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Bible Explorations Newsletter

May 2022 Issue

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PASSOVER AND UNLEAVENED BREAD 2022

You can find all of our presentations on our YouTube channel. We had a fantastic week! It seemed to go by so fast, even having 6 each day!

Looking forward to Pentecost, Monday, June 6. We will have speakers on that day, too. Come and join us! We are live each Sabbath morning, Wednesday evenings and also for all of God's Holy Days.

THE EIGHTH DAY

By Kimber Hoffman

The Eighth Day We understand that the Spring Feasts were fulfilled by Jesus at His first coming. It is quite obvious that He perfectly fulfilled Passover (1 Corinthians 5:7) and Wave Sheaf (1 Corinthians 15:20, 23). But how did He fulfill the week of Unleavened Bread? What follows may shed some light on this. See what you think. He was crucified on the Preparation Day, Friday. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Matthew 27:62 And now when the even was come, because it

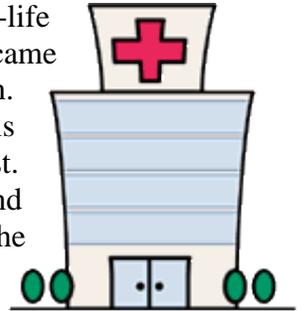
was the preparation, that is, the day before the sabbath, Mark 15:42 And that day was the preparation, and the sabbath drew on. Luke 23:54 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. John 19:31 These verses tell us that the weekly Sabbath and the first sabbath of the Feast of Unleavened Bread fell on the same day. It would not have been called a "high day" if it was merely one or the other by itself. Jesus died on Friday, the day of preparation, the day before the weekly Sabbath. He rose the "third day," Sunday, and met with His disciples. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Luke 24:21 The day Jesus died, Friday, was "the first day." He was in the tomb through Sabbath, "the second day." He rose early on Sunday, "the third day," and walked with these two disciples in the late afternoon. That evening he appeared to the rest of the disciples in the upper room. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . . But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not

believe. John 20:19-25 He met with His disciples again. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. John 20:26 Most readers assume that the first of the eight days mentioned here was that Sunday when Jesus rose and then met with His disciples. Eight days later would be the next Sunday. Sunday-keepers capitalize on this as “proof” that Sunday was consecrated as “the Lord's Day” by Jesus and the disciples at that time because Jesus chose to meet with them on two consecutive Sundays. But if we begin the counting of the eight days from the day Jesus died, the eighth day would fall on the following Friday, the last sabbath of Unleavened Bread. Nisan 14 1st day Friday Preparation / Passover Jesus died Nisan 15 2nd day Sabbath 1st Unleavened Bread Sabbath Jesus rested in the grave Nisan 16 3rd day Sunday Wave Sheaf Jesus rose early, met with the disciples in the evening Nisan 17 4th day Monday Nisan 18 5th day Tuesday Nisan 19 6th day Wednesday Nisan 20 7th day Thursday Nisan 21 8th day Friday 2nd Unleavened Bread Sabbath Jesus met with the disciples again After describing this encounter between Thomas and Jesus, John concludes with his explanation of the reason he wrote his version of the story of Jesus. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:30, 31 If this incident actually happened on the last day of the Feast of Unleavened Bread, could it be that these things are related to the meaning of the Feast and that Jesus fulfilled it in this way? God had originally explained to the Israelites that they should keep this Feast as a reminder of their deliverance from Egyptian slavery to a new life of freedom. (Exodus 13:3-10) Could it be that the Feast pointed forward to the fact that when any person truly believes that Jesus is the Son of God they are freed from a life of bondage to sin and can now receive eternal life? To believe that Jesus was the Son of God seems to have been a central, foundational belief to Christians at that time. It was the central issue for the Ethiopian eunuch when Philip baptized him. (Acts 8:37) There would be much more to this concept if this is a correct understanding. What do you think? You can send me an e-mail if you want to comment. klh79gfl@gmail.com)

THE BLOODY CITY
BY TED SCHULTZ (Continued)

