

# HISTORIC LANDMARKS

OF ADVENTISM

## *Many Voices*

*Are we able to distinguish the various voices we hear? It is imperative that we do.*

*p. 2*

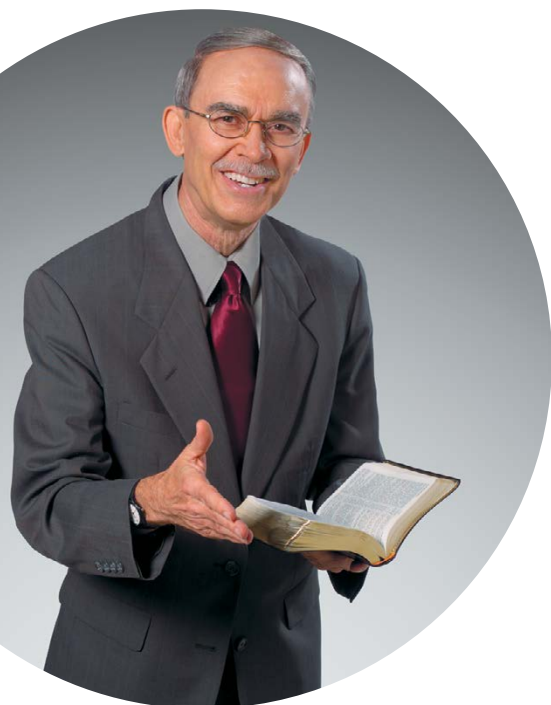
## *The Atonement*

*There is more to the atonement than just the cross. Jesus is making reconciliation right now.*

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## *Come Before Winter*

*p. 31*



## From the Editor

*John J. Grosboll*

# Lest Any Fail of the Grace of God

It is possible to receive the grace of God in vain and fail to receive eternal life.

Paul said, "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14, 15).

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain" (2 Corinthians 6:1).

The special messenger to the Second Advent Movement gives us insight as to how this happens.

"A soul hurt is often a soul destroyed. ...

"The redemption of man means unity with Jesus Christ. The Saviour pledged Himself to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of Himself He would enable every human being to be *one* with his fellow men and with God. ...

"This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. ... It is the work of God to expel evil from the soul by connecting hu-

manity with divinity. *All difference and disunion are destroyed by a union with the great Center.* ...

"Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. ...

"The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the God-head. ... He knew that by paying the ransom He could end the reign of the enemy, and vindicate the justice of God. Therefore He clothed His divinity with humanity. He stooped to this fallen world that He might restore in man the divine image.

"Wherefore lift up the hands which hang down, and the feeble knees,' the apostle writes; 'and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed' (Hebrews 12:12). ... Let not your coldness, your unkindness, turn souls from the path that leads to Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt." Excerpted from *The Review and Herald*, June 5, 1900. (All emphasis supplied.) **LM**

HISTORIC

## LANDMARKS

OF ADVENTISM

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**LANDMARKS** is a magazine of Steps to Life, a ministry established in 1988 by Seventh-day Adventists. It is dedicated to the publication of the historic doctrines held by God's true people in all ages. Its special emphasis is to present truth (2 Peter 1:12)—those historic doctrines espoused by Seventh-day Adventist pioneers in the nineteenth century. Its purpose is to help all of God's remnant people to press together in unity, holding high the banner on which is inscribed the commandments of God and the faith of Jesus. This magazine is designed to help believers to defend the faith and to expose the flood of false doctrine by which the truth is being assailed in these last days. It is the goal of **LANDMARKS'** editors to present articles based on truth from the Bible and the Spirit of Prophecy. Viewpoints of writers and/or contributors expressed outside of articles printed in this publication are not necessarily the views of this magazine's editors and are not endorsed by Steps to Life Ministries.

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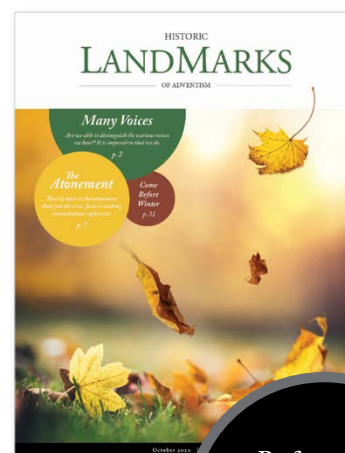
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# Many Voices

By John J. Grosboll

In the book *Faith and Works*, page 55, it says, “The voice of God is speaking to us through His word, and there are many voices that we will hear; but Christ has said we should beware.” Already people are hearing many voices, but as time goes on there will be many more. Ellen White has warned to beware. To *beware* means to *watch out!*

She writes, “After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, ‘Lo, here is Christ, Lo, He is there. This is the truth. I have the message from God, He has sent me with great light.’” *Maranatha*, 189. Will you listen to them at the peril of your soul?





It is imperative to be able to distinguish the voices. John 10:1–6 says, “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.” Jesus used this illustration, but they did not understand the things which He spoke to them.” This is still true today.

John 18:37 says, “Pilate therefore said to Him, ‘Are You a king then?’ Jesus answered, ‘You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.’”

Speaking to Thomas, Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). Here is the question: Do you recognize the shepherd’s voice well enough to distinguish His voice from all the other voices? We all hear other voices and must be sure that we are receiving communication from the right Spirit.

If we are receiving communications from the right spirit, certain things will happen in our lives. “A stubborn, willful spirit is not of Christ, but of Satan; hence, it will not be cherished by him who has the mind of Christ. All impurity of thought will be overcome, and the mind will be trained to pure and holy thoughts. Backbiting and evil speaking will be put away. Jealousy and selfishness will be overcome, for they are Satanic, and not Christlike. Bitter are the fruits of self-indulgence, of unsanctified traits of character.” *The Signs of the Times*, October 12, 1891. Notice what will be overcome: all impurity of thought,



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will be spread about  
you.*

backbiting, jealousy and selfishness, for these traits are Satanic.

Psalm 15:3 describes the character of those who are going to be in heaven. It is the person who doesn’t take up a reproach against his neighbor, even in his bedroom at home. It is the person you can trust; they speak no evil behind another’s back.

The condition of church members may give some idea why the Holy Spirit isn’t yet poured out so that God’s work can be finished. In his letter to the Ephesian church, Paul wrote, “Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you” (Ephesians 4:29–32).

Notice the context of the scripture when describing how the Holy Spirit is grieved—the way we speak. The word *blasphemy* simply means *evil speech*. The worst kind of evil speech is against God, but all evil speech is blasphemy. The Holy Spirit can never be poured out upon people who are backbiting and evil surmising and speaking evil of each other.

It is during this lifetime that we are to learn godly habits, which include pure speech. Jesus spoke directly to the Pharisees and the Sadducees with any rebuke that was necessary. He talked to them right to their faces and never behind their backs.

If the Holy Spirit is working on the mind, the words will be right. “If we cherish His [Jesus’] Spirit, if we manifest His love to others, if we guard one another’s interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear that we are the children of God.” *That I May Know Him*, 153.

Christianity today seems so powerless to make an impact on the world and the reason is that though we claim to be Christians, we don’t act like Jesus and talk like Jesus. If the world is going to see Jesus, they are going to have to see Him revealed in somebody that claims God as their Father and Jesus as their Brother.

It was not the early church in Antioch that called themselves Christian, rather it was those to whom they had witnessed who affixed that name to them. The disciples of Jesus were first called Christians in Antioch (Acts 11:26) because they continually spoke about Jesus, what He taught and did, and they were just like Him.

If you were the only Christian amongst the non-believers in your

area, would others say, by watching you and listening to you speak, “That person is like Jesus Christ”?

Everyone is tempted in the area of speech. No one is excluded. The devil will see to it that evil surmising and bad reports about you will be widely spread. When you hear of it, the temptation is to absolutely destroy every argument by presenting the facts, but most of the time, if you give all the facts, it would often damage somebody else’s reputation. Never think that pastors aren’t tempted to damage someone’s reputation by giving people the facts when rumors about them start spreading. Rumors were spread about Jesus, about the apostle Paul, about Martin Luther. Rumors were spread about Ellen White. Be

aware that it will happen to you if you are a Christian. If you are living right and following the Lord, all manner of evil reports will be spread about you. In fact, I’ve sometimes thought that if there are no evil reports circulating about you, you ought to get scared and wonder if you are really a Christian.

Jesus said, “Woe to you when all men speak well of you” (Luke 6:26).

Some may spread gossip, claiming that they are just telling their closest friend, but why speak evil to a friend that will do nothing more than to pollute and poison their mind? Before the Holy Spirit was poured out at Pentecost the disciples had to meet together in that upper room for ten days and talk over things, because they had been jostling with one another over who was going to be first, who was going to have the highest place. They had to confess their sins and talk things over.

Think this through: After the death of Judas, the 11 disciples were in the upper room with about 110 other people who had gathered there to make things right. And they did have a lot to discuss and make right because they had been talking a lot of evil against each other. They had a lot of praying to do and confession of sin. Suppose one of those people got so upset when he found

out how much evil had actually been spoken against him and said, “This is too much,” and walked out. They would have had every right to leave. Jesus never stopped anyone from leaving, but they would not have received the Holy Spirit when it was poured out. It is time to work things out with our brethren. It is time to make things right while there is still time. Think through how serious this is, for the Holy Spirit will be given only to those who are wearing Christ’s yoke—who are reflecting His character—and He said, “I am gentle and humble in heart.”

Would you recognize the Holy Spirit if it were poured out? In Acts chapter 2, we read that the Jews did not recognize when the Holy Spirit was poured out. There were a number of reasons for that. If they had recognized that it was the Holy Spirit, they would have had to recognize who Jesus was and they refused to do that. When the Holy Spirit is poured out in its fullness, many won’t recognize it again.

Jesus said, “And when He [that is, the Holy Spirit] has come, He will convict the world of sin, and of righteousness, and of judgment” (John 16:8). Notice, Jesus teaches that when the Holy Spirit comes, He comes to reprove. Many people would like to receive the Holy Spirit, but they do not want to be reproved of their sins. Unfortunately for them, that is not how the Holy Spirit works.

Before Pentecost, the Holy Spirit had been working on the minds of the disciples and convicting them of their sins. As a result, they were ready to make things right between themselves. They desired their carnal natures to be subdued and made whole. The Spirit had already worked on their hearts and on the Day of Pentecost, they were ready to receive the early rain.

The result of this conversion and unity was that the Lord added to the church every single day. At that time, they did not need long series of evangelistic meetings to raise up churches. People recognized Jesus in those early believers and the churches increased daily. That will happen again before Jesus returns. However, it is never going to happen unless the Holy Spirit is poured out and that isn’t going to happen until the church mem-

“

*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.*



*If you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven.*

bers talk with each other to make things right and get things straightened out.

What an experience it would have been to be in that upper room when the Holy Spirit was poured out. Would you have stayed and faced your mistakes or fled with your pride and stubbornness? There were plenty of places to go, for there were many other Sabbath keeping churches around the area that were strictly orthodox in their belief, practice and teaching. But those churches didn't receive the Holy Spirit because they hadn't made things right. They were still talking about Jesus and saying that He was an imposter.

"Then Jesus said to those Jews who believed Him, 'If you abide [continue, stay] in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free'" (John 8:31, 32). Those who received the Holy Spirit on the day of Pentecost were people who had stayed with the word of God and kept studying it even when they couldn't understand what was going on. When Jesus was crucified, they didn't understand what was going on. They were perplexed and confused but still refused to give up their faith. They continued to search for truth and humbled themselves before the Lord and He revealed the truth to them.

Jesus said that when the Holy Spirit would come, He would "guide you into

all truth" (John 16:13). From this text, we get the idea that receiving the Holy Spirit is closely connected with receiving the truth and following that truth as it is in Jesus. The Holy Spirit always guides into truth—never error. The devil's counterfeit is what we call sophistry. Webster's dictionary definition of *sophistry* is *reasoning that is sound in appearance but actually it is false*.

The devil's sophistry puts people in a position so that they will not receive the Holy Spirit. "The cause of God is in great peril because the physicians in whose minds sophistry has prevailed against truth, are bracing themselves against the impressions of the Holy Spirit, and are placing themselves where the Lord can not use them as leaders of His people." *Spalding and Magan Collection*, 364, 365. This was written at the time that we call the alpha of apostasy. These leading Adventist physicians had become convinced that the devil's sophistry was the truth and as a result they were braced against receiving the real truth. Such is the case of many sincere people calling themselves Christians throughout the world today. By believing some erroneous doctrine, they reject truth. The word of God is true, and the Lord has given it as a measuring stick to measure things, whether they are of the truth or not.

Jesus prayed to His Father, "Sanctify them by Your truth. Your Word is truth"

(John 17:17). It is impossible to be sanctified through error. To be sanctified by the truth is to practice it, live it.

Hebrews 6:18 says, "It is impossible for God to lie." But the whole world has, at various times, decided that God didn't know what He was talking about. It happened in Noah's day (Genesis 6 and 7). The people decided they knew better. After all, how could there be a flood when there had never been rain? The Jews mocked Jesus' virgin birth and called Him a bastard. They told Him that they hadn't been born of fornication to indicate their belief that He had been. Jesus said that He didn't come for Himself, but that His Father had sent Him. The ascension of Christ proves that He was telling the truth. God does not want you to be deceived by the sophistry of the devil.

