The Gift of Prophecy
Now Hear This!

Lesson #7 for November 14, 2026

Scriptures: Numbers 13:26-30; Jeremiah 36:20-26; 2 Chronicles 36:15-16; Matthew 23:30-35; 1 Corinthians 10:6-12.

{{Note that text which is displayed in red letters and/or is within double curly brackets, i.e. between "{{" and "}}," is considered important material to make available to you the user of this lesson but is not included in the recorded audio version of the lesson.}}

1. To what does *this* refer in the term *now hear this*? What are we supposed to hear? What were "they" supposed to hear?

> [From the *Adult* ***Teachers*** *Sabbath School Bible Study Guide*=**T**-BSG:] The lessons … [in this series] have focused on the prophet's reception and transmission of God's messages. **This … lesson focuses on how the biblical audience responded to the prophet's message**. **Unfortunately, the prophetic message was rejected more often than it was accepted**. These accounts were recorded for our admonition and encouragement **so that we can learn from, and avoid, the same mistakes.** This lesson can help lay a foundation for understanding the acceptance, and rejection, of Ellen G. White's prophetic ministry.—*T-BSG** 93.†‡
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> [From the *Adult Sabbath School Bible Study Guide*=BSG:] Some people today are encouraged to speak "their truth"—their experiences, their ideas, their needs, their boundaries, their convictions—whatever these may be. Every "truth" is valid (the thinking goes) and should not be silenced. What happens, however, when some of these deeply held "truths" conflict with the Truth, Jesus Christ, and His Written Word?
>
> What happens is that some people will accept biblical truths and turn away from their errors; others, however, will cling to their lies. Some change their behavior in response to truth; others rebel against it. Such has been the history of humanity. [How would you describe your response to "truth"?]
>
> Biblical prophets were often called to deliver messages that people did not want to hear. As a result, many were criticized, ostracized, even threatened with death or indeed killed *(Heb. 11:32–38)*. Despite all this, God's prophets faithfully proclaimed their messages because divine prophetic guidance was not optional for them. It was lifesaving instruction for the people of God. Hence **the messages had to be delivered, no matter the personal cost to the prophet**.—*BSG** for Sabbath Afternoon, November 7.†‡§

2. **Read Hebrews 11:32-38**, naming and discussing some of God's "giants" of faith.

{{**Hebrews 11:32-38**: 32Should I go on? There isn't enough time for me to speak of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. 33Through faith they fought whole countries and won. **They did what was right and received what God had promised.** They shut the mouths of lions, 34put out fierce fires, escaped being killed by the sword. They were weak, but became strong; they were mighty in battle and defeated the armies of foreigners. 35Through faith women received their dead relatives raised back to life.

Others, refusing to accept freedom, died under torture in order to be raised to a better life. [36]Some were mocked and whipped, and others were put in chains and taken off to prison. [37]They were stoned, **they were sawed in two,** [Manasseh did that to Isaiah.] they were killed by the sword. They went around clothed in skins of sheep or goats—poor, persecuted, and mistreated. [38]The world was not good enough for them! They wandered like refugees in the deserts and hills, living in caves and holes in the ground.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation®** [*GNT*] (*Today's English Version*) [*TEV*], Second Edition (Hebrews 11:32-38). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].†‡}}

3. **Biblical prophets were often faced opposition.**

   [T-BSG:] **Biblical prophets were unpopular because their messages were unpopular.**

   Throughout history, **God's prophets faced hostility, rejection, and even violence from the people they were sent to guide.** Moses, for example, endured constant opposition from the Israelites, who blamed him for their hardships in the wilderness *(Num. 14:4–11)*. Similarly, Jeremiah's warnings were repeatedly ignored and ridiculed; **King Jehoiakim went so far as to burn the prophet's** [Jeremiah's] **scroll to silence God's message** *(Jer. 36:20–26)*. {{**"The prophets** were not abstract philosophers who dealt in esoteric subjects far from the realities of everyday life.}} **They** [the prophets] **called on people to reject popular religion, to act justly, and to put their confidence in God rather than their social networks and resources. Unfortunately, an unpopular message often leads to an unpopular messenger."**—Eric J. Tully, *Reading the Prophets as Christian Scripture: A Literary, Canonical, and Theological Introduction*, p. 111.