Adventists come into public notice

When abortions were first provided in our medical institutions it was carried on quietly because it was profitable—very profitable. Even though statements were produced espousing the sanctity of life abortions continued unabated. But when our hospitals began to be picketed by pro-life groups, church members became aware of what was going on. They began to protest this abomination in our midst. Leaders found new and creative ways to circumvent the law of God in the abortion issue. Of course, saving the



life of the mother was among the stated reasons for abortion because the well-being of the mother has always been an obviously legitimate concern. This gave abortion a ring of credibility. In reality, the number of cases where an abortion was performed in order to save the life of the mother were next to nil. Also rape and incest were included as reasons for having abortions. “Just 1% of women obtain an abortion because they become pregnant through rape, and less than 0.5% do so because of incest, according to the Guttmacher Institute.” USA Today, May 24, 2019.

The Guttmacher article points out that the percent of abortions for rape or incest has been fairly static over the years. In addition to rape, incest, and life of the mother being given as reasons for abortions, unbiblical definitions of human life were pressed forward providing the basis for the position that abortion is a matter of freedom of choice and freedom of conscience. Quite simply, the unborn baby is not viewed as being a human being. For many, this concept may strike them as coming from the twilight zone. But for those who advocate it, they view those who do not agree with them as not being biblically based in their understanding of the nature of the unborn.

A leading religious liberty leader champions pro-choice John V. Stevens, Sr. was for many years involved in religious liberty advocacy in the church. Perhaps no other single person has encouraged and promulgated the pro-choice position within Adventism more than Stevens has. His book *The*

Abortion Controversy argues that abortion is a religious liberty issue and that the right of women to have abortions must be defended on the basis of freedom of conscience, religious liberty, and every individual's freedom of worship. "When people reject the authority of God in the area of social moral laws, they are disobeying God and committing sin. And when the government invades the vertical relationship of man and God (religious moral dogma such as not having other gods, not practicing idolatry, not taking God's name in vain, Sabbath observance, and we include abortion, because of its direct tie to people's religion), government is usurping God's prerogatives. Put into simple language, the Constitution guarantees every individual both freedom of worship and freedom from worship. True freedom must work both directions in order to be genuine." John V. Stevens, *The Abortion Controversy*, p. 62. Emphasis supplied.



Appeal of the General Conference to the U.S. Supreme Court This freedom of worship argument for abortion that Stevens puts forth in his

book which he published in 2008 is the same argument set forth by General Conference leadership twenty years previous in 1988. The General Conference leadership appealed to the Supreme Court of the United States to block restrictions on abortion. The Seventh-day Adventist Church publicly argued as *Amicus Curiae* (friend of the court) on appeal from the United States Court of Appeals for the Eighth Circuit, that any attempt to protect the unborn was religious dogma. It was argued in the Eighth Circuit Court of Appeals that Missouri's legislative "finding" that human life begins at conception should be struck down and that legislative bodies should be prohibited from conferring human status – "personhood" – upon fetuses. (William L. Webster, et al., *Appellants, v. Reproductive Health Services, et al., Appellees. Brief of Agudath Israel of America As Amicus Curiae*). Those that didn't agree with this position were described as being against religious liberty. There is something hauntingly strange about the logic of the argument. How is it that it is a religious liberty right to kill the unborn child one minute before it is born, but murder to kill that same child one minute after it is born? Abortion is allowed for "pregnancies with

fatal prospects and/or acute, life-threatening birth anomalies" yet taking the life of those who are born with those same conditions is not allowed. "Adventists do not practice 'mercy killing' or assist in suicide (Genesis 9:5-6; Exodus 20:13; 23:7). They are opposed to active euthanasia, the intentional taking of the life of a suffering or dying person." *Adventist.org*, official statements, the biblical view of unborn life and its implications for abortion, paragraph 6.

The same year that the General Conference filed its appeal to the U. S. Supreme Court to have Missouri's legislative finding that human life begins at conception struck down, the Ministerial Association of the General Conference released the doctrinal book *Seventh-day Adventists Believe...27*. This book contained a statement that indicated where scholars were in there thinking at the time. "Similarly, a new soul comes into existence whenever a child is born, each 'soul' being a new unit of life uniquely different, and separate, from other units. *Ibid.* p. 82.