"God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences." *The Review and Herald*, June 29, 1905. To rebuke evil devising is not fun for any preacher to do and certainly doesn't gain any popularity. However, Jesus said, "The Scripture cannot be broken" (John 10:35). "Heaven and earth will pass away, but My words will not pass away" (Matthew 24:35 NASB).

We are commanded that if we allow evil devising and evil work to be



unrebuked, we will have to suffer the consequences. We are living in a time when there is more evil surmising, more evil devising, more scientific sophistry than has ever been in Adventism and it is a snare that only God can deal with.

So how do you figure out what is true and what is not? When Eve spoke to the serpent in the Garden of Eden, she did not know who in reality she was talking to. (See Genesis 3:1-5.) Eve was deceived by someone anonymous. Think this through because this same thing is happening all around us today.

The devil works anonymously. He did not introduce himself to Eve and say that he was going to speak through a snake and deceive her. That would never have worked.

Around the time of the alpha of apostasy some young, very good-looking men began to hang around Battle Creek Sanitarium and go for walks and talk with John Harvey Kellogg. The trouble was John Kellogg did not know who these young men were. Ellen White revealed to him a scene that she had witnessed while in Oakland. “Angels clothed with beautiful garments, like angels of light, were escorting Dr. Kellogg from place to place, and inspiring him to speak words ... that were offensive to God.” Ellen G. White, vol. 5, *The Early Elmhaven Years*, 304. Watch out, friend, for anonymous information. If they can’t give you a name, a date, a place, a phone number, and an address, watch out. You are going to be misled by something you do not understand or even recognize as spiritually dangerous.

Jesus said, “They will by no means follow a stranger, but will flee from

him, for they do not know the voice of strangers” (John 10:5). As we draw closer to the end of time, we are going to hear more and more voices. Make no decision based on that anonymous information, not any. Ellen White wrote,

“We are not to accept these suppositions and pass them along as truth.”

Ellen G. White, vol. 5, *The Early Elmhaven Years*, 428. Weigh the evidence for what you believe or what you don’t believe. “There is no excuse for doubt or skepticism. God has made ample

provision to establish the faith of all men if they will decide

from the weight of evidence.” *Mind, Character, and Personality*, vol. 1, 311. As we approach the final crisis, what are you going to do?

“Present the affirmative of truth. Stand on the platform of eternal truth. But do not accuse. Say nothing to arouse enmity and strife. ...

“The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places [that is, narrow places] in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble—trouble such as was not since there was a nation—is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us. ...

“How little we know of what is going on in heaven! What fearful indifference

those on this earth show to eternal realities. Souls are unprepared for what is about to take place in our world; the warning must be given. The end of all things is at hand. ...

“Preach the Word. The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.” *Manuscript Releases*, vol. 21, 436–438.

Study Psalm 15 to know how not to be shaken in the last days.

“This is what has been presented to me—that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.” *Ibid.*, 438.

Oh friends, the Lord says you are asleep and that it is time to wake up! Jesus told a parable of ten virgins who took their lamps and went out to meet the bridegroom. Because he was delayed, they all fell asleep. At midnight they heard the cry, “Behold the bridegroom is coming” (Matthew 25:6) and they awoke; some were ready to meet him, but sadly, some were not. Those not ready had failed to make the necessary preparation and were not allowed into the marriage feast. (See Matthew 25:1–13.) Learn from this parable. Determine today to seek the Lord with your whole heart. Enjoy a living relationship with the Lord Jesus Christ and get to know His voice so you will not be found a victim of the sophistry of the devil. True joy and happiness are found only in the presence of the Lord.

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) **LM**

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# *The Atonement and the Sanctuary*

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By Joe Gresham

**T**he Spirit of the Lord has given pointed warnings concerning the doctrine of the atonement.

“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.” *The Great Controversy*, 488.



“

*To fully understand the atonement, we must also understand the biblical doctrine of the sanctuary.*

“Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel’s message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.” *Evangelism*, 225.

These words are being fulfilled before our very eyes today. The word *atonement* is mentioned only once in the King James translation of the New Testament and reads: “Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Romans 5:9–11). However, the word *reconciliation* or its derivative (translated from the same Greek word or its derivative) is found nine times, five of which are found in 2 Corinthians 5:18–20 and two in Romans 5:10. The other two (1 Corinthians 7:11 and Romans 11:15) do not pertain to the cross of Christ.

Speaking of the reconciliation, Paul says, “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be

ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:18–21). Paul says God has reconciled us and the world and given to us the ministry of reconciliation to go forth as ambassadors, taking the word of reconciliation, which is a call to be reconciled. How can people who have been reconciled be called to be reconciled?

When we think of the atonement or reconciliation, we usually limit our understanding to the cross. Yet we are told that Jesus is ministering as our High Priest, not the sacrifice, to make reconciliation. “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Hebrews 2:17). This word is primarily different from the previous word in that it does not carry the connotation of being restored to divine favor, but denotes the mercy received through Christ as our “propitiation.”

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:14–16).

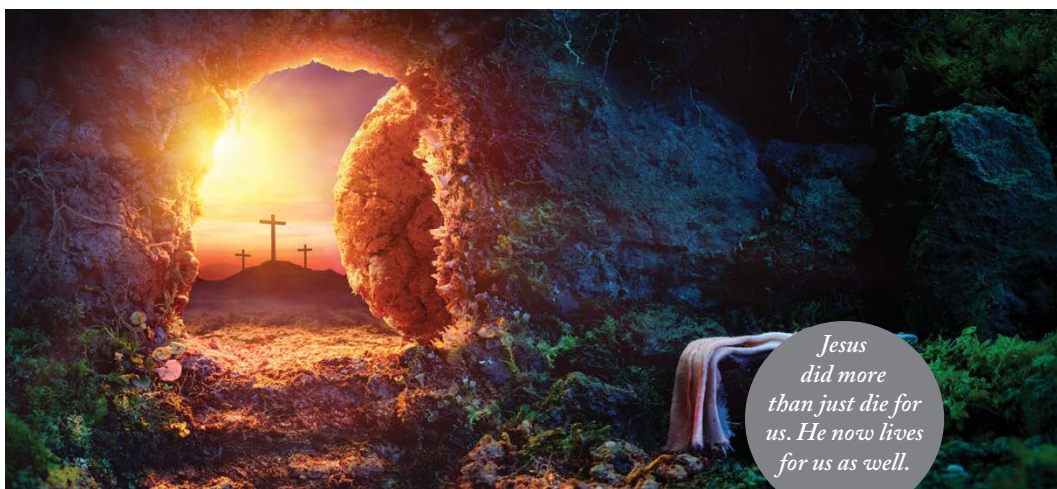
Although the word *atonement* is found only once in the New Testament, it is mentioned 80 times in the Old Testament (10 times in Exodus, 49 times in Leviticus, 17 times in Numbers, and once each in 2 Samuel, 1 Chronicles, 2 Chronicles, and Nehemiah). Over half of these are found in the book of Leviticus and pertain to the sanctuary service. Therefore, to fully understand the atonement, we must also understand the biblical doctrine of the sanctuary. There is only one people in the whole wide world that even remotely understand this great Bible truth, and many of them have but clouded concepts of this glorious doctrine.

Most Christians have come to believe that the atonement is based solely upon the cross. But what good would the sacrifice of Jesus have been, if He had remained in the grave? You see, the atonement consists of much more than many are aware. "It was not alone His [Christ's] betrayal in the garden or His agony upon the cross that constituted the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul." "Ellen G. White Comments," *The Seventh-day Adventist Bible Commentary*, vol. 6, 1103.

The atonement is as much an ongoing process as is salvation. Under the Levitical law, when the animal was sacrificed, was not the person forgiven? Was not an atonement made? Why then did the blood have to be taken into the sanctuary? Why was it necessary that there be a yearly "cleansing of the sanctuary" if a full and final atonement had already been made in the death of the sacrifice?

Notice what Scripture says: "And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with Him, and to let him go for a scapegoat into the wilderness" (Leviticus 16:7–10).

If the death alone was sufficient, why did the blood have to be carried into the sanctuary? Why was an atonement made as much as a year after the sacrifice? Because it took more than the sacrifice. This is what Paul meant when he said, "If Christ be not raised, your faith is vain" and "we are of all men most miserable" (1 Corinthians 15:17, 19).



On the surface the popular evangelical view of the atonement sounds so good, and thus we join in thought with the errors of evangelicalism and claim that it all happened 2000 years ago; that the atonement is finished, over, final, and complete. However, this presents a real problem, for where does that leave us? Where does it leave Jesus? Where is Jesus now? What is He doing? What are we to be doing? Why are we still here? Why hasn't Jesus come back? These are questions that find no satisfactory answer if one holds the common view conveyed to Christianity through Catholicism.

We find the parallel to the ministry of Jesus, our high priest, in the heavenly sanctuary in the services of the earthly sanctuary. God gave the following instruction for the earthly high priest on the day of atonement. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and

he shall let go the goat in the wilderness" (Leviticus 16:20–22).

While here on this earth Jesus was declared to be "the Lamb of God, which taketh away the sin of the world," and more than 700 years before His birth, the prophet Isaiah had declared that He was to be "brought as a lamb to the slaughter" (John 1:29; Isaiah 53:7).

Beyond any doubt, the Son of the Living God became our Sacrifice to cleanse us from sin, for "while we were yet sinners, Christ died for us" (Romans 5:8). But the good news of the Gospel of Christ is that He was more than just a Sacrifice. He did more than just die for us. He now lives for us as well. He burst forth from that tomb victorious and He declares: "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1:18).

Death could not hold the Son of God, who is now "set on the right hand of the throne of the Majesty in the heavens" (Hebrews 8:1). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25). Herein lies our hope, for there is but "one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all" (1 Timothy 2:5, 6).

Jesus died as our Sacrifice, but more than this, He ascended to heaven to



minister as our Intercessor, our Mediator in the heavenly sanctuary. There He began the first apartment phase of His ministry—that of the forgiveness of our sins through the merits of His own shed blood.

Without this ministry of Jesus where would we be? “For all have sinned, and come short of the glory of God” and “the wages of sin is death” (Romans 3:23; 6:23). But praise God, Jesus is there, and “if any man sin, we have an advocate with the Father, Jesus Christ the righteous,” and “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 2:1; 1:9).

This ministry of Jesus had its parallel in the daily ministry of the priests in the holy place of the earthly sanctuary and “For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work—to cleanse the sanctuary.

“As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins



*We  
are today  
living in the  
great day of final  
atonement and  
investigative  
judgment.*

which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works (Revelation 22:12).

“Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.” *The Great Controversy*, 421, 422.

This has always been the position of Seventh-day Adventists until recently. F. D. Nichol stated in his book *Answers to Objections*, 408: “We believe that Christ’s

work of atonement was begun, rather than completed, at Calvary.”

The cleansing of the sanctuary was the last service to be completed in the yearly round of ministration. It was the closing work of the atonement, the removal of and putting away of the sins of the people, and it prefigured the work of our High Priest in heaven in the removal or blotting out of the sins of His people, which are registered in the heavenly records, as well as the removal of sin from their lives. The atonement is not over, regardless of what Babylon may say.

Notice what God says is to take place when it is over. “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people” (Leviticus 23:27–30). The word here translated “cut off” means to kill or destroy. (See Exodus 4:24; Hosea 4:6; Daniel 9:26.)

“Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. ... While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.

“When this work shall have been accomplished, the followers of Christ will be ready for His appearing. ... Then the

church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing' (Ephesians 5:27)." *The Great Controversy*, 425.

The passionate pleas of the prophet should awaken in our hearts and minds a riveting realization of who we are and the tremendous importance of the fact that we are living in the day of atonement.

"Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? ... We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in His office work. As He is, so will His followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in His work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time." *The Advent Review and Sabbath Herald*, January 21, 1890.

"Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. He is there to present His wounded side and pierced hands to His Father. He is there to plead for His Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work? It is our work to be in harmony with the work of Christ. By faith we are to work with Him, to be in union with Him." *Ibid.*, January 28, 1890.



If we accept the Evangelical position on the atonement, we must say there is no such thing as a cleansing of the sanctuary, the day of atonement, or an investigative judgment beginning in 1844. Yet the Bible and Spirit of Prophecy are very clear that we are today living in the great day of final atonement and investigative judgment. When this work of atonement in the heavenly sanctuary has been completed, Jesus will leave the heavenly sanctuary making the awesome pronouncement, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22:11, 12), and return to this earth to receive His people.

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefitted by His mediation, and thus to cleanse the sanctuary." *Early Writings*, 253.

