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Bible Explorations Newsletter

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TIMES OF TROUBLE...

While I am not a preacher, I have heard enough from others, including my dad, where we all need to study prophecy and then when something happens, we know where we are. We are not to set dates and say oh this happened, so now this will happen next, but always be ready. However, these recent times have brought great upheaval in our land, riots, burnings, destruction, bloodshed. Was the virus real? Was it to move us in a particular way of life? Was it another seasonal flu? I don't know and cannot say. However many are saying this is it, the end is here. Is it? I do remember reading this from Mrs. White:

“While the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare

the saints to stand in the period when the seven last plagues shall be poured out.

I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, “and for looking after those things which are coming on the earth.”

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture....

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance.” *Maranatha* Pg. 259

Could this all be allowed to happen to wake us up? We must BE ready, pray and get strength and faith in Him so we will be strong to spread His message to the world! This is Bible Exploration’s mission. Help us get this done before it’s too late. So many do not know our Father and His Precious Son. Help us spread the 4 angels’ messages to the world!

THE FOUNDATION REMOVED (continued)

By Ted Schultz

A DOCTRINAL INTERLOPER

You recall a previous reference was made to a 2005 *Adventist Review* article that made the claim that Jesus went into the most holy place at His ascension. The statement immediately preceding that claim illustrates how false theories fasten themselves to other false theories. It shows how the rejection of the verified truth that Jesus went into the most holy place in 1844 leads to the rejection of other verified truths. This is why Ellen White traveled across the country to meet that challenge to our 1844 teaching. The Lord had revealed to her where it would lead. That theory would lead to a departure from the faith. Notice the doctrinal interloper that has come among God’s people. “If we agree that a perfect atonement was made at Calvary, then it stands to reason that this included the *whole* process and not just a part of it. Otherwise it would not be the ‘perfect atonement,’ as our belief statement affirms.” *Adventist Review*, June 9, 2005, p. 9. You will notice this article stresses that the Calvary atonement is the “*whole* process.” The *Review* italicized the word *whole* to emphasize that the atonement was completed on the cross. Certainly it is true that Christ’s sacrifice on Calvary was a perfect, final, full, and complete atoning sacrifice, but the giving of Himself as the perfect atoning sacrifice was not the “*whole* process” in His atoning work as the *Review* asserts. The article goes on to ask, “So if atonement was made at Calvary, what *did* happen in 1844?” In answer to this question the article states, “But we will let the Adventist statement of beliefs answer the question : ‘In 1844, at the end of the prophetic period of 2300 days, [Christ] entered the second and last phase of His atoning ministry. It is a work of investigative judgment’ (belief no. 23). The statement then goes on to further define this judgment as *revelatory* rather than determinative.” *Ibid.*

JUDGMENT BOTH REVELATORY AND DETERMINATIVE

Contrary to what the *Review* article says about the investigative judgment being revelatory rather than determinative, we are repeatedly told that this judgment also determines one’s eternal destiny. There does come a time when probationary time comes to an end and the final pronouncement is made. “In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.” *The Great Controversy*, p. 428.

PROBATION CLOSES

There ultimately comes that defining moment when names are retained in the book of life or they are blotted out of the book of life. It is none other than Christ who makes that decision. “For the Father judgeth no man, but hath committed all judgment unto the Son.” John 5:22. “...we shall all stand before the judgment seat of Christ.” Romans 14:10. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Cor. 5:10. “As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected.” *Ibid.* p. 483. “The books of record in heaven, in which the names and deeds of men are registered, are to determine the decisions of the judgment.” *Ibid.* p. 480.



“When the work of the investigative judgment closes, the destiny of all will have been decided for life or death...the final, irrevocable decision has been

pronounced in the sanctuary above.” *Ibid.* pp. 490, 491.

“So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not.” *Ibid.* p. 615.

Then the final pronouncement is made, “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.” Rev. 22:11.

The above mentioned *Review* article refers to *Ministry* for support of the idea that Jesus went into the most holy place at His ascension and refers to the officially voted-on doctrinal book *Seventh-day Adventists Believe...27* for support of the idea that “the whole process” of the atonement was finished at Calvary. These two doctrines are not true expositions of the fundamentals of Adventist doctrine. They are “false expositions of the Scriptures,” just as the messenger of the Lord stated it was.