This statement was quoted word for word from the *Seventh-day Adventist Bible Commentary*, Vol. 8, p. 1036 which was published twenty-eight years previous in 1960. So the concept that a soul comes into existence at birth had a twenty-eight year gestation period before the General Conference filed its appeal with the U. S. Supreme Court. Thus the rational ground for abortion was established by shifting the beginning of procreated life from conception to birth. This statement, however, on page 82 of *Seventh-day Adventists Believe...27* contradicts the statement on page 36 when dealing with the incarnation of Christ. "Forever truly God, He became also truly man, Jesus Christ. He was conceived of the Holy Spirit and born of the virgin Mary." *Ibid.* p. 36. It was at conception by means of the Holy Spirit that "the word became flesh." (John 1:14). "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16. When did Jesus leave heaven to come to earth? Was it at His conception or at His birth? If Jesus had no personhood until His birth then what was it that was developing in Mary's womb? This manifestation in the flesh of its very nature began at conception not at some subsequent time. Indeed, it was at conception and going forward that God was being made manifest to man in the flesh. What if Mary had exercised her "religious freedom" or

“freedom of conscience” and had gotten an abortion? What if she had reasoned, as many do today, that the mass of cells expanding and developing in her womb was not a living human being in the making and was not to be granted the status of a living being until it took its first breath? Think about that.

What does the Bible say?

“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe [Greek- “brephos, an infant (unborn) lit. or fig., babe, (young) child, infant.” Strong’s Exhaustive Concordance, #1025] leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe [brephos] leaped in my womb for joy.” Luke 1:41-44. Notice that Mary is called “mother” even though she conceived just a few days prior. Elisabeth who was declared to be “filled with the Holy Ghost” recognized the humanity of the unborn from the time of conception. Mary was declared to be the mother of the Lord nearly nine months before the birth of Jesus. Did one who was filled with the Holy Spirit have it wrong? We think not. The angel Gabriel said, “And, behold, thy cousin Elisabeth, she hath also conceived a son [Greek-huios, a son, child, Strong’s #5207] in her old age: and this is the sixth month with her, who was called barren.” Luke 1:36. According to Gabriel, John was a human child from conception in as much as he said that Elisabeth “hath conceived a son.” Gabriel also said, “that which is conceived [Greek-gennao, to precreate, bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring, Strong’s #1080] in her is of the Holy Ghost.” Matthew 1:20. Matthew records that “Jacob begat Joseph the husband of Mary, of whom was born [gennao] Jesus, who is called Christ.” Matthew 1:16. Matthew uses the same Greek word for both conception and birth. “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [Greek- gaster, with child, Strong’s #1064] of the Holy Ghost.” Matthew 1:18. The same Greek word is used in Matthew 1:23, “Behold, a virgin shall be with child [gaster], and shall bring forth a son.” The same word is also used in Matthew 24:19. “And woe unto them that are with child [gaster], and to them that give

suck in those days!” Paul used the same word in I Thessalonians 5:3 when he warns, “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child [gaster].” New Testament writers viewed the unborn in a different light than certain scholars and church leaders of the last sixty years have viewed the unborn. But what of the Old Testament writers, how did they view the unborn?

The law of Moses describes the unborn as children. “And the children [Hebrew-ben, a son, Strong’s #1121] struggled together within her.” Genesis 25:22. Isaiah said, “To the law [the torah, law of Moses] and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. Have we followed the law in our understanding of how God views the unborn? The Lord through the prophet Moses describes the unborn as children. The prophet Isaiah was of the same understanding. “The children [ben] are come to the birth, and there is not strength to bring forth.” Isaiah 37:3.