"Now, while our great High Priest is making the atonement for us, we

should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me' (John 14:30). Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ." *The Great Controversy*, 623. **LM**

*Joe Gresham was raised in an agnostic, humanistic environment and first experienced the life-changing power of the love of God at age 27. His transformation from a life of crime and violence into an international speaker is a miracle of God's grace. An ordained minister, evangelist, author, radio and TV speaker, Joe served on the staff of Andrews University as adjunct professor of religion.*



# *Pretentious Foliage*

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By Revella Knight

**T**he word *pretentious* means *attempting to impress by affecting greater importance than is actually possessed* or in other words: a fake. An example is the mineral like iron pyrite that has a superficial resemblance to gold and affectionately called “fool’s gold.”



We may ask ourselves the question: Are we Christ's followers or just pretenders?

Jesus said, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Galatians 5:22-26).

In John 15:1-11, we read the lesson Christ taught about the vital importance of being connected to the vine. He said, "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

Jesus makes it very plain when He says that unless we are connected to the TRUE VINE, we will not bear fruit. Why? Just think of the branches on the tree. If the branch is disconnected from

the tree, its source of life, it is fit for nothing but to be burned. So, it is a fact that if we are not connected to Christ, we are useless, yes friends, useless for Christ. Without that connection we cannot bear the fruits of the Spirit – longsuffering, goodness, faith, meekness, temperance and the list goes on. We may pretend to be Christ's, but in reality, we are none of His and in the final analysis, how terrifying it will be to hear the words, "I never knew you" (Matthew 7:23).

The fig tree is native to the Middle East and northwestern Asia. It was brought to North America by Spanish missionaries in the early sixteenth century. Figs are one of the oldest fruits known to mankind and are members of the *moraceae* family, which includes the Mulberry and breadfruit. The shade provided by a mature tree is definitely appreciated in the summer and in the right conditions some species will produce two crops in a year. The first, called a "breba" crop, ripens in late May or June, and a second will be ready in late September to early November.

One day Jesus was walking to the temple. "On the way He passed a fig orchard. He was hungry, and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet" (Mark 11:13).

"It was not the season for ripe figs. ... But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that

before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit.

But its appearance was deceptive.

Upon searching its branches, from the lowest bough to the topmost twig, Jesus found

'nothing but leaves.' It was a mass of pretentious foliage, nothing more.

"Christ uttered against it a withering curse. 'No man eat fruit of thee hereafter for ever' (verse 14), He said. The next morn-

ing, as the Saviour and His disciples were again on their way to the city, the blasted branches and drooping leaves at-

tracted their attention. 'Master,' said Peter, 'behold, the fig tree which Thou cursedst is withered away' (verse 21).

"Christ's act in cursing the fig tree had astonished the disciples. It seemed to them unlike His ways and works. Often they had heard Him declare that He came not to condemn the world, but that the world through Him might be saved. They remembered His words, 'The Son of man is not come to destroy men's lives, but to save them' (Luke 9:56). His wonderful works had been done to restore, never to destroy. The disciples had known Him only as the Restorer, the Healer. This act stood alone. What was its purpose? they questioned. ...

"The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause



*Unless we are connected to the true vine, we will not bear fruit.*



*Pruning is a painful process, but we must allow God to take control of our lives.*

and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God.

They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded 'nothing but leaves.' The Jewish religion, with its magnificent temple, its sacred altars, its mitered priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking.

"All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God. They made no boastful pretensions to goodness. They were blind to the works and ways of God. With them the time of figs was not yet. They were still waiting for a day which would bring them light and hope. The Jews, who had received greater blessings from God, were held accountable for their abuse of these gifts. The privileges of which they boasted only increased their guilt.

"Jesus had come to the fig tree hungry, to find food. So He had come to Israel, hungering to find in them the fruits of righteousness. He had lavished on them

His gifts, that they might bear fruit for the blessing of the world. Every opportunity and privilege had been granted them, and in return He sought their sympathy and co-operation in His work of grace. He longed to see in them self-sacrifice and compassion, zeal for God, and a deep yearning of soul for the salvation of their fellow men. Had they kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment. Withered beneath the Saviour's curse, standing forth sere and blasted, dried up by the roots, the fig tree showed what the Jewish people would be when the grace of God was removed from them. Refusing to impart blessing, they would no longer receive it. 'Oh Israel,' the Lord says, 'thou hast destroyed thyself' (Hosea 13:9).

"The warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others." *The Desire of Ages*, 581-584.

As we take the time to read this article, I would like to state that I stand condemned, for if I am truly honest, I do not want to be pruned. Pruning is a painful process, but if we desire to spend eternity with Jesus, we must allow God to take control of our lives, we must surrender and allow Him to make us more productive.

Pray that God will help us to be connected to the True Vine and daily remain connected to Him. Remember there is nothing good in us unless we receive the power that flows from the Vine.

May the Lord help us daily and give us His grace, His strength and His Love to share JESUS. **LM**

*Revella Knight is a registered nurse and writes from her home in Arkansas.*





## My Heirship

Little store of wealth have I;  
Not a rod of land I own;  
Not a mansion far and high,  
Built with towers of fretted stone.

Stocks nor bonds nor title deeds,  
Flocks nor herds, have I to show;  
When I ride, no Arab steeds  
Toss for me their manes of snow.

I have neither pearls nor gold,  
Massive plate, nor jewels rare,  
Broidered silks of worth untold,  
Nor rich robes a queen might wear;

Yet to an immense estate  
Am I heir by grace of God —  
Richer, grander, than doth wait  
Any earthly monarch's nod.

Heir of all the ages I —  
Heir of all that they have wrought;  
All their store of emprise high;  
All their wealth of precious thought;

Heir of all that they have earned  
By their passions and their tears;  
Heir of all that they have learned  
Through the weary, toiling years!

Heir of all the faith sublime,  
On whose wings they soared to heaven;  
Heir of every hope that time  
To earth's fainting sons has given!

Aspirations pure and high,  
Strength to do and to endure,—  
Heir of all the ages I,—  
Lo, I am no longer poor!

Julia C. R. Dorr

*The Youth's Instructor*, December 6, 1900



# Isaiah

## Clues – Isaiah 62–66 KJV

### Across:

- B2 Our continuous sinning provokes God to this ..... 65:3  
 C9 We are all unclean and our righteousness is as \_\_\_\_\_ rags..... 64:6  
 C16 God says His throne is here..... 66:1  
 E2 Those that \_\_\_\_\_ us will eventually be ashamed ..... 66:5  
 E13 In the New Jerusalem we will be this ..... 66:13  
 G2 When Jesus returns the wicked are troubled, but His people will sing for \_\_\_\_\_ 65:14  
 H6 God deals with us according to the multitude of His ..... 63:7  
 J1 Unconverted spiritual leaders will choose this (two words) ..... 66:3  
 K8 In Heaven, we will do this and inhabit houses ..... 65:21  
 K17 In Heaven, we will long enjoy the work of these ..... 65:22  
 L13 The Lord will \_\_\_\_\_ new heavens and a new earth ..... 66:22  
 M1 Unconverted spiritual leaders did this before God ..... 66:4  
 N18 In Heaven, one of these will eat peacefully with a wolf..... 65:25  
 O5 In Heaven, we will not labor \_\_\_\_ (two words)..... 65:23  
 O12 We must confess, like Isaiah, that we have done this..... 64:5  
 P1 In Heaven, snakes will still crawl in this..... 65:25  
 P18 God will not do this until righteousness abounds ..... 62:1

### Down:

- A2 God says that this is His footstool..... 66:1  
 A5 In Heaven, God will give us this like a river..... 66:12  
 B17 God's people will do this when the wicked are ashamed..... 65:13  
 B20 In Heaven, things of this earth will not be this ..... 65:17  
 C10 We will eventually see God's \_\_\_\_\_ toward the wicked..... 66:14  
 E3 Wicked priests delight in this..... 66:3  
 E13 This will never be heard in Heaven..... 65:19  
 F8 Jesus was afflicted with us and redeemed us through His pity and ..... 63:9  
 G6 We must realize that we are but \_\_\_\_\_ in the hand of God..... 64:8  
 H15 In the time of trouble, God's people will do this when the wicked are thirsty..... 65:13  
 H18 In Heaven, lions will eat this like cattle ..... 65:25  
 K8 When righteousness reigns on the earth, it will be called \_\_\_\_\_ land..... 62:4  
 K21 Also in Heaven, we will worship God on each ..... 66:23  
 L6 We will do this in Heaven and get to enjoy the fruit of it..... 65:21  
 L14 Jesus trod the winepress of affliction on this earth all ..... 63:3  
 M12 Hypocrites are as smoke in God's ..... 65:5  
 M19 In heaven, God will give us a new ..... 62:2  
 N16 Because of our sins, our short lives will fade as a ..... 64:6

“And it shall come to pass, that before they call, I will answer;  
 and while they are yet speaking, I will hear.” *Isaiah 65:24*

A		3	4		6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	A
B																					B
C																					C
D																					D
E																					E
F																					F
G																					G
H																					H
I																					I
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K																					K
L																					L
																					M
N																					N
O																					O
																					P
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		17	18	19	20		22

Answer Key:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
A	E	S	A	P	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	A
B	A	N	G	E	R																B
C	R	A	N	G	E	R															C
D	T																				D
E	H	A	T	E	D																E
F	J	O	Y																		F
G	J	O	Y																		G
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P																					P
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22





**I**n this time of trial, we need to be encouraged and comforted by each other. The temptations of Satan are greater now than ever before, for he knows that his time is short, and that very soon every case will be decided, either for Life, or for Death. It is no time to sink down beneath discouragement, and trial now; but we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.



The Lord has shown me that His grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through His grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the trial of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan, at his will. We must have on the whole armor of God, and be ready at any moment for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with Him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. Oh, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward strong in God, and in the power of His might.

God has shown me that He gave His people a bitter cup to drink to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus, must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and God will be honored and glorified. It is no small thing to be a Christian, and to be owned and approved of God. The Lord has



*The temptations of Satan are greater now than ever before, for he knows that his time is short.*

shown me some who profess the present truth, whose lives do not correspond with their profession. They have got the standard of piety altogether too low, and they come far short of Bible holiness. Some engage in vain and unbecoming conversation, and others give way to the risings of self. We must not expect to please ourselves, live and eat like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in His glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God and advance His precious suffering cause, we shall dishonor God and the holy cause we profess to love.

We have but a little space of time left to work for God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

O, let us live wholly for the Lord, and show by a well ordered life and

godly conversation that we have been with Jesus, and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before He leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.

*A Sketch of the Christian Experience and Views of Ellen G. White*, published by James White, ©1851, 27-29. [LM](#)

# Julia's Missionary Money

Once upon a time there lived a little girl in a town in New York State. I know that she was a bright and happy and delightful little girl, because now that she is growing old, she is bright and happy and delightful.

She lived with her father and her mother and brothers in a real old-fashioned, homey home where guests liked to come. One of the guests who liked to come was the great Abraham Lincoln, President of the United States. The little girl was always very happy when he came. She used to like to sit close and talk to him. She called him "Uncle Abe." He often called her "Sissy," though her real name was Julia.

One time when the President was visiting at Julia's home, the family were all gathered in the sitting room in the evening. Julia was counting the money in her missionary box. Mr. Lincoln watched her.

"What are you doing over there?" he asked.

"I'm counting my missionary money, Uncle Abe," Julia answered.

Mr. Lincoln put his hand in his pocket, pulled out a coin, and held it toward Julia. Julia drew her box back.

"Oh, no, I can't take that, Uncle Abe. I have to *earn* all the money I put in this box," she said earnestly.

"Is that so?" said Mr. Lincoln, thoughtfully. Then he put his hand back into his pocket.

The next day he was getting ready to start for the train.

"I wonder if you couldn't walk down to the depot with me, Julia?" he said.

"Oh, yes, I'd love to!" cried Julia, and she ran for her hat.

As they started down the street together, Abraham Lincoln changed his valise [a small traveling bag] to the other hand. It was an old-fashioned valise with two handles. As he looked down from his great height at his little companion, he asked, "Do you suppose that you could help me carry my valise? It's pretty heavy."

Julia was a little surprised, for Mr. Lincoln had never before asked her to help him carry his valise. But she took hold of one of the handles, and they carried it between them all the way to the depot, talking gayly as they went.

At the depot the President took the valise and pulled a shining coin out of his pocket, holding it out to the little girl.

"There, Julia," he said, "now you have *earned* your missionary money."

Julia was much surprised, for she had not thought of such a thing as earning money by helping her friend carry his valise. But she saw that she really had earned it.

"Oh, thank you, Uncle Abe!" she exclaimed joyfully.

Then he went away on the train, and Julia ran home with the shining coin held tightly in her hand. She thought it was the very brightest penny she had ever seen. She hurried to put it into her missionary box, where it would be safe.

The next week, when the missionary boxes were opened, Julia was called out into another room. There sat the superintendent, and there were her father and one of her brothers. And there on the table was her missionary box. Everyone looked sober.

"How much money did you have in your missionary box, Julia?" asked the superintendent.

"Eighty-two cents," answered the little girl.


"I knew it was a mistake. It is not her box," said her father.

