusions emerge from this brief Bible study:

(1) Yes, the end of each of the two paths is determined: the path of righteousness leads to life, and the path of iniquity leads to death. But being on one path or another is a matter of our choice. (2) If we decide to be on the path of righteousness, God promises that the righteous path will take us to life. Yes, the path of righteousness may be narrow; it may take us through dark mountains or valleys that may require additional light, food, persistence, patience, or strength. But the path of righteousness will end with light, happiness, and life. Through the prophet Isaiah, God promises to those who trust in Him that His path will become a highway, easy to traverse: “A highway shall be there, and a road, and it shall be called the Highway of Holiness. The unclean shall not pass over it, but it shall be for others. Whoever walks the road, although a fool, shall not go astray” (*Isa. 35:8, NKJV*).

Religion as a Path

As in other Eastern worldviews, the Bible depicts the concept of “religion” as a path or journey. Enoch “walked with God three hundred years” (*Gen. 5:22, NKJV*). The prophet Micah depicts a time when many people from around the world will say: “‘Come, and let us go up to the mountain of the LORD. . . . He will teach us His ways, and we shall walk in His paths.’ . . . For all people walk each in the name of his god, but we will walk in the name of the LORD our God forever and ever” (*Mic. 4:2, 5, NKJV*). God calls His people to walk faithfully before Him (*1 Kings 3:14, 1 Kings 9:4, Prov. 10:9, Zech. 3:7*), and when they wander off the path, God calls them back: “‘Stand in the ways and see, and ask for the old

paths, where the good way is, and walk in it; then you will find rest for your souls' ” (*Jer. 6:16, NKJV*).

Fledgling Christianity was at first called “the Way” (*Acts 9:2; Acts 19:9, 23; Acts 22:4; Acts 24:14, 22*) or “the way to be saved’ ” (*Acts 16:17, NIV*). Apollos was “instructed in the way of the Lord” and received even more instruction while on it (*Acts 18:25, 26, NKJV*). The apostle Paul also associates religion with “walking” and insists that Christians can “no longer walk as the rest of the Gentiles walk, in the futility of their mind” (*Eph. 4:17, NKJV*). The apostle John exhorts us to “walk” in God’s commandments and in His love (*2 John 1:6*).

Jesus declared about Himself: “ ‘I am the way, the truth, and the life. No one comes to the Father except through Me’ ” (*John 14:6, NKJV*). The combination of “way,” “truth,” and “life” constitutes three major pillars of the Christian religion. Now, we may ask, Is the Christian religion important? Is it still relevant today? It is true that the history of Christianity is littered with apostasy, abuse, deception, and corruption; numerous times Christianity took divergent routes from Christ’s path. But this does not mean there is no path of righteousness to be followed. Jesus remains the Path, and He promises us that His path is the truth and that it will take us to life, eternal life. Jesus not only is the Path; but He also is, as He says about Himself, “ ‘the good shepherd’ ” (*John 10:11, NKJV*). What does that mean? Jesus explains: “ ‘I know My sheep, and am known by My own’ ” (*John 10:14, NKJV*), including those from other folds (*see John 10:16, NKJV*). There is more. Jesus as “ ‘the good shepherd gives His life for the sheep’ ” (*John 10:11, NKJV; see also John 10:15*) and will give “ ‘them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand’ ” (*John 10:28, NKJV*). So, following Christ on His path, the path of His righteousness, is the only and sure path to life (*Acts 4:12*). Even if it is narrow, even if it has crucibles, it is the only, and the best, path to life. Our Shepherd will take us there.

The Western concept and word “religion” comes from the Latin *re* (again) plus *ligare* (connect, tie)—to tie again, to reconnect. While it has been developed in the Western Christian environment, this term makes sense from the biblical perspective, too, and can be connected to the biblical view of religion as a “path” and “journey.” When humanity took the path to perdition, we lost the connection with God. Religion is that process through which humans and God are reconnected. But how do we reconnect with God? If religion is a “path” or “journey,” it is not an atemporal, ahistorical phenomenon, as in the pagan mythological or philosophical religions. Rather, in the biblical view, religion (or the reconnection of humanity with divinity) is a process in time and space. It is a personal and historical journey, both for God and for us. God comes to us and meets

us where we are, in history. Another difference between pagan and biblical religions is that in pagan religions people must clear a path for themselves, to find the way to the world of the gods, to earn their favors, to reconnect to them, or to steal their secrets or the secret to eternal life. In the biblical religion, on the contrary, it is God Himself who clears the path to us. He comes to us, seeking to save us, to take us back to the path of life, to take us back to Himself. In fact, He Himself becomes the Path and the Guide and the Shepherd. He walks with us through that valley, guiding us on that path of reconnecting to God. This is God's religion, the religion of grace!

Part III: Life Application

- 1. Examine the path of your life. What path are you on? What can you do to ensure you are on the path of righteousness that will lead you to eternal life?**

- 2. Have you encountered other people on the same path as yours? Have you encountered people on a path leading the opposite way? What can you do to help others to choose the path of, and to, Jesus?**

3. We can trust our Shepherd to take us through the crucibles of life because, before permitting us to pass through crucibles, the Shepherd Himself went through that crucible. But there is an essential difference between His crucible and ours. Many of our crucibles are caused by ourselves or other humans, or by the consequences of sin in general. The Shepherd's crucible was caused by us, and He took it upon Himself sacrificially, substitutionally, and redemptively. How does this understanding help you go through suffering?

4. Identify two crucibles you went through recently. Identify God's leading and care for you in those experiences.