   This pattern of rejection continued throughout Israel's history *(2 Chron. 36:15, 16; Matt. 23:34–37)*. **Even Jesus, the ultimate Prophet, was despised and crucified.** The resistance to God's messengers reveals the human tendency to reject uncomfortable truths; yet, God in His mercy continued sending prophets to call His people to repentance. **Their unpopularity did not diminish the truth of their message—it only highlighted humanity's struggle to submit to God's will.**—*T-BSG** 93.†‡§

Israel's Experience with the 12 Spies

[BSG:] Moses, God's chosen leader, knew the joys and pains of guiding a mixed multitude through a wilderness in search of the Promised Land.—*BSG** for Sunday, November 8.‡

4. Since the people did not trust God to "give" them the land of Canaan when they first approached it even after the miracles of the Sinai experience and even though God gave them manna and water in the desert, the people insisted that spies be sent into the Promised Land to explore it and bring back a report. So, Moses sent 12 spies, one from each tribe.

5. **Read Numbers 13:25-30.**

[BSG:] **Why were the Israelites so afraid?**—*BSG** for Sunday.‡

{{**Numbers 13:25-30**: 25After exploring the land for forty days, the spies returned 26to Moses, Aaron, and the whole community of Israel at Kadesh in the wilderness of Paran. They reported what they had seen and showed them the fruit they had brought. 27They said to Moses, "We explored the land and found it to be rich and fertile; and here is some of its fruit. 28But the people who live there are powerful, and their cities are very large and well fortified. Even worse, we saw the descendants of the giants there. 29Amalekites live in the southern part of the land; Hittites, Jebusites, and Amorites live in the hill country; and Canaanites live by the Mediterranean Sea and along the River Jordan."

30Caleb silenced the people who were complaining against Moses, and said, "We should attack now and take the land; [with God on our side,] **we are strong enough to conquer it."**—*Good News Bible-TEV*.*†‡}}

6. Ten spies rejected God's offer; Caleb and Joshua believed God.

[From the writings of Ellen G. White=EGW:] These men [the ten spies], having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. It "is a land that eateth up the inhabitants thereof," they said. **This was not only an evil report, but it was also a lying one. It was inconsistent with itself.** The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthful that the land could be said to "eat up the inhabitants." **But when men yield their hearts to unbelief they place themselves under the control of Satan, and none can tell to what lengths he will lead them**.—Ellen G. White, *Patriarchs and Prophets** 389.1.†‡ [The ten spies had the "grasshopper complex"!]‡ [https://egwwritings.org/read?panels=p84.1767&index=0]‡

7. ***Was the future for Israel unclear when they sent the 12 spies?***

[BSG:] The Israelites harbored legitimate fears about the challenges that lay ahead in possessing the Promised Land.—*BSG** for Sunday, November 8.‡

[BSG:] **Read Numbers 14:4–11. What is happening in these verses? Why are the people upset with Moses and Aaron?**—*BSG** for Sunday.‡

8. **Read Numbers 14:4-11. Had the ten spies tried to coordinate their reports?**

{{**Numbers 14:4-11**: 4So they said to one another, "Let's choose a leader and go back to Egypt!"

5Then Moses and Aaron bowed to the ground in front of all the people. 6And Joshua son of Nun and Caleb son of Jephunneh, two of the spies, tore their clothes in sorrow 7and said to the people, "The land we explored is an excellent land. 8If the LORD is pleased with us, he will take us there and give us that rich and fertile land. 9Do not rebel against the LORD and don't be afraid of the people who live there. We will conquer them easily. **The LORD is with us and has defeated the gods who protected them; so don't be**

afraid." [10]The whole community was threatening to stone them to death, but **suddenly the people saw the dazzling light of the LORD's presence appear over the tent.** [What was that dazzling light indicating?]