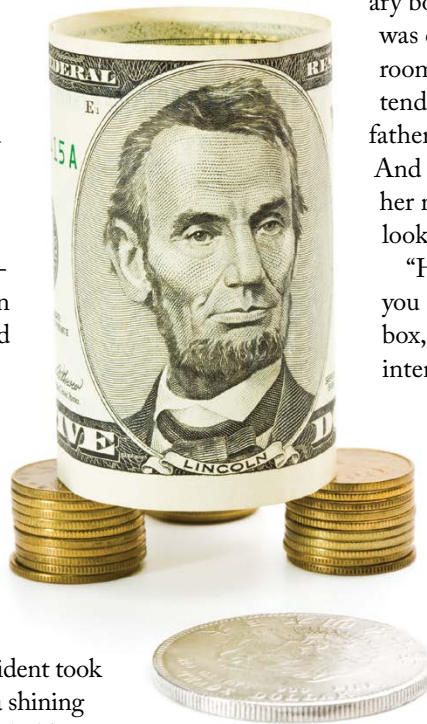
"Are you sure that was all you had? Where did this come from?" she was asked, and she saw the bright penny that the President had given her.

"Oh, that's the money Uncle Abe gave me!" she answered.

The shining coin was a five-dollar gold piece.

This is a true story. I know it is true, because the little girl, who is a little girl no longer, told me the story herself.

*Cocklesbells*, True Education Series, Olive Vincent Marsh, 16–19. 



## Stay Alert!

**A**s I think of all the wonderful light we have received, my mind trails back to Balaam and Judas—both professed followers of our Lord. “Both Balaam and Judas had received great light and enjoyed special privileges, but a single cherished sin poisoned the entire character and caused their destruction.” *Patriarchs and Prophets*, 452. One single sin!

Is your heart single before the Lord? Balaam and Judas lived double lives. They were not aware of the condition of their own hearts. The reality is, we do not know our own hearts! I often pray, “Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.” *Christ’s Object Lessons*, 159.

Many times I have been driven to my corner in tears because I have fallen—

the devil caught me off guard. If you are holding or cherishing anything – physically, mentally or spiritually that may be poisoning your character, get rid of it now, for to hang on to it is sure to cause your destruction.

“It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire.

- The removal of one safeguard from the conscience,
- the indulgence of one evil habit,
- one neglect of the high claims of duty,

breaks down the defenses of the soul and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, ‘Hold up my goings in Thy paths, that my footsteps slip not’ (Psalm 17:5).” *Patriarchs and Prophets*, 452.

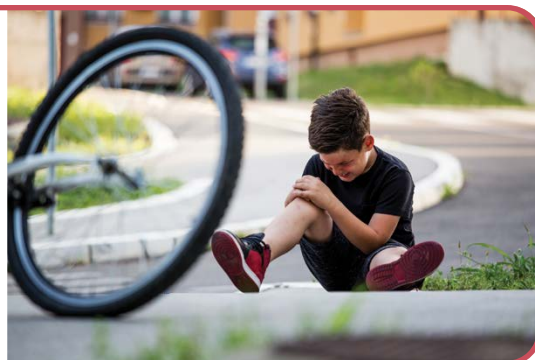
Watch out for the influences around you. “Their [the Israelites’] minds became familiar with the vile thoughts constantly suggested; their life of ease and inaction produced its demoralizing effect; and almost unconsciously to themselves they were departing from God and coming into a condition where they would fall an easy prey to temptation.” *Ibid.*, 453, 454.

“At first there was little intercourse between the Israelites and their heathen neighbors, but after a time Midianitish women began to steal into the camp. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter.” *Ibid.*, 454.

Remember Solomon? “Little by little he gave way to inherited weakness, until he threw his influence wholly on the side of idolatry.” *Conflict and Courage*, 201.

It is the little things that grow into a destructive mass because that is Satan’s plan to destroy you. Please stay alert—time is too short! In fact, time is running out!

**Oh Heavenly Father:** Time is so short. Save us from the so-called *little* things which have come in to complicate our lives and destroy our spiritual life. You have shown us Satan’s plan of destruction. Please keep us from falling into that pit which he has laid for each one. Please help us to keep the door of our heart open to You only. Keep us alert! Amen. **LM**





## Your Letters

“Dear Brethren, let us praise God and continue to serve Him. I would like to thank everyone that has a hand in putting together Historic *LandMarks* of Adventism magazine. I have received this for a few years now. I always look forward to the studies and a wealth of information contained. Amen to the Gospel of Good News. May we all remain steadfast in these end times. I always share these magazines hoping others will come to know our Lord.”

—RMM, New York

“Keep up God’s good work! Love you all. We shall see Jesus soon. Love the *LandMarks* and DVDs. Thank you.”

—MP, Indiana

“My prayer is for you and your staff to continue the work God has set before you! I really appreciate the *LandMarks*. I use it in prayer meeting, Sabbath worship, sermons—Sabbath school with the nature, health, and children’s stories. I’m so glad that 20 years ago I received a used copy and have never looked back.”

—JH, Indiana

### October Sermon of the Month

## Money

By John J. Grosboll

Behind both the crucifixion and resurrection of Jesus, was money. Some of the most bitter contentions in the world and also in the church involve money.

All who  
have donated in  
the past month will  
automatically receive this  
Sermon of the Month  
free of charge.

## From the Desk of Pastor John J. Grosboll

### October 2020

Dear Friend,

While Paul was in the Mamertine prison awaiting his execution, which Ellen White says God was going to use as seed for a vast harvest of saints and martyrs (see *The Acts of the Apostles*, 537), he wrote a touching letter to his beloved fellow minister, Timothy, whom he himself had won to the Christian faith (see *Ibid.*, 184). As is made very clear in 2 Timothy 4:9–16, Paul at that time had been abandoned—partly because of fellow workers that he needed to send on various missions, which he mentions, and partly for other reasons. Being lonely and desiring both sympathy and companionship, he wrote to Timothy, “Do thy diligence to come before winter” (2 Timothy 4:21).

“The desire for love and sympathy is implanted in the heart by God Himself. Christ, in His hour of agony in Gethsemane, longed for the sympathy of His disciples. And Paul, though apparently indifferent to hardship and suffering, yearned for sympathy and companionship.” *The Acts of the Apostles*, 491.

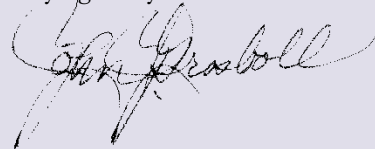
Timothy was thus offered an opportunity, though it was a very temporary opportunity. If he did not take advantage of it quickly, it would disappear forever. Almost everybody has these “very temporary opportunities.” The problem is, we often do not realize how temporary they are until it is too late and they have vanished forever.

Yesterday my wife was talking to a lady who a few days ago suddenly became a widow. Nobody expected this to happen or see it coming. Even her husband’s physician whom he had seen just two days before was shocked. Sometimes winter comes suddenly without notice.

Is there someone in your circle of influence that you know you need to witness to about their need of being ready for the day of judgment—ready to meet the Lord face to face and give an account of their life? You maybe have known for years that you need to do this, but you have not gotten around to it yet. Don’t wait until winter. Don’t wait until your opportunity to help save their soul suddenly vanishes forever and you say to yourself for the rest of your life, “Why didn’t I warn him/her before it was too late?”—before winter comes and the opportunity was gone forever.

“Do thy diligence to come before winter.”

Praying that you will make it before winter,



John J. Grosboll

## 13<sup>th</sup> Sabbath *Offering*

# *Birthday Party Celebrating Our Creator*

Brother Benjamin Cortés, a volunteer Bible worker in Colombia who receives support from Steps to Life, sent the following update on his work.



Dear Brethren:

We thank you for your support, friendship, prayers, and donations in all the years you have provided for our ministry.

We started to build a small house two years ago. Four of us came together last December and for two months worked hard to finish the house. One of the brothers who came to help us made an electrical connection from the other house to have electricity in the new house.

We started the vegetable gardens in December and continue making more beds for beans, corn, potatoes, and many other vegetables.

Last year we were convicted to ask for help to open a printing place. Since then we've been printing many, many pages which have been widely distributed.

We were recently invited to a sister's birthday celebration. There were more

than 30 people and a small program was given. A sister talked on natural remedies, we presented home remedies and gave each parent a book, each child a book with drawings of animals and flowers for them to draw a copy of the picture and to color, and a leaflet of home remedies.

Time is running out and we need to complete the design the Lord made for us: the proclamation of the gospel, to have a place in the countryside with vegetable gardens, and a character that resembles our Savior's life!

May the Lord bless each one of you and your families with the honor of having His character and in working to be a blessing to many!!

The Lord is coming back soon!  
Maranatha!

In the Christian hope,  
*Benjamín and Rosana Cortés*

## *Thirteenth Sabbath Appeal*

*Fourth Quarter, 2020*

# *Assistance for Eastern Nigeria*

**M**uch is happening in the Lord's vineyard in eastern Nigeria. Michael Ugorji, the Bible volunteer supported by your donations to Steps to Life, is making great preparations for a center for worship, study, and outreach in his section of Africa. He has made an excellent start with the acquisition of office equipment necessary for the core functions of an outreach center, which he will initially operate from his home. However, to reach full effectiveness, the work needs a central point of operation that will serve as the focal point of the work in eastern Nigeria.

Following is the appeal Brother Ugorji has submitted for assistance.

The work is expanding here in the East Nigeria Division of the Global Evangelism of the Free SDA. To this expanding work, the Bibles and SOP books, made available by the Steps to Life Ministries, are basic magnetic and impressing tools for our work here. Same is the *LandMarks* magazine.

The *LandMarks* magazine, in addition to being the basis for our Sabbath school study, is serving as the devotional guide book to so many families, both among us and also among some non-SDAs, among whom we are sharing the light of the three angels' messages.

Even prior to the devastating COVID-19 pandemic, which led to the stoppage of the *LandMarks* from reaching us here, we receive a few quantities, which is not enough for our members, not to talk of those non-members who are taking interest in the truth we bear.

The *LandMarks* magazine serves in numerous areas among which are

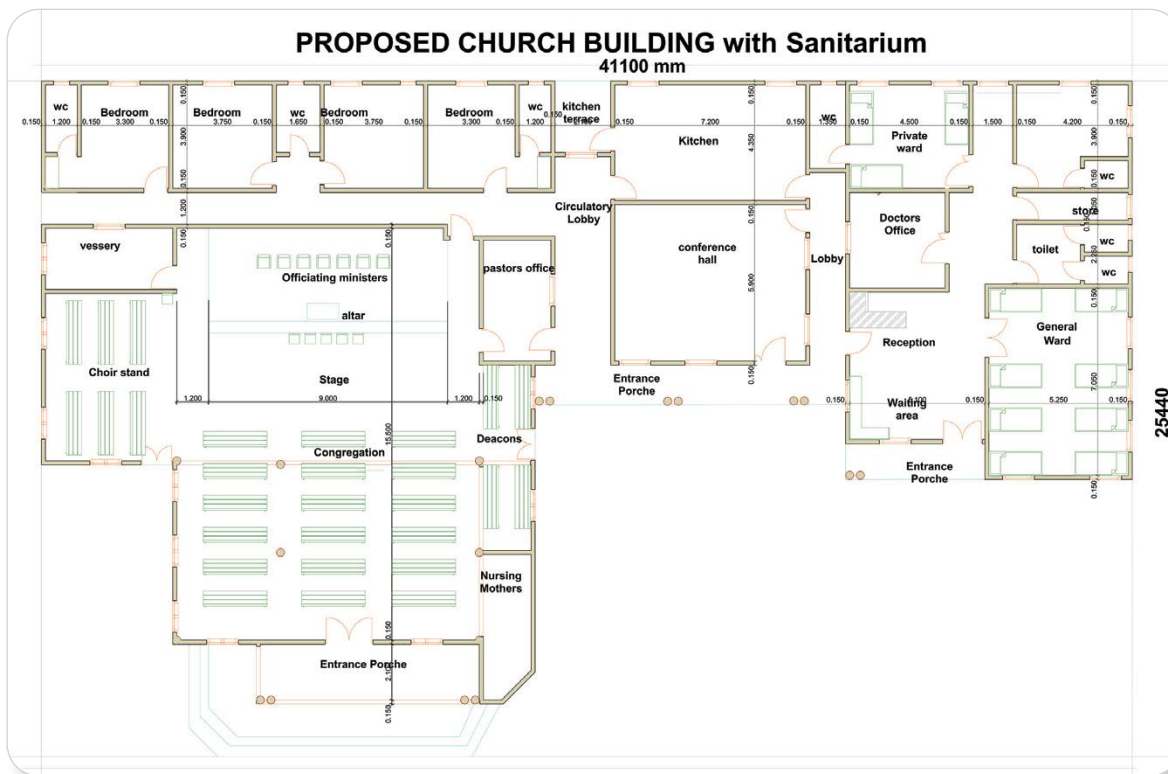
- Sabbath school guide
- Soul reviving articles
- Health articles
- Children's corner
- Keys to the Storehouse
- Question and Answer corner is imparting even to those of the Pentecostal faith, as each edition answers a vital Bible question.

We therefore request your assistance so that we can print the magazine in mass here. Through the aid of the Bibles distributed and the efforts of the Bible workers, six souls are preparing for baptism. We need more Bibles and SOP books. They are making our work here unique, to own a copy of the Bible and these gems of SOP books.