FALSE

The article concludes with this final statement. “The judgment hour message we are commissioned to take to the world is the message of Calvary atonement. It’s the message humanity most needs to hear in this crucial time.” *Adventist Review*, June 9, 2005, p. 9. But the doctrine of the “Calvary atonement” is what the early advent believers believed before the great disappointment of 1844. They did not understand Christ’s atonement ministry in the most holy place in 1844 which, of course, led to the great disappointment. The early advent believers mistakenly believed, just as the *Review* is now teaching, that Jesus had already been in the most holy place since His ascension. Because these precious souls did not understand Jesus’ atoning ministry in the most holy place they were not ready for Jesus to come. Furthermore, the door into the most holy place was not yet open prior to 1844. These believers had settled all accounts with their fellow man. They longed for Jesus to come. They prayed for it. They studied for it. They were perfectly united. But they were not ready for Jesus to come. Why? They were in need of availing themselves of a special work that Jesus would do for them that had not yet been done that was just as essential for their salvation as was His death on the cross. “The intercession of Christ in

man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil...” *The Great Controversy*, p. 489.

“But the people [in 1844] were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.” *Ibid.* pp. 424, 425.

THE THIRD ANGEL

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, p. 118.

MOST HOLY PLACE MINISTRY OF JESUS ESSENTIAL FOR OUR SALVATION

Those who were expecting Jesus to come in 1844 were not yet ready to meet Him. Their concept of Calvary atonement had not prepared them to see God and live. They were in need of following their high priest into the most holy place where new duties would be revealed to them. There was another message of warning and instruction to be given to them. These instructions and warnings which they received were in turn to be given to the world. Inspiration reveals the special work that is to take place as we follow Christ our high priest into the most holy place as He makes final atonement for His people.

“Says the prophet: ‘Who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ Malachi 3:2, 3. 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. Through the grace of God and their own diligent effort they

must be conquerors in the battle with evil. 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." *The Great Controversy*, p. 425.

CHANGE IN THE EARLY ADVENTIST UNDERSTANDING OF ATONEMENT

As that little band of advent believers turned their attention to the study of the sanctuary immediately following the great disappointment of October 22, 1844, their understanding of the atonement was increased immeasurably. They came to understand that far from the atonement being finished at Calvary, the atonement would be made and finished in the sanctuary in heaven.



O.R.L. Crosier, a studious advent believer, published his study on the sanctuary in a February 7, 1846 Extra of the *Day-Star*. Ellen White was given a vision in regard to this particular article by Crosier. "The Lord shew[ed] me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."

CROSIER'S SIX-POINT THESIS

In Crosier's *Day-Star* article he lays out in numbered paragraph form his understanding of the atonement. We quote from Crosier's article as published in the *Advent Review*, Vol. 1, Nos. 3&4, Sept., 1850 as follows:

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? – Roman soldiers and wicked Jews.
2. The slaying of the victim was not making the atonement: The sinner slew the victim, Leviticus 4:1-4, 13-15, etc., after that the Priest took the blood and made the atonement. Leviticus 4:5-12, 16-21.

3. Christ was the appointed High Priest to make the atonement, and He certainly could not have acted in that capacity till after His resurrection, and we have no record of His doing anything on earth after His resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Hebrews 8:4, make the atonement while on earth. 'If He were on earth, He should not be a Priest.' The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, He did not begin the work of making the atonement, whatever the nature of that work may be, till after His ascension, when by His own blood He entered His heavenly Sanctuary for us.

Contrast this concept of the atonement, which was endorsed by vision, with the theory that the "Calvary atonement" is "the *whole* process" of the atonement which was published in the *Adventist Review*, June 9, 2005.

The concept that the "Calvary atonement" is "the *whole* process" of atonement is a theory that came into the Seventh-day Adventist church through the introduction of the book *Seventh-day Adventists Answer Questions on Doctrine* in 1957. After hours of pounding encounters with those not of our faith, some of our leaders tried to assure the non-Adventist world that we were not a cult. Because Seventh-day Adventists do not believe that the atonement was finished on the cross while most of the professed Christian world does, it was thought by some of our leaders that it would be good if we attenuated our understanding of the atonement just a bit to be more accepted by other Christians. So rather than publishing clear statements on the atonement like Crosier's six points, or the clear statements in the *Spirit of Prophecy*, or even the plainest statements of Scripture, equivocating statements like the following were pressed into service. "When, therefore, one hears Adventists say, or read in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross; that He is making it efficacious for us individually, according to our needs and requests." *Questions on Doctrine*, pp. 354, 355. The doctrinal book *Seventh-day*