Naomi said, “Are there yet any more sons [ben] in my womb, that they may be your husbands?” Ruth 1:11. The prophet Hosea says, “He took his brother [Hebrew-ach, a brother, Strong’s #251] by the heel in the womb, and by his strength he had power with God.” Hosea 12:3. We see that both Old and New Testament writers agree. So then, what do many of the scholars do with this evidence before them that according to the Bible the unborn are viewed as children? They will use the higher critic’s most used tool. They will repeat the tired criticism that the original manuscripts were accurate but that the King James Version incorporates the personal views of the translators. For example it is said, “Translators of the



Bible were simply human beings who held a theological view that the soul was naturally immortal and that at conception the conceptus was indeed a child and a person. This, the Scriptures simply deny by usage of unmistakably clear language.” Stevens, *The Abortion Controversy*, pp. 174, 175.

While it is true that the soul is not naturally immortal, it is not true that the Scriptures deny that that which is conceived but not yet born is a child. The Scriptures do not deny this fact. Far from the Scriptures denying

that the unborn are children, the Scriptures, in fact, confirm that the unborn are children. The testimony of both Old and New Testaments is that which is conceived most assuredly is viewed as a child. This position, of course, assigns personhood to the unborn and has weighty implications in the abortion issue. If the fetus according to Scripture has personhood at conception, then abortion would be murder. This, Richard Davidson, Professor of Old Testament Interpretation at Andrews University, confirms in his large work *Flame of Yahweh*. "...the fetus is therefore granted under the law the status of a full human being just as is the mother. And if the fetus is fully human, then the implication for abortion is also straightforward: the passage [Exodus 21:22-25] gives no support to the legitimacy of this practice. In fact, taking the life of the human fetus is considered homicide, just as is taking the life of the mother." Richard M. Davidson, *Flame of Yahweh*, p. 497.

Roy Gane, Professor of Hebrew Bible and Ancient Near Eastern Languages at Andrews University, says, "This law [Exodus 21:22-25] does not distinguish between harming the mother and the baby, nor does it specify that the fetus must reach a certain age or stage of development for the fine to apply. Thus, the child is a person, just as the mother is a person throughout the pregnancy. Neither this nor any O.T. law directly addresses abortion which would be unthinkable for ancient Israelites, who wanted as many children as possible. However, the value of the life of an unborn baby during the entire time of the pregnancy rules out deliberate abortion, counting it as murder." Roy E. Gane, *Old Testament Law for Christians*, p. 264.

"Fashionable Murder"

Professors Davidson and Gane at Andrews University are not alone in their position that abortion is murder according to Scripture. Early Adventists also considered abortion to be murder. "The June 25, 1867 *Adventist Review and Sabbath Herald* contained what is apparently the first statement on abortion to appear in Adventist literature. In an article titled 'Fashionable Murder,' the author, John Todd, praised the work of the Physicians Crusade." George B. Gainer, *The Wisdom Of Solomon?*, p. 5. The Physicians Crusade was a national right-to-life movement that took place between 1850 and 1890. Todd stated that "'in the sight of God it [abortion] is willful murder. The willful killing of a human being

at any stage of its existence, is murder...The practice is a direct war against human society, the best good of the country, against the family order, against the health, the peace, the conscience, and the moral well-being of the mother, and against a child which could otherwise have an immortal existence.'" Ibid. p. 6. "The abortion question was again addressed in the November 30, 1869 issue of the *Advent Review and Sabbath Herald* during the editorship of JN Andrews. Entitled, 'A Few Words Concerning a Great Sin' the Review made the following statement: 'One of the most shocking, and yet one of the most prevalent sins of this generation, is the murder of unborn infants. Let those who think this a small sin read Psalm 139:16. They will see that even the unborn child is written in God's book. And they may be well assured that God will not pass unnoticed the murder of such children.'" Ibid.

Another reference to abortion from the Adventist press is found in the book, *A Solemn Appeal* edited by James White in 1870. James White describes abortion in the most negative terms possible. Dr. John Harvey Kellogg wrote in his book, *Man, the Masterpiece*, "As soon as this development begins [at conception], a new human being has come into existence, – in embryo, it is true, but possessed of its own individuality, with its own future, its possibilities of joy, grief, success, failure, fame, and ignominy. From this moment, it acquires the right to life, right so sacred that in every land to violate it is to incur the penalty of death. How many murderers and murderesses have gone unpunished!" Ibid. p. 7.to be continued

A PARABLE OF DOGS

By Linda Kotz

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds.