We keep the mention of you in our prayer before our High Priest and coming King.

*Michael Ugorji*





Brother Ugorji also submitted plans, prepared by an architectural engineer, for an operation center he seeks to develop. The plans include the following:

- A church building as the worship and study center
- A second building containing
- Apartments
- Conference hall
- Kitchen

A sanitarium as a connected third structure, to include

- A waiting room
- A general ward
- A treatment room
- A doctor's office

Total costs are as follows:

- Two plots of land at ₦1,300,00 each, or ₦2,600,000 total for land
- Title registration - ₦300,000
- Building complex - ₦3,200,000
- Bore hole, tank, tank stand - ₦950,000
- Toilets & septic tank - ₦350,000

The total cost comes to ₦7,400,000. The US dollar equivalent at today's exchange rate is a little over **\$19,000**.

To help spread the gospel and health message and meet the crying need for an outreach and study center in eastern Nigeria, please mark your donations *Nigeria*. [LM](#)



*Brother Michael, his wife Joy, and their children.*

# The Eastern Chipmunk

**T**he chipmunk's name—*Tamias*—means *the steward* or *one who lays up stores*. It is an appropriate name for this industrious worker. With remarkable foresight, the animal lays aside provision for times of scarcity. During the days of autumn, the striped bundle of energy labors from dawn until dark, finding and storing nuts away in its winter warehouse underground.

Beginning in early spring the chipmunk has been diligent about its business. It has outgrown the protection of its mother's den and is preparing a home of its own. This will mean many days of hard work, but work isn't a problem for this energetic animal.

It has taken care to choose a location and dig its burrow, making a tunnel two inches in diameter that will reach a depth of five feet. At the greatest depth, the base of the tunnel, the chipmunk constructs its excrement chamber. At a higher level it will dig as many as six additional storage compartments, the contents of which will take all summer to fill, holding as much as a bushel of food.

A short distance from the pantry lies the master bedroom. The chipmunk takes special care to choose the material for its bed and the right day on which to make it. If the day is too wet, the leaves won't dry. If there is no humidity in the air, they become too brittle and break. The chipmunk prefers

oak leaves for its thickness and fragrant smell. First, the stem is bitten off. Then, using its teeth and forelegs, it rolls up the leaves and brings them to the burrow bedroom. The slightly damp leaves make a perfect mattress.

In the steps it takes to ensure the safety of its burrow, the little chipmunk is also methodical and remarkably orderly. When the chipmunk digs its tunnel, it deposits the excess dirt outside the hole. Once the tunnel is complete it digs another entrance, being extremely careful not to leave any tell-tale signs which would betray its location.

Finding an ideal spot among a pile of rocks for its secondary entrance, it disguises the exit and is particular to take the excavated soil a considerable distance away so as not to disclose the whereabouts of the opening. With this completed, it plugs the original entrance, carrying away any evidence of digging. An escape route is then constructed, engineered so meticulously that vegetation all the way up to the edge of the entrance is untouched.

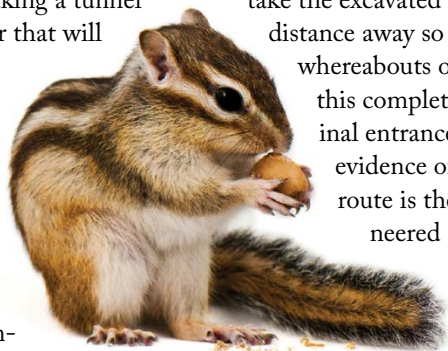
The industrious chipmunk completes its project by late fall and is ready to enjoy a long rest which would confine it to its burrow until early spring. The chipmunk can rest, content that it has made every provision for its safety and comfort in its orderly confines.

Excerpts from *Character Sketches*, ©1976, Institute in Basic Youth Conflicts, 266–270.

Work, for the night is coming,  
Work through the morning hours;  
Work while the dew is sparkling,  
Work 'mid springing flowers;  
Work when the day grows brighter,  
Work in the glowing sun;  
Work, for the night is coming,  
When man's work is done.

Work, for the night is coming,  
Work through the sunny noon;  
Fill brightest hours with labor,  
Rest comes sure and soon.  
Work till the last beam fadeth,  
Fadeth to shine no more;  
Work, while the night is darkening,  
When man's work is o'er.

"Work, for the Night is Coming,"  
Anna L. Coghill, 1854. [LM](#)



Q:

*Why did God talk to Samuel when “he did not yet know the Lord”?*

A:

*“Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.”*

1 Samuel 3:7

“Before receiving this message from God, ‘Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him;’ that is, he was not acquainted with such direct manifestations of God’s presence as were granted to the prophets. It was the Lord’s purpose to reveal Himself in an unexpected manner, that Eli might hear of it through the surprise and inquiry of the youth.” *Patriarchs and Prophets*, 582.

“The Scriptures state that before receiving this message from God, ‘Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.’ He was not destitute of a knowledge of God, nor was he a stranger to the influence of divine grace; but he was not acquainted with such direct manifestations of His presence, as were granted to the prophets. It was the Lord’s purpose, however, to reveal

Himself in an unexpected manner, that Eli might hear of it through the surprise and inquiry of the youth.

“Samuel had not been ignorant of the wicked course pursued by the sons of Eli, but he was filled with fear and amazement that the Lord should commit to him so terrible a message. He arose in the morning and went about his duties as usual, but with a heavy burden on his young heart. How earnestly did he long for the sympathy and counsel of his parents in that trying hour! The Lord had not commanded him to reveal the fearful denunciation to the priest or to his sons; hence he remained silent, avoiding as far as possible the presence of Eli. He trembled, lest some question would compel him to declare the divine judgments against one whom he so loved and revered.” *The Signs of the Times*, December 15, 1881. LM







## *Eat for the Cure*

All of us have cancer cells in our bodies throughout our lives. All of us. But only about 2 to 3 percent of all cancers are purely genetic. What determines whether those cancer cells continue to grow or not has less to do with our genes and more to do with our body's environment. And what does determine our body's environment? Primarily, our food choices. Cancer is the result of a faulty replication of our genes, mutating and replicating quickly when fertilized by carcinogens. Much growing evidence shows nutritional factors influence not only cancer onset, but also risk of recurrence and progression. Dr. Andrea Lusser, a Swiss tumor therapy expert, says the correlation between damaged cell membrane function in cancer diseases and the use of unhealthy fats and meat-heavy diets is well established.

## The Effects of Animal-based Diets on Cancer Cells

In order to replicate quickly, cancer cells need direct blood flow to feed their division and growth. These cells, like healthy cells, attract and develop new blood vessels with an amino acid protein called methionine. Methionine is so integral to cancer cell growth that drug companies are spending millions of dollars to identify methionine blockers to slow the progression of cancers.

In laboratory studies, dripping methionine onto cancer cells caused them to aggressively multiply. The highest methionine levels are found in egg whites and fish.

Dairy foods also cause abnormal cell growth. Doctors Michael Greger, Amy Lanou, Justine Butler and Samuel Epstein allow that dairy is the perfect food for newborns *within their species*, but can be disastrous in the human body. Consider the baby calf. Cow's milk, with just the right amount of protein and fat, nourishes the baby. And the insulin-like growth factor (IGF-1), a natural growth hormone found in dairy products, aggressively grows a calf.

IGF-1 is present in all forms of dairy—from a glass of milk to a piece of cheese. Using organic dairy does not keep you from ingesting hormones in your milk. Cow's milk is rich in hormones intended to stimulate rapid growth in baby calves. Period.

So now consider the adult human. Strong evidence shows that IGF-1 stimulates the growth of both normal and cancer cells. When IGF-1 is dripped onto cancer cells in the lab, it is like fertilizing a lawn. The cancer cells grow much more rapidly.

In addition to the negative effect of hormones, the proteins found in milk are also problematic for humans. Both casein and whey can cause allergies, intestinal bleeding, severe inflammation and a highly acidic blood environment. Simply put, animal protein and hormones can alter our human



hormones and cell proliferation, and can provide the ideal environment for cancers to grow.

And dairy is just one of the main culprits. Studies from Harvard, Cornell, and numerous other studies show consumption of dairy products, red meat and white meat have all been associated with increased risk of metastatic (multiplying and spreading) cancer.

One explanation is that meat and dairy both contain arachidonic acid (AA). AA has been shown to stimulate the growth of both hormone-sensitive and hormone-insensitive cell linings and can stimulate cancer cell production.

## The Effects of Plant-based Diets on Cancer Cells

And now for the good news. Leading oncologists are providing evidence on how breast, colon, ovarian and cervical cancers can be prevented, as well as slowed and often reversed: Eliminate meat and dairy and other proinflammatory AA sources. Eat healthy, plant-based foods. In contrast with foods of animal origin, plant-based foods are rich in an array of potentially beneficial phytonutrients that appear to be protective.

Dr. Lusser explains that a whole-food, plant-based diet is loaded with cancer-fighting nutrients. Abundant nutrients, such as polyphenols, terpenes, sulfur compounds and saponins, have been empirically demonstrated to be high in cancer-fighting properties. Eat any and all fruits, veggies, grains, legumes, nuts and seeds. According to Lusser, the same mechanisms plants developed to fight damage caused by microorganisms, insects, and other parasites also play a role in our own defense mechanisms against cancer.

The strongest protective effects are seen in legumes, nuts, carrots, leafy greens, cruciferous (cabbage family) vegetables and tomatoes. Other promising anti-cancer foods include sea vegetables, allium and brassica vegetables and turmeric.

What allows these foods to prevent and attack abnormal cells? Two population-based studies on cruciferous foods suggest their cancer-fighting power comes from indole-3-carbinol. Carotenoids, also found primarily in vegetables and fruits, may impact cancer risk through antioxidant protection against free radical damage to DNA.



Cohort and case-control studies show that lycopene, too, has inhibitory and protective effects on cancer. Huge lycopene quantities are found in all tomatoes, lower amounts in watermelon, papaya and grapefruit, guava, red bell peppers, persimmon, asparagus, red cabbage and mangoes.

A plant-based diet is also high in chlorophyll and offers large amounts of alkalizing phytochemicals and enzymes. Why is this important? Cancer cells develop in acidic conditions, and restoring the acid-alkaline equilibrium is instrumental in reducing the divisions and growth of their cells.

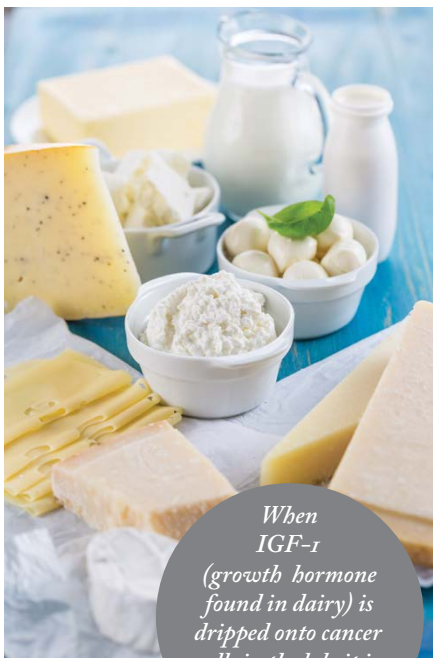
To those who are concerned that we can't live without animal protein, take heart. According to Dr. Jacqueline Maier, all proteins are made up of 20 different amino acids. The exact same amino acids make up animal and plant proteins. By eating a varied plant-based diet, one can get all the essential and non-essential amino acids necessary for proper growth, development and maintenance. Even naturally-born carnivores can survive on a completely plant-based diet.

Armed with this knowledge, it's time to eat for the cure.

### Breast Cancer

In the United States, one in eight women are expected to be diagnosed with breast cancer—the most common cancer in women, except for skin cancer, which attacks men and women. Compare this statistic with the rate of breast cancer in Kenya, where the population has a vegetable and rice-based diet: one in every 82 women. Or consider populations such as the Hunza in the Middle East and the Okinawans in Japan—populations who eat little or no meat, dairy and fish—who have no cancer.

What do these healthy populations have in common? They ingest copious amounts of phytoestrogens. Phytoestrogens, found only in plants, play a key



*When IGF-1 (growth hormone found in dairy) is dripped onto cancer cells in the lab, it is like fertilizing a lawn.*

role in helping to protect the breasts against tumor growth.

Noted oncologists attest that we have dietary cures for as many as 90 percent of breast cancer cases. Imagine how many mothers' and daughters' lives could be saved by the adoption of a plant-based diet.

### Prostate Cancer

In the United States, one in nine men will be stricken with prostate cancer, according to the American Cancer Society. It doesn't have to be that way. Dr. Ron Allison, an expert in prostate cancer, says diet is at the forefront, both in the creation and control of prostate cancer. According to Dr. Allison, most men do not think about their prostate in terms of health until they have a problem. They see a doctor when they experience prostate growth and pressure on the urethra or rectum. There is a connection, he says, between what is stimulating the prostate to grow and stimulating cancer cells to grow: Hormones—hormones from fats, meat-based diets and dairy products. For men with advanced prostate cancer, he

promotes the adoption of plant-based diets to help prolong survival and increase chances of remission.