[Moses Prays for the People]

[11]The LORD said to Moses, "How much longer will these people reject me? How much longer will they refuse to trust in me, even though I have performed so many miracles among them?"—*Good News Bible-TEV*.*†‡ [Underlining of text is added for emphasis.]‡}}

[BSG:] **A close reading of these verses reveals that the children of Israel were angry at God because they did not trust Him. Moses and Aaron, the human representatives of God's ultimate Lordship, were easy targets for the nation's anger.** {{The need for physical and mental safety is a core motivation that all human beings possess. When either is threatened, or we perceive something as a threat to our physical or mental well-being, we can become irate or even irrational.}}—*BSG** for Sunday.†‡

9. **A coup was about to take place as the 12 spies returned and were heard.**

   [BSG:] Moses faced an almost insurmountable leadership challenge in this moment. The fears of the people soon mushroomed into anger against Aaron and Moses and into open rebellion against God. When the people sought new leaders to replace the prophet/leader chosen by God *(Deut. 34:10–12, Num. 14:4* [See just above]*)*, Joshua and Caleb tore their clothes and pleaded with the people to trust in God despite their fears: " 'If the LORD delights in us, then He will bring us into this land and give it to us, "a land which flows with milk and honey." Only do not rebel against the LORD, nor fear the people of the land' " *(Num. 14:8, 9, NKJV)*.—*BSG** for Sunday.‡§

10. **Moses was one-of-a kind! Read Deuteronomy 24:10-12.**

   {{**Deuteronomy 34:10-12**: [10]There has never been a prophet in Israel like Moses; the LORD spoke with him face-to-face. [11]No other prophet has ever done miracles and wonders like those that the LORD sent Moses to perform against the king of Egypt, his officials, and the entire country. [12]No other prophet has been able to do the great and terrifying things that Moses did in the sight of all Israel.—*Good News Bible-TEV*.*

   [BSG:] **It's easy to trust in God when things are going well, isn't it? How about when disaster strikes? How about when trusting God means discomfort or inconvenience? How well do you do then?**—*BSG** for Sunday, November 8.‡}}

A Response to an Undesired Message: "Destroying" the Message Itself

11. ***What was the situation when Jeremiah prophesied doom for Judah?***

   [BSG:] Jeremiah was God's prophetic voice to the nation of Judah during a time of impending doom. For many years, God through Jeremiah had been warning Judah of His displeasure with them and that Babylon would conquer them and take them captive into exile *(Jer. 6:8–19, Jeremiah 26)*. The Lord was seeking to save them, but they had to obey.—*BSG** for Monday, November 9.‡§

12. **Read Jeremiah 6:8-19.**

{{**Jeremiah 6:8-19**: 8 "People of Jerusalem, let these troubles be a warning to you,
or else I will abandon you; I will turn your city into a desert, a place where
no one lives."

[**Rebellious Israel**]

9The LORD Almighty said to me, "Israel will be stripped clean like a vineyard
from which every grape has been picked. So you must rescue everyone you
can while there is still time."

10I answered, **"Who would listen to me if I spoke to them and warned
them?** They are stubborn and refuse to listen to your message; they laugh
at what you tell me to say. 11Your anger against them burns in me too, LORD,
and I can't hold it in any longer."

Then the LORD said to me, "Pour out my anger on the children in the streets
and on the gatherings of the young people. Husbands and wives will be
taken away, and even the very old will not be spared. **12Their houses will
be given to others, and so will their fields and their wives. I am going
to punish the people of this land**. 13Everyone, great and small, tries to
make money dishonestly; **even prophets and priests cheat the people.**
14They act as if my people's wounds were only scratches. 'All is well,' they
say, when all is not well. 15Were they ashamed because they did these
disgusting things? No, they were not at all ashamed; they don't even know
how to blush. And so they will fall as others have fallen; when I punish them,
that will be the end of them. I, the LORD, have spoken."

[**Israel Rejects God's Way**]

16The LORD said to his people, "Stand at the crossroads and look. Ask for
the ancient paths and where the best road is. Walk on it, and you will live in
peace