Adventists Believe says, “The application of the atoning blood during the mediatorial ministry of the priest was also seen as a form of atonement (Lev. 4:35).” p. 315. “A form of atonement”? What is a form of atonement? Is it an atonement that gives one a form of forgiveness? Does a form of atonement provide a form of salvation? Does it provide a form of at-one-ment with God? Does receiving a form of atonement make one a form of a Christian. Not the real thing—just a form of it? When we look at the Old Testament we see that the priest made atonement. Lev. 4:20, 26, 31, 35; 5:6, 10, 13, 16; 6:7;16:6, 10, 11, 16, 17, 18, 20 24, 27, 30, 32, 33, 34. The priest actually made the atonement. He did not make a form of it. It was by means of blood that the priest made the atonement. In the New Testament we find that Paul speaking of Christ said, “If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law.” Hebrews 8:4. So if these Scriptures are true, then where is the antitypical atonement going to take place? There is only one answer to that question. In the heavenly temple.

Amazingly, Crosier, while quoting Hebrews 8:4 in #5 of his thesis, is accused of “erroneously holding that Christ was not a priest while on earth...” LeRoy Edwin Froom, *Movement of Destiny*, p. 333. How can one who is directly quoting Scripture be accused of error? It was further stated that Crosier’s position on the atonement was “dubious,” “a series of six immature propositions,” a “faulty line of reasoning,” an “erroneous position,” having “erroneous views” and “misconceptions.” *Ibid.* pp. 336, 338. *Movement of Destiny* calls Crosier’s six points “error.” The Spirit of Prophecy, confirmed by a vision, calls them “true light.” *A Word To the “Little Flock”*, p. 12. What say you dear reader?

“EXPERTS IN THE SPIRIT OF PROPHECY” DENY THE VISIONS

This book, *Movement of Destiny*, claiming that Crosier was in error on the atonement had this said of it in the “Acknowledgements” by the author, “Doubtless no volume in our history has ever had such magnificent prepublication support.”

“When finally in manuscript form, it was read critically by some sixty of our ablest scholars—specialists in denominational history and Adventist theology. By experts in the Spirit of Prophecy. By key Bible teachers, editors, mass communications men, scientists, physicians. And by veteran leaders with

vivid memories and extensive backgrounds.” *Movement of Destiny*, p. 8.

Was there not one soul among the ablest scholars, the specialists, the experts in the Spirit of Prophecy, the key teachers, the veteran leaders with vivid memories that could remember the vision given to Ellen White confirming Crosier’s position on the atonement? There was at least one soul (besides M. L. Andreason) and no doubt others who came to realize a new theology was begging for entrance into Adventism. Elder Robert Pierson, General Conference President at the time, had read portions of the manuscript for *Movement of Destiny*, and agreed to provide a Foreword for the book. But when he read the published book he noticed things that he had not noticed before and declined to have his Foreword used in any subsequent editions. H. H. Meyers, *With Cloak and Dagger*, p. 154. Those who have read *Questions on Doctrine* and *Movement of Destiny* have seen that *Movement of Destiny* was an augmentation and defense of *Questions on Doctrine*. When Elder Pierson released his book, *We Still Believe*, it was obvious that he sensed that mischief was afoot. His book set forth clear affirmations of pure Adventism. Any reader of his book quickly realizes that he had no room for adopting doctrinal views from other denominations and melding into the doctrinal status quo of the ecumenical movement. Of the investigative judgment he wrote, “We might not like it, we may not believe it, we may not be prepared for it, but the inspired writer declares it none the less certain that every one of us has a court case pending before the heavenly tribunal.” Robert Pierson, *We Still Believe*, p. 123. Unlike today’s environment where doctrine is played down, Elder Pierson emphasized its importance. “God’s remnant church must have a pure doctrine to prepare a pure people to stand in the presence of a pure Lord on a purified earth. *Ibid.* p. 176.



THE WORLD NEEDS TO HEAR THE WHOLE TRUTH

The world needs to hear about the infinite sacrifice that Jesus made at Calvary. But there is more that the world needs to hear. It needs to hear the rest of the story about how Jesus is an all-powerful mediator that is now ministering His own precious blood in their behalf. This ministry is for them personally. This ministry not only provides forgiveness for past sins

committed but provides overcoming power for the present. Christ examines His people and measures them for spiritual and moral uprightness that He may perfect and purify them and prepare them for His seal. Everything that God's people need, to be prepared for the time when Jesus closes His final atoning work, is available at their request.