### Colorectal Cancer

Colorectal cancer is the second-most common cancer diagnosed in men and women in the United States. Only 40 percent of those diagnosed with colon cancer survive after five years. Studies from Harvard University show that your risk of colon cancer drops by two-thirds if you stop eating meat and dairy products. This is primarily due to the high fiber content of a plant-based diet. Why? Meat and cow's milk contain a heavy protein load and no fiber. Because of our long intestinal tracks and our relatively low amount of stomach acid, the undigested protein turns into carcinogens and toxins in our bodies. The lack of fiber in meat contributes to constipation, which allows carcinogens time to affect the surrounding tissue.

Fiber from plants, on the other hand, has anti-carcinogenic mechanisms and plays a major role in regulating intestinal function. It also fights cancer by forming short-chain fatty acids from fermentation by bacteria, and it tends to reduce bile acids, thereby reducing chances of cancer-producing bacteria. What you eat makes a major difference.

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*Thrive Magazine*, October/November 2019, vol. 24, "Eat for the Cure," Shushana Castle, Co-Executive Producer of *What the Health & Eating Our Way to Extinction*, Co-Author, *Rethink Food & The Meaty Truth*, 16, 17.

In 1896, Ellen White counseled, "Cancer, tumors, and all inflammatory diseases are largely caused by meat-eating. From the light which God has given me, the prevalence of cancers, and tumors is due to gross living on dead flesh." *Spalding and Magan Collection*, 48. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator." *Child Guidance*, 380. [LM](#)



# *Come Before Winter*

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By John J. Grosboll

**T**he grace of courtesy and sympathy are character traits that every Christian should cherish because these were the prominent character traits of Jesus Christ. Although we should manifest these graces toward everyone, there is a class of people who has an even stronger claim to our sympathy.

“

*Every Christian should cherish grace of courtesy and sympathy because these were the prominent character traits of Jesus Christ.*

The followers of Christ cannot be expected to be thought of by the world any differently than their Master. Jesus said, “It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household” (Matthew 10:25)!

Jesus warned that “If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also” (John 15:18–20).

So, Jesus predicted that His followers would be having the same kinds of problems and no more favor in the world than had their Master. The Christian faith involves not only hope, but it involves bearing our cross, following Jesus. Paul’s labors had been blessed with the conversion of many, many souls, but on his arrival at Rome, he was placed in the charge of the captain of the Imperial Guards. After a time, this man was replaced by another man who was infamous because of his vice and tyranny, and the apostle Paul had no hope for clemency or favor from this slave of lust and cruelty.

At this same time during his first imprisonment, the Jews were more active than ever in their efforts against Paul. They had found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, would lend all her influence to second their murderous designs against the Christian champion. Paul had little hope for justice from Caesar to whom he appealed. Nero was more debased in morals and more frivolous in character, and capable of more cruelty than any Caesar that had preceded him. The reins of government could not have been given to a more unfit person.

The first year of his reign had been marked by the poisoning of his young step brother who was the rightful heir to the throne. Following that, Nero had steadily descended from one depth of vice to another, until he murdered his own mother, and then even his own wife. There was no atrocity that he would not perpetrate, no vile act to which he would not stoop. There were many people who held him in abhorrence and contempt, and the details of iniquity that were practiced in his court are too degrading and horrible to describe. His abandoned wickedness created disgust and loathing even among many who were forced to share in his crimes.

People were in constant fear about what he could suggest next, and yet, even such crimes did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. More than this, he was made the recipient of divine honors and worshiped as a god. From the standpoint of human judgment, Paul’s condemnation before a judge like this was certain. But the apostle, fearing not, trusted in the Lord as to whatever should happen. His trust and faith were in God, and he knew that God could overrule even what Nero could decide, just as He can overrule any human decision.

God shielded Paul at His faithful servant’s examination before Nero and the charges against him were not sustained. With a regard for justice wholly at variance with his normal character, Nero declared that the prisoner was guiltless and contrary to the general expectation, Paul’s fetters were struck off. He was again a free man.

However, during this period of time, the converts to Christianity had become so numerous that Paul’s imprisonment had attracted the attention and aroused the enmity of the authorities. The ire of the Emperor developed especially against the conversion of members of his own household. Nero was a person who still thirsted for blood; he was one of the most wicked men that has ever lived. And he soon figured out a pretext by which he could kill off most of the Christian population in the city of Rome.

A terrible fire occurred in Rome that consumed nearly one half of the city. Nero himself had caused the flames to be kindled, but to avert suspicion, he made a pretense of great generosity to assist the homeless and destitute. However, Nero was accused of the crime and the people were excited and enraged, so to clear himself and also, at the same time, rid the city of a class of people that he feared and hated, he decided to charge the act of burning the city of Rome upon the Christians. This Satanic device succeeded. Thousands of the followers of Christ—men, women, and children—were put to death in a most cruel manner.

This monster in human form amused the public by painting the victims in pitch before burning them to death while exhibiting them in their dying agonies at the circus. He took the keenest delight in the misery of others. To take delight in the misery of another human being demonstrates that you have developed a Satanic character which will exclude you from the halls of bliss that the Lord is preparing for those who come to Him.

God does not want any human being to suffer one hour of pain that can be averted or avoided. If sin had not come into the world, no human being would ever have suffered pain. Pain is a result of sin. In Revelation 21:4, the Bible says that when God recreates this world again at the close of the millennium, not only will there be no more sin or death, but there will be no more pain. The desire to cause pain to another human being is satanic.

Paul, having been set free was no longer in Rome, but working among the churches, knowing full well that this would be his final work. The Jews were still his enemies and still trying to figure out a way to get Paul killed, because so many tens of thousands of Jews all over the world, as well as Gentiles, had become Christians as a result of the work of this man.



*The  
Christian  
faith involves  
not only hope, but it  
involves bearing  
our cross.*

Finally, another satanic idea was conceived. They would fasten upon Paul the crime of instigating and burning Rome. Although they knew that that wasn't true, they figured if they could show any cause of probability or plausibility to this charge, it would seal his doom. An opportunity was soon provided to execute their plans. Paul was seized while he was in the city of Troas in the house of a disciple and again taken by ship to Rome for his second and final imprisonment.

Not all who heard Paul's message of the Gospel received that truth, and he made some bitter enemies. Such a one was Alexander the coppersmith, a man who was not able to defeat the apostle in debate, so he worked to see that Paul was imprisoned and finally killed. In 2 Timothy 4:14, Paul says about him that he "did me much harm. May the Lord repay him according to his works." Again, Alexander is mentioned to Timothy as one of those who had rejected the good warfare. He said, "...of whom are Hymenaeus and Alexander; whom I have delivered to Satan, that they may learn not to blaspheme" (1 Timothy 1:20).

Reformatory action is always attended with loss, sacrifice, and peril. Why? Because it always rebukes the love of ease, and selfish interests, and lustful ambition. Therefore whoever initiates

or prosecutes such reformatory action must encounter opposition. This is why Jesus was opposed and why He was so hated. The majority were not willing to submit to the conditions of reform. Jesus showed that a change must happen in a person's early life if they are going to have eternal life, but most are not willing to submit to this change. They want to live the way they please and still have eternal life. The Lord said, "That's not possible." The apostle Paul said, "That's not possible." All the prophets and apostles said the same thing.

It is no easy matter to overcome sinful habits and practices. In fact, these changes can only be made with divine help. But there are many people, even Christians today, who, instead of bringing themselves up to meet the standard of God, seek to lower the standard to their own level of "righteousness." God's standard does not change. When people are severely dealt with or rebuked for their sins, which endanger the purity of the Christian's walk, instead of accepting the reproof and changing their life, they continue in sin. When those of Paul's day were excommunicated or disfellowshipped from the church because of their unwillingness to reform, they became Paul's enemies. Instead of changing their lives to come into harmony with the gospel, they wanted the gospel

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*Is there someone to  
whom you owe a special  
debt of sympathy and  
regard, courtesy, kindness,  
and support, that won't be  
there sometime in the  
future?*”

changed to come into harmony with what they wanted to do. Such is still the case, even in the Christian world today.

There are many people not willing to accept the standard given by the gospel in the New Testament. The Bible is very clear that you cannot have eternal life if you do not love God with all your heart, soul, and mind, and your neighbor as yourself (Matthew 22:37, 39). Many people claim to love God, but notice what it says in 1 John 4:20: “If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?” John also says, “For this is the love of God, that we keep His commandments. And His commandments are not burdensome” (1 John 5:3). The person who says he loves God and does not keep His commandments is also a liar, adding sin to sin.

When Paul came to Rome the second time, thousands of Christians had been killed for their faith and many had left the city. Those who were left in the city were greatly intimidated because of persecution. On this arrival there were no warm-hearted disciples to meet Paul and his companions as there had been on his first imprisonment. There was no one like a courteous and kindly Julius to say a word in his favor, no statement of favor from Festus or Agrippa to attest to his innocence. This time, the apostle Paul is not put in a rented house, but he is put in a gloomy Roman prison where he will live until he is taken to be martyred.

To visit the apostle Paul during his second imprisonment in a Roman dungeon was not at all the same as to visit him during his first imprisonment when he was in his own rented house. At his first imprisonment there had been no charge that had been sustained against him. Not only that, he had won favorable opinions from princes and rulers such as King Agrippa, Felix, and Festus. But this time, if you were

to visit him, it was to visit a person who was the object of universal hatred because he was accused of instigating one of the basest and most terrible crimes against the city and nation. So, anyone who even ventured to visit him to show him kindness or attention, thereby made himself subject to suspicion and endangered his own life. This was because at that time, Rome was filled with spies who stood ready to bring an accusation against any person on the slightest occasion which could advance their own interests.

Nobody but a Christian would visit a Christian, for no other would incur the risk, the odium of a faith which even intelligent men regarded as not only contemptible, but treasonable. And so, one by one the apostle Paul saw his friends leave. To Timothy he wrote, “Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words” (2 Timothy 4:9–15).

Then he says, “At my first defense no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever” (verses 16–18).

So, the apostle was still able to communicate with the world outside through Luke and his secretary, and he was able to send and receive messages from the different churches. But at this time, when he was in such a dire situation, he received an unexpected encour-



agement by a visit from an Ephesian Christian by the name of Onesiphorus. Now this person had come to Rome not long after the apostle Paul had arrived in his second imprisonment. He knew that Paul was a prisoner somewhere in the city of Rome and he decided that he was going to find him. This was not easy to do because the city was crowded with prisoners and suspicion was everywhere and had only to fasten itself upon an unfortunate victim to consign him to prison and perhaps to death.

In spite of all these difficulties, Onesiphorus kept searching for Paul until he found him. Not satisfied with just visiting him one time, he went again and again at the risk of his life to Paul's dungeon and he did all in his power to lighten the burden of his imprisonment. The fear of scorn, or reproach, or persecution was powerless to terrify this true hearted Ephesian Christian because he knew that his beloved teacher was in bonds for the truth's sake, while he in every respect far less worthy, was free.

The apostle Paul writes about this visitor in 2 Timothy 1:16–18. He says, “The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus.”

At the close of his letter to Timothy he says, “Greet Prisca and Aquila, and the household of Onesiphorus” (2 Timothy 4:19). Paul appreciated the attention from this Christian who came at the risk of his life to help him during his final imprisonment. The desire for love and sympathy has been implanted in the human heart by God Himself. Christ in His hour of agony in Gethsemane, while bearing the guilt of sinful men, longed for the sympathy of His disciples. And Paul, although he seemed almost indifferent to hardship and suffering,



yearned for sympathy and companionship as well. God wants His people, all Christians, to cherish love and sympathy for one another.

Humanity, which is elevated and ennobled and becomes God-like through the Christian religion, is worthy of respect and esteem. The sons and daughters of God should be tender hearted, pitiful, and courteous to all men, but “especially,” Paul says, “to those who are of the household of faith” (Galatians 6:10).

Paul was bound to his fellow disciples by a stronger tie than Christian brotherhood, because the Lord had revealed Himself to him in a special manner and had made him the instrument to bring salvation to thousands and thousands of people all over the world.

Many churches could truthfully regard him as their father in the gospel. And such a man, which had sacrificed every earthly consideration in the service of God, had a special obligation upon other Christians for their sympathy and love and support. The apostle Paul in his final letter to Timothy, just before his martyrdom, says, “Do your utmost to come before winter” (2 Timothy 4:21).

Friend, how is it in your life? Is there someone to whom you owe a special debt of sympathy and regard, courtesy, kindness, and support, that won't be there sometime in the future? What if Timothy did not get there by wintertime and missed him?

Paul knew that his days were numbered and shared the urgency, “Come, before winter.” Who is a person in your life that you need visit before winter comes, or because at some time in the future, it will be too late?

O friend don't wait until it's wintertime and you regret what you have failed to do. If there is somebody in your life that you need to give special sympathy, and support, and help to, remember, come before winter!

(Unless appearing in quoted references or otherwise identified, Bible texts are from the New King James Version.) **LM**

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November 1 – 7, 2020

## Leaving Egypt

### Key Text

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that the hosts of the Lord went out from the land of Egypt” (Exodus 12:41).