The Lord taught me a lesson about obedience many years ago, and this is how he did it....

Our dream was finally realized. We were living remotely in eastern Oregon on a 120 acre piece of Heaven. Rolling hills, mixed conifers, a few year-round creeks, and views of God's magnificent handiwork. Just us, a herd of my horses, some chickens, and two dogs. The dogs became a living parable.

Molly was a Griffon cross, about 60 lbs of black wiry hair with one ear that sometimes stood erect and one that flopped over. Her most redeeming trait was her courage. This, though, was balanced by a streak of willfulness that was impossible for me to subdue. Headstrong Molly did what Molly wanted, despite my numerous inept attempts to train her otherwise.

On the other hand Coco, a cow dog, was intelligent and thoughtful, with a desire to obey and please a mile wide. She ever lived to hear "good girl" and desired nothing more than my approving smile.

First it was the chickens. I caught both dogs one day in the middle of cavorting joyfully and scaring the life out of my banty hens...chasing them up into trees, generally creating havoc. After expressing my extreme displeasure, Coco appeared crushed and never, ever went near the chickens again. Molly however, looked a bit sullen as I tied her to her dog house for a time out. I knew I could not trust her.

Sometime later, both dogs accompanied me to my back meadow to check the horses. A lovely creek meandered through dogwoods and cottonwood. There was also a huge bramble of yellow roses, left over from homesteaders 100 years ago. The dogs were at my side, sniffing and exploring, when suddenly Molly made a bee line to the rose bush. Coco began to follow, but returned to me when I called her. Within moments, Molly emerged from the bramble with a large duck that she had just killed. I examined her trophy, it was perfectly formed and exquisite in beauty, and it had a gorgeous blue bill. I had never seen anything like it. Needless to say, sadness and rage were boiling within me as we all silently walked back to the house.

Molly was never allowed to walk freely with me again. She stayed on a leash, or tethered to her dog house. Coco continued to freely accompany me, whether I walked or rode horseback.

Contemplating this incident many years later, it occurred to me that things are much the same with our Heavenly Father and his errant children. Which dog was truly free? The willful one who did as she pleased when she could get away with it? Or the obedient submissive one who was eager to comply with my commands? The one whose movements were restricted by leash and rope? Or the one who obeyed the "law" and was able to freely enjoy our excursions into the woods? Was there a lesson for me in this? Was I happier doing my own thing even though shackled by sin? Or was there a beautiful guilt free life awaiting me as I obeyed the Lord's law and walked in sweet fellowship with him?

Thankfully, I chose the Lord's way, living a life of freedom in Christ as I obey the "perfect Law of liberty."



MINISTRY OF HEALING (CH 23)

Ellen G. White

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.

Selection of Food

Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted.

Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.

In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.



Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a

power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.

But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.

Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.

Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.

When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.

Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.

In order to maintain health, a sufficient supply of good, nourishing food is needed.

If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats

are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.

Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.



For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only

long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.

Wherever dried fruits, such as raisins, prunes, apples, pears, peaches, and apricots are obtainable at moderate prices, it will be found that they can be used as staple articles of diet much more freely than is customary, with the best results to the health and vigor of all classes of workers.

There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.

The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.

Preparation of Food

It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the

quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.

“PREPARATION FOR CHRIST’S COMING”

Early Writings by Ellen White

Dear Brethren and Sisters: Do we believe with all the heart that Christ is soon coming and that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour.

Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting, and joking, and also by sinking down into a careless, stupid state. Although we may now and then make an effort for the victory and obtain it, yet if we do not keep it, but sink down into the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that is more precious than gold. We are not suffering for Christ's sake, and glorying in tribulation. (Chapter 26)



He IS coming soon! Thank you for your continued prayers and support of Bible Explorations.