LESSONS FROM THE PASSOVER

Like the Feast of Tabernacles, "The Passover was both commemorative and typical, not only pointing back to the great deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents 'the Lamb of God,' in whom is our only hope of salvation. Says the apostle, 'Christ our passover is sacrificed for us.' 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice." *Patriarchs and Prophets*, p. 277. The Lord said to the people, "when



I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exodus 12:13. Notice the Lord did not say, "When I see the Lamb I will pass over you." He said, "When I see the blood I will pass over you."

There is something critically important beyond the death of Christ on the cross that is as important to our salvation as was His death on the cross. The apostle Paul says, "And if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17. As important as Christ's death was to the plan of redemption, if there was only a crucifixion and nothing more, we would be lost. There must be a resurrection and life beyond the cross. There must be ministry of the blood. "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." Romans 5:10. That is powerful! Jesus is alive and ministering in our behalf. Who can argue with the blood? His blood is the most eloquent portrayal of God's love to a world sitting in darkness.

For many years every species of error has come among us as a people. These errors have, as we have

seen, crept into our publications. These are not points of doctrine that have no bearing on our salvation. That is why God sent vision after vision to warn and protect us from these devastating errors. At the very heart of the matter is Christ's atonement ministry in preparing His people to receive His seal. No one needs to be found unprepared for that glorious event. But Satan's snares and deceptions are legion. Satan does not want anyone to be ready, so he invents theories which are greedily grasped by those who are not willing to receive the counsels of the Holy Spirit. These theories have been crowding in from every direction. We quote here a few examples of error in regard to the doctrine of the cleansing of the sanctuary.

"Some have mistakenly applied the statement of Leviticus 16:30—that on the Day of Atonement 'the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord'—to moral cleansing." *Review and Herald*, Sept. 10, 1984, p. 4.

God's people are left in a state of great wonderment with that statement. How could Scripture be more clear than what it states? "For on that day shall the priest make an atonement for **you**, to cleanse **you**, that **ye** may be **clean from all your sins** before the LORD." Lev. 16:30. Not only is the sanctuary cleansed, God's people are cleansed of all their sins. In other words, the cleansing of the sanctuary is not a judicial or legal act only. It is an actual moral cleansing of the people. The cleansed sanctuary is a reflection of the cleansed people. When this atoning work of Jesus is finished, He will "present to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:26. (See *The Great Controversy*, p. 425.) In His atoning work Christ is not working for the eternal salvation of a building. His work of atonement in the sanctuary above is all about the salvation of people. "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." *Ibid.* For many years there have been those who have tried to separate the cleansing of God's people in Leviticus 16:30 from the cleansing of the sanctuary in Daniel 8:14. These attacks upon our sanctuary doctrine have been coming from within and from high places. Notice the following false statements.

“It is evident, therefore, that an attempt to apply Leviticus 16:30 to moral cleansing of God’s people during the great antitypical day of atonement now in progress in the heavenly sanctuary, or read into it the idea of moral perfection in the flesh, is to wrest Scripture.” *Review and Herald*, July 30, 1984, p. 13.

“Especially unacceptable is the suggestion that in Daniel 8:14 the cleansing of the sanctuary describes the work of cleansing to be accomplished by faith in Christ in the human life” *Ministry*, Oct. 1968, p. 21. This is error plain and simple. The work that Christ our High Priest is doing now is for His people. We have an all-powerful mediator to whom we can go for help. “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 4:16. Not only is Jesus ministering for the forgiveness of sins committed, He is providing overcoming power to overcome those sins that have been overcoming us. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” Jude 24. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Cor. 10:13. These are wonderful promises. They are God’s pledge to us that He will always be there to help us. Christ’s work of cleansing is for His people. He is working to cleanse them spiritually and morally. His atoning work in the most holy place of the heavenly sanctuary is in behalf of His bride to be. He is preparing His bride for marriage. Christ will not only declare His bride ready for marriage (Rev. 19:6-9), He is helping her to get ready to be His bride (Eph. 5:23-27).

Again we recommend the chapters in *The Great Controversy*: “What is the Sanctuary,” “In the Holy of Holies,” “Facing Life’s Record” and “God’s Law Immutable.”