**Study Help:** *Patriarchs and Prophets*, 281–283.

### Introduction

“Like the stars in the vast circuit of their appointed path, God’s purposes know no haste and no delay.” *The Desire of Ages*, 32.

## Sunday

### 1. PREPARING TO LEAVE

1.a. What did the Israelites demand for their hard labor and suffering in Egypt, and why did the Egyptians honor their request? Exodus 12:33, 35, 36.

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1.b. Describe the company that left Egypt. Exodus 12:37–39.

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**Note:** “There was quite a large number of the Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only true God. ... They pledged themselves to henceforth choose the God of Israel as their God. They decided to leave Egypt, and go with the children of Israel to worship their God.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 1, 1101.

“And they went out, ‘about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them’ (Exodus 12:37,38). In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel.” *Patriarchs and Prophets*, 281.

## Monday

### 2. REMEMBERING THE SOJOURNING

2.a. How long did Abraham and his descendants dwell among strangers, and in what generation did their sojourn in Egypt end? Exodus 12:40; Genesis 15:13–16.

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2.b. How are we also sojourners on this earth? Hebrews 11:13–16.

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**Note:** “By their works they [the disciples] constantly testified that this world was not their home; their citizenship was above; they were seeking a better country, even a heavenly. Their conversation and affections were on heavenly things. They were in the world, but not of the world; in spirit and practice they were separate from its maxims and customs. Their daily example testified that they were living for the glory of God. Their great interest, like that of their Master, was for the salvation of souls.” *Lift Him Up*, 325.

2.c. In commemoration of the Passover, what requirement did God make concerning the firstborn of man and beast? Exodus 13:2, 11–15; Numbers 3:13. What lesson did this law teach?

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**Note:** “Furthermore, the first-born of both man and beast were to be the Lord’s, to be bought back only by a ransom, in acknowledgment that when the first-born in Egypt perished, that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice.” *Patriarchs and Prophets*, 274.

“After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the first-born of all Israel to minister in the sanctuary. But the first-born were still to be regarded as the Lord’s, and were to be bought back by a ransom.

“Thus the law for the presentation of the first-born was made particularly significant. While it was a memorial of the Lord’s wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only-begotten Son of God. As the blood sprinkled on the doorposts had saved the first-born of Israel, so the blood of Christ has power to save the world.” *The Desire of Ages*, 51.

## Tuesday

### 3. FOLLOWING GOD’S LEADING

- 3.a. What desire of Joseph did the Israelites fulfill when they departed from Egypt? Genesis 50:25; Exodus 13:19.

**Note:** “In their departure from Egypt the Israelites bore with them a precious legacy, in the bones of Joseph, which had so long awaited the fulfillment of God’s promise, and which, during the dark years of bondage, had been a reminder of Israel’s deliverance.” *Patriarchs and Prophets*, 282.

- 3.b. Why did they take a long roundabout course instead of being led straight into the promised land? Exodus 13:17, 18.

**Note:** “Instead of pursuing the direct route to Canaan, which lay through the country of the Philistines, the Lord directed their course southward, toward the shores of the Red Sea. ... Had they attempted to pass through Philistia, their progress

would have been opposed; for the Philistines, regarding them as slaves escaping from their masters, would not have hesitated to make war upon them. The Israelites were poorly prepared for an encounter with that powerful and warlike people. They had little knowledge of God and little faith in Him, and they would have become terrified and disheartened. They were unarmed and unaccustomed to war, their spirits were depressed by long bondage, and they were encumbered with women and children, flocks and herds. In leading them by the way of the Red Sea, the Lord revealed Himself as a God of compassion as well as of judgment.” *Patriarchs and Prophets*, 282.

- 3.c. When God sometimes seems to lead us in a way that we do not understand, as He did with the children of Israel, what should we remember? John 13:7.

**Note:** “Often our trials are such that they seem almost unbearable, and without help from God they are indeed unbearable. Unless we rely upon Him we shall sink under the burden of responsibilities that bring only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable we are to trust in His love; we must repeat the words that Christ has spoken to our souls, ‘What I do thou knowest not now; but thou shalt know hereafter’ (John 13:7).” *My Life Today*, 184.

## Wednesday

### 4. VISIBLE TOKENS OF GOD’S GUIDANCE

- 4.a. From what place did the children of Israel start their journey? Where did they make their first and second stops? Exodus 12:37; 13:20.

- 4.b. What did God send to guide His people in their journeying by day and by night? Exodus 13:21, 22; Psalm 105:39.

**Note:** “The standard of their invisible Leader was ever with them. By day the cloud directed their journeyings or spread as a canopy above the host. It served as a protection from the burning heat, and by its coolness and moisture afforded grateful refreshment in the parched, thirsty desert. By night it became a pillar of fire, illuminating their encampment and constantly assuring them of the divine presence.” *Patriarchs and Prophets*, 282.

**4.c. How does Isaiah represent God’s care for His people in the final conflict as they near their heavenly home? Isaiah 4:5, 6.**

**Note:** “In one of the most beautiful and comforting passages of Isaiah’s prophecy, reference is made to the pillar of cloud and of fire to represent God’s care for His people in the great final struggle with the powers of evil: ‘The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain’ (Isaiah 4:5, 6, margin).” *Patriarchs and Prophets*, 283.

“In the time of trial before us God’s pledge of security will be placed upon those who have kept the word of His patience. ... The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God’s law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered. ‘He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other’ (Matthew 24:31).” *Testimonies*, vol. 6, 404.

## Thursday

### 5. PHARAOH PURSUES ISRAEL

**5.a. What instruction and warning did the Lord send to the Israelites in view of their imminent danger? Exodus 14:1–4.**

**5.b. With what great force did Pharaoh pursue the fugitives, and where did he overtake them? Exodus 14:5–9.**

**Note:** “The king was resolved to intimidate the Israelites by a grand display of his power. The Egyptians feared lest their forced submission to the God of Israel should subject them to the derision of other nations; but if they should now go forth with a great show of power and bring back the fugitives, they would redeem their glory, as well as recover the services of their bondmen.” *Patriarchs and Prophets*, 283.

**5.c. In our personal struggle for freedom from Satan’s dominion, what promise should inspire us with an assurance of deliverance? Isaiah 49:24, 25.**

**Note:** “The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, ‘Shall the prey be taken from the mighty, or the lawful captive delivered? ... Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children’ (Isaiah 49:24, 25).” *The Desire of Ages*, 259.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 How can we be like the mixed multitude in our motives for serving God?
- 2 How can we show that we are only sojourners on this earth?
- 3 At the beginning of their journey, why did the Israelites have to take the longer way? What should we learn from their experience?
- 4 How will the pillar of cloud and of fire again serve God’s people in the coming conflict?
- 5 What were the Egyptians seeking to regain when they decided to pursue the Israelites?



November 8 – 14, 2020

# Crossing the Red Sea

## Key Text

“He rebuked the Red sea also, and it was dried up: so He led them through the depths, as through the wilderness” (Psalm 106:9).

**Study Help:** *Patriarchs and Prophets*, 284–290.

## Introduction

“The mighty hand of Christ rolled back the waters of the Red Sea, so that they stood up like a wall. Thus He made a dry passage through the sea, and Israel passed over dryshod.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 1, 1101.

## Sunday

### 1. COMFORTING THE FEARFUL

1.a. How did the Israelites express their fears when they saw the sea before them and the host of Pharaoh behind? Exodus 14:10–12.

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**Note:** “The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. . . . Terror filled the hearts of Israel.” *Patriarchs and Prophets*, 283, 284.

1.b. With what words did Moses try to quiet their fears? Exodus 14:13, 14.

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**Note:** “Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of His power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God Himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences.” *Patriarchs and Prophets*, 284.

## Monday

### 2. GOD MAKES A WAY OF ESCAPE

2.a. What instruction did God give to Moses in view of the imminent danger? Exodus 14:15–18. How did Christ give His disciples a similar charge, when they would find themselves walled in by difficulties? John 16:33.

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**Note:** “Christ did not fail, neither was He discouraged; and the disciples were to show a faith of the same enduring nature. They were to work as He had worked, depending on Him for strength. Though their way would be obstructed by apparent impossibilities, yet by His grace they were to go forward, despairing of nothing and hoping for everything.” *The Acts of the Apostles*, 23.

2.b. How did the Angel of God make a way of escape for the children of Israel through the sea? Exodus 14:19–22.

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**Note:** “But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the

Hebrews, flooding the entire encampment with the radiance of day.” *Patriarchs and Prophets*, 284, 287.

- 2.c. What lesson should we learn from that experience?  
Romans 8:31.

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**Note:** “In every crisis His people may confidently declare, ‘If God be for us, who can be against us’ (Romans 8:31)? However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to nought all their counsels. The response of faith today will be the response made by Nehemiah, ‘Our God shall fight for us’ (Nehemiah 4:20); for God is in the work, and no man can prevent its ultimate success.” *Prophets and Kings*, 645.

## Tuesday

### 3. TROUBLE FOR THE EGYPTIANS

- 3.a. How did the Lord hinder the host of the Egyptians?  
Exodus 14:23–25, *first part*; Psalm 77:15–18.

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**Note:** “The Egyptians dared to venture in the path God had prepared for His people, and angels of God went through their host and removed their chariot-wheels. They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and they thought that God might deliver them all into the hands of the Israelites. They decided that God was fighting for the Israelites, and they were terribly afraid.” *Spiritual Gifts*, vol. 3, 235.

- 3.b. When the Egyptians found themselves struggling to pursue the Israelites, what did they say to one another? Exodus 14:25, *last part*.

- 3.c. What happened as soon as the Israelites were safely over the sea and Moses again stretched out his rod? Exodus 14:26–30. How will God work a similar deliverance for His people on the borders of the heavenly Canaan?

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**Note:** “The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths.

“As morning broke it revealed to the multitudes of Israel all that remained of their mighty foes—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance.” *Patriarchs and Prophets*, 287, 288.

“The heavenly intelligences, angels that excel in strength, are waiting, obedient to His command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When His people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man’s extremity is God’s opportunity.” *Selected Messages*, Book 2, 373.

## Wednesday

### 4. A GREAT DELIVERANCE

- 4.a. How did the Psalmist describe the passage through the Red Sea by the people of Israel? Psalm 77:19, 20; 106:8–11.

- 4.b. What was necessary on the part of the Israelites in order for God to open the Red Sea for them? Hebrews 11:29.

**Note:** “God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was ‘by faith’ that ‘they passed through the Red Sea as by dry land’ (Hebrews 11:29). In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.” *Patriarchs and Prophets*, 290.

4.c. How did the Israelites react to the wonderful deliverance that the Lord had prepared for them? Exodus 14:31; Psalm 106:12. What lesson does this experience teach us?

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**Note:** “The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, ‘Go forward.’ We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, ‘Let us wait till the obstructions are removed, and we can see our way clearly;’ but faith courageously urges an advance, hoping all things, believing all things.” *Patriarchs and Prophets*, 290.

## Thursday

### 5. SINGING THE SONG OF VICTORY

5.a. How did the people express their happiness? What are some of the key thoughts from the Song of Moses? Exodus 15:1–21.

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**Note:** “This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him.” *Patriarchs and Prophets*, 289.

5.b. When, where, and by whom will a similar song be sung again? Revelation 15:2–4.

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**Note:** “That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God.” *Patriarchs and Prophets*, 289.

“And they sing ‘a new song’ (Revelation 5:9) before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had.” *The Great Controversy*, 648, 649.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 Why was Moses unafraid at the Red Sea? How can I be like him?
- 2 How did God make a way of escape for the Israelites? How has He at times made a way of escape for you?
- 3 When will God step in to help His people who are just on the borders of the heavenly Canaan?
- 4 Why did God choose to bring the Israelites into this difficult situation? Why do we sometimes find ourselves in hard places?
- 5 Why can the Song of Moses and the Lamb only be sung by a special company?

November 15 – 21, 2020

# Lessons at Marah and Elim

## Key Text

“And he [Moses] cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He proved them” (Exodus 15:25).

**Study Help:** *Patriarchs and Prophets*, 291–294.

## Introduction

“Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His word.” *Selected Messages*, Book 2, 273.

## Sunday

### 1. IN THE WILDERNESS OF SHUR

1.a How many days did the Israelites travel in the wilderness without finding water? Exodus 15:22.

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1.b. What was the name of the place where they found water, and what was the water like? Exodus 15:23. What does “Marah” mean? Exodus 15:23, margin. Compare with Ruth 1:20.

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**Note:** “For three days, as they journeyed, they could find no water. The supply which they had taken with them was exhausted. There was nothing to quench their burning thirst as they dragged wearily over the sun-burnt plains. Moses, who was familiar with this region, knew what the others did not,

that at Marah, the nearest station where springs were to be found, the water was unfit for use. With intense anxiety he watched the guiding cloud. With a sinking heart he heard the glad shout. ‘Water! water!’ echoed along the line. Men, women, and children in joyous haste crowded to the fountain, when, lo, a cry of anguish burst forth from the host—the water was bitter.” *Patriarchs and Prophets*, 291.