The above July 30, 1984 *Review and Herald* article was written by one who did not believe in 1844 nor did he believe in the year-day principle of prophetic interpretation. Like Can right and Ballenger he said, “Having made that sacrifice, Christ entered the Most Holy Place—‘heaven itself’—to appear in the presence of God on our behalf.” Raymond F Cottrell, *The “Sanctuary Doctrine”—Asset or Liability?*, p. 13. If this writer believes that Jesus went into the most

holy place at His ascension, then what does he believe happened in 1844? We will let him answer for himself. “In the years immediately following October 22, 1844 the traditional sanctuary doctrine was an important asset for stabilizing the faith of disappointed Adventists. Today it is an equally significant liability and deterrent to faith, confidence, and salvation of biblically literate Adventists and non-Adventists alike. It was present truth following the great disappointment on October 22, 1844. It is not present truth in the year of our Lord 2002.” *Ibid.* p. 43. The fact that such ones of this persuasion hold positions of large influence within the church does not indicate a healthy condition of things in high places. Such ones do not believe the visions no matter what they may claim or profess otherwise. Ellen White said, “The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844.” *A Word to the “Little Flock”*, p. 12. The fact that beliefs like those of Canright, Ballenger, Gulley, Cottrell, Bradley, Ford, Heppenstall, Froom, etc. are published in General Conference publications such as the *Adventist Review*, *Ministry*, *Adult Sabbath School Lessons*, *Seventh-day Adventists Believe...27*, is not a validation of truth. But it is a validation of a prediction made by the messenger of the Lord. She said when referring to Ballenger’s mixed up theories



on the sanctuary, “It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so

interpreted as to substantiate error that contradicts the light and the Testimonies that God has given us for the past half century.” *Manuscript Releases*, #760, p. 4. This manuscript is missing from the sequence of manuscript releases in the published twenty-one volume set. The present writer obtained this manuscript directly from the vault at the White Estate at Loma Linda in 1985. Indeed the predicted “great evils” have come.

ELLEN WHITE ON DIET



There are many who get so excited over food and health they seem to push too hard and scare people off. I think we should share this by example. Do not judge people nor tell them they are sinning to eat this or that. This

is not God's way. We must be loving in all things so as to bring people to God. He will be the one to change them, that is not our job. I believe we will be held accountable for those we speak harshly to or criticize them on their food or dress or anything, which can be a great discouragement to them. Be an example, be loving and kind and accepting. Plant the seeds, let God harvest them! That's His job.

“While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them: "You must not eat eggs, or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.” (1909) 9T 163

LET GOD CONTROL OUR MIND & MOUTH

“Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing.

So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil.

Many have borne so few burdens, their hearts have known so little real anguish, they have felt so little perplexity and distress in behalf of others, that they cannot understand the work of the true burden bearer. No more capable are they of appreciating his burdens than is the child of understanding the care and toil of

his burdened father. The child may wonder at his father's fears and perplexities. These appear needless to him. But when years of experience shall have been added to his life, when he himself comes to bear its burdens, he will look back upon his father's life and understand that which was once so incomprehensible. Bitter experience has given him knowledge.

The work of many a burden bearer is not understood, his labors are not appreciated, until death lays him low. When others take up the burdens he has laid down, and meet the difficulties he encountered, they can understand how his faith and courage were tested. Often then the mistakes they were so quick to censure are lost sight of. Experience teaches them sympathy. God permits men to be placed in positions of responsibility. When they err, He has power to correct or to remove them. We should be careful not to take into our hands the work of judging that belongs to God.” *Ministry of Healing*, Chap. 41.

HEALTH NUGGET

By Charmaine Vierra

Are your vegan-eggless waffles sticky???? The trick may be to leave the batter a bit under processed. When it has a grainy look to the batter, it seems to be less sticky, this is a work in progress to get them just right, but it is well worth it

Millet Oat Waffles

- 4 C water
- 3 C rolled oats
- ½ C millet
- ½ C shredded coconut
- ½ C sunflower seeds
- ¼ C sesame seeds OR amaranth
- 1 tsp salt
- ½ large apple
- 4 dropperfuls of liquid stevia or 1 tsp dried, opt.

Blend till smooth. Lightly oil iron when cold then start getting hot. Cook for 9 minutes. I tried them without the stevia and they were good, too

PLEASE CONTINUE TO REMEMBER BIBLE EXPLORATIONS THROUGHOUT THE YEAR WITH YOUR PRAYERS AND SUPPORT. “SEE” YOU WEDNESDAY EVENINGS AND SABBATH MORNINGS!

FEAST OF TABERNACLES OCT 3-10, 2020