## Monday

### 2. FORGETTING THE BLESSINGS

2.a. What did the people do when they began to suffer from thirst? Exodus 15:24; Psalm 106:13.

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**Note:** “In their horror and despair they reproached Moses for having led them in such a way, not remembering that the divine presence in that mysterious cloud had been leading him as well as them. In his grief at their distress Moses did what they had forgotten to do; he cried earnestly to God for help.” *Patriarchs and Prophets*, 291.

2.b. What does Christ say to those who are forgetful of past blessings in their anxiety for their future needs? Luke 12:29, 30.

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**Note:** “Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of His providence, He will supply your need from day to day.” *Counsels on Stewardship*, 227.

2.c. What shows that God will never forget us? Isaiah 44:21; 49:15, 16.

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**Note:** “The love of Jesus is something expressed, more tender than even the love of a mother for her child. The most tender love we know is that of a mother for her child, but the love of Jesus exceeds this. She may change in her affection. Mothers may become unkind, but Jesus never, never will become un-mindful or unkind, or cruel to His children.

“Then never, never will we show distrust and want of faith. So strong is His love that it controls all the affections of His nature, and [He] employs all His vast resources to do His people good. His love is durable, without variableness or shadow of turning. Never let us dishonor God by trying so hard to keep ourselves, fixing our eyes upon ourselves, and keeping ourselves constantly in view.” *The Upward Look*, 180.

“Oh, how easy for us to forget God, while He never forgets us; He visits us with His mercies every hour.” *Our High Calling*, 314.

## Tuesday

### 3. THE BITTER MADE SWEET

3.a. How did the waters at Marah become sweet? Exodus 15:25. What practical lessons can we learn from this?

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**Note:** “For every trial, God has provided help. When Israel in the desert came to the bitter waters of Marah, Moses cried unto the Lord. The Lord did not provide some new remedy; He called attention to that which was at hand. A shrub which He had created was to be cast into the fountain to make the water pure and sweet. When this was done, the people drank of the water and were refreshed. In every trial, if we seek Him, Christ will give us help. Our eyes will be opened to discern the healing promises recorded in His word. The Holy Spirit will teach us how to appropriate every blessing that will be an antidote to grief. For every bitter draft that is placed to our lips, we shall find a branch of healing.

“We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. ‘Let him take hold of My strength,’ says the Mighty One, ‘that he may make peace with Me; and he shall make peace with Me’ (Isaiah 27:5). Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.” *The Ministry of Healing*, 248, 249.



3.b. Where and on what other occasion did a similar problem exist, and how was it solved? 2 Kings 2:19–22.

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**Note:** “The healing of the waters of Jericho was accomplished, not by any wisdom of man, but by the miraculous interposition of God.

“In casting salt into the bitter spring, Elisha taught the same spiritual lesson imparted centuries later by the Saviour to His disciples when He declared, ‘Ye are the salt of the earth’ (Matthew 5:13). The salt mingling with the polluted spring purified its waters and brought life and blessing where before had been blighting and death. When God compares His children to salt, He would teach them that His purpose in making them the subjects of His grace is that they may become agents in saving others.” *Prophets and Kings*, 231.

## Wednesday

### 4. PROMISES TO THE OBEDIENT

4.a. What did the Lord promise to do for His people, and what were the conditions? Exodus 15:26. Are there similar conditions today?

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**Note:** “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.

“And we should teach others how to preserve and to recover health.” *The Desire of Ages*, 824.

4.b. What assurance is given to those who are sick? Psalm 103:2–5; James 5:15, 16.

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**Note:** “The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, ‘Thy sins are forgiven’ (Luke 5:20). The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigor to the mind and health to the body.” *The Ministry of Healing*, 77.

4.c. Why should we be particular in how we care for our bodies? 1 Corinthians 6:19, 20; 10:31.

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**Note:** “The sacred temple of the body must be kept pure and uncontaminated, that God’s Holy Spirit may dwell therein. We need to guard faithfully the Lord’s property, for any abuse of our powers shortens the time that our lives could be used for the glory of God. ... By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.” *My Life Today*, 134.

## Thursday

### 5. THE WELLS AT ELIM

5.a. After the Israelites had left Marah, where did they next camp? Describe the oasis that they found there. Exodus 15:27.

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5.b. Just as God provided food and water for the Israelites in their journey through the wilderness, how does He promise to provide for the needs of His people just before their entrance into the heavenly Canaan? Isaiah 33:16; Palm 37:19.

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**Note:** “The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.” *Early Writings*, 56.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 Why was the place where the children of Israel found water called Marah?
- 2 How did they react to God’s providence in bringing them to this place? How are we sometimes the same? What should we do instead?
- 3 God has promised that we will never find ourselves in a situation where He has not provided for our needs. Under what conditions is this true?
- 4 Why is it so important to keep God’s health laws today?
- 5 What has God promised to provide for His people just before their entrance into the heavenly Canaan?

November 22 – 28, 2020

# Bread from Heaven

## Key Text

“And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan” (Exodus 16:35).

**Study Help:** *Patriarchs and Prophets*, 294–297.

## Introduction

“For forty years they [the Israelites] were daily reminded by this miraculous provision, of God’s unfailing care and tender love. In the words of the psalmist, God gave them ‘of the corn of heaven. Man did eat angels’ food’ (Psalm 78:24, 25)—that is, food provided for them by the angels.” *Patriarchs and Prophets*, 297.

## Sunday

### 1. MURMURING AND COMPLAINING AGAIN

1.a. Why did the Israelites again murmur when they came to the wilderness of Sin? Exodus 16:1–3.

**Note:** “They had not as yet suffered from hunger; their present wants were supplied, but they feared for the future. They could not understand how these vast multitudes were to subsist in their travels through the wilderness, and in imagination they saw their children famishing. The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had hitherto been their Deliverer. If in their want they would call upon Him, He would still grant them manifest tokens of His love and care. He had promised that if they would obey His commandments, no disease should come upon them, and it was sinful unbelief on their part to anticipate that they or their children might die of hunger. ...

“They saw and felt only their present inconveniences and trials; and instead of saying, ‘God has done great things for us; whereas we were slaves, He is making of us a great nation,’ they talked of the hardness of the way, and wondered when their weary pilgrimage would end.” *Patriarchs and Prophets*, 292, 293.

## Monday

### 2. REBUKING THE MURMURERS

2.a. What did the Lord provide, and how did He test the people in the supply of their daily provisions? Exodus 16:4, 5.

2.b. What was the response of Moses and Aaron to the unreasonable murmurings of the people? Exodus 16:6–10.

**Note:** “Moses assured the congregation that their wants were to be supplied: ‘The Lord shall give you in the evening flesh to eat, and in the morning bread to the full’ (Exodus 16:8). And he added, ‘What are we? your murmurings are not against us, but against the Lord.’ He further bade Aaron say to them, ‘Come near before the Lord: for He hath heard your murmurings’ (verse 9). While Aaron was speaking, ‘they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud’ (verse 10). A splendor such as they had never witnessed symbolized the divine Presence. Through manifestations addressed to their senses, they were to obtain a knowledge of God. They must be taught that the Most High, and not merely the man Moses, was their leader, that they might fear His name and obey His voice.” *Patriarchs and Prophets*, 294, 295.

2.c. What promises do we have regarding our provisions of food today? Philippians 4:19; Psalm 37:25. How can we be like the murmuring children of Israel in this regard?

**Note:** “Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil or



magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter, instead of leading them to seek help from God, the only Source of strength, separate them from Him, because they awaken unrest and repining.

“No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care.” *Patriarchs and Prophets*, 293, 294.

## Tuesday

### 3. GOD PROVIDES FOR HIS PEOPLE

- 3.a. What kind of food did the Lord supply to the Israelites in the evening and in the morning on one occasion and later for one month? Exodus 16:11–15. Why was God so particular in the type of food He supplied for them?

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**Note:** “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.” “Ellen G. White Comments,” *The Seventh-day Adventist Bible Commentary*, vol. 1, 1102.

“In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.” *Ibid.*

- 3.b. Describe the manna and how it was to be prepared. Exodus 16:31; Numbers 11:7, 8.

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**Note:** “In the morning there lay upon the surface of the ground ‘a small round thing, as small as the hoarfrost’ (Exodus 16:14). ‘It was like coriander seed, white’ (verse 31). The people called it ‘manna.’ Moses said, ‘This is the bread which the Lord hath given you to eat’ (verse 15, *last part*). The people gathered the manna, and found that there was an abundant supply for all. They ‘ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it’ (Numbers 11:8). ‘And the taste of it was like wafers made with honey’ (Exodus 16:31).” *Patriarchs and Prophets*, 295.

## Wednesday

### 4. GATHERING THE MANNA

- 4.a. What directions did the people receive for gathering manna? Exodus 16:16–26. How did the manna illustrate the necessity of Sabbath observance before the giving of the law at Sinai?

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**Note:** “Every week during their long sojourn in the wilderness the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use.

“In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them.” *Patriarchs and Prophets*, 296.

4.b. How long did the daily supply of manna last? Exodus 16:35. Why did God remove it?

**Note:** “‘On the fourteenth day of the month at even’ (Exodus 12:18), the Passover was celebrated on the plains of Jericho. ‘And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan’ (Joshua 5:11, 12). The long years of their desert wanderings were ended. The feet of Israel were at last treading the Promised Land.” *Patriarchs and Prophets*, 486.

4.c. Why was a pot of manna kept in the ark of the covenant? Exodus 16:32, 33; Hebrews 9:4.

## Thursday

### 5. EATING MANNA TODAY

5.a. What is the manna that we are to gather and eat today? Jeremiah 15:16; John 6:63, *second part*. How often do we need to do this?

**Note:** “His [God’s] words are the manna from heaven for the soul to feed upon and receive spiritual strength. The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.” *Counsels to Parents, Teachers, and Students*, 422.

“Each must come to Christ with his own soul hunger, each must have his own convictions, feel his own soul’s need, and learn of Christ for himself.



Many people are constant complainers and they are blind to the many blessings which demand their gratitude.

“Filled with the Bread of Life, we cannot hunger for earthly attractions, worldly excitements, and earthly grandeur. Our religious experience will be of the same order as the food upon which we feed.

“The food we eat at one meal does not satisfy us forever. We must daily partake of food. So we must daily eat the Word of God that the life of the soul may be renewed. In those who feed constantly upon the Word, Christ is formed, the hope of glory. A neglect to read and study the Bible brings spiritual starvation.” *Our High Calling*, 209.

## Friday

### PERSONAL REVIEW QUESTIONS

- 1 What kinds of things did the children of Israel complain about? How did this reveal a lack of faith?
- 2 What am I forgetting when I focus on the difficulties and the evil around me?
- 3 What happens when I eat the food and follow the customs of Egypt? Why should I be so concerned about being healthy?
- 4 How did the supply of manna impress upon God’s people the sacredness of the Sabbath?
- 5 As I fill myself with the Bread of Life, through the study of the Word, what will happen to me? Why is it so important for me to eat this Bread every day?

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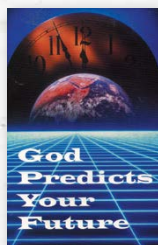
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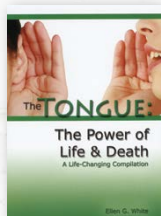
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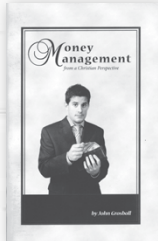
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# Kohlrabi

## *Yummy!*

**"K**ohlrabi is a member of the cabbage family and looks like a cross between an octopus and a space capsule. The name comes from the German *Kohl* (cabbage) plus *rabi* (turnip) because of the resemblance of the cabbage-like stem to the turnip. The stem can be crisp and juicy, almost as sweet as an apple, and similar to a turnip in taste. You can eat it raw (it makes a great crudité) or cooked. It comes in two "flavors," green and purple, with the purple kind tending to be somewhat spicier. Both the leaves and the stem are edible.

"Kohlrabi's membership in the cabbage family of cruciferous vegetables gains it an automatic place among the world's healthiest foods. Like its relatives (broccoli, Brussels sprouts, cabbage), kohlrabi contains important phytochemicals such as cancer-fighting indoles, sulforaphane and isothiocyanates. It's also a good source of vitamin C (83 mg per cup) and an excellent source of potassium (472 mg). And for a measly 36 calories per cup, you get a whopping 5 g of fiber."

*The 150 Healthiest Foods on Earth*, Jonny Bowden, Ph.D., C.N.S., page 47.



Fruit

**Vegetables**

Legumes

Nuts/Seeds

Grains



## SIMPLE ROASTED KOHLRABI

### Ingredients

4 whole kohlrabi, medium to large  
Olive oil for pan  
Sea salt, to taste



### Process

- Preheat oven to 450 degrees; adjust rack to top third.
- Cut off stems and greens, peel.
- Cut about ½ inch off each end; then cut into ½ inch slices, horizontally.
- Coat well each side with olive oil; season both sides with salt.
- Arrange on pan leaving an inch between.
- Bake about 8-10 minutes on first side; turn and bake 4-6 minutes on second side.
- Ready when fork slides out easily.







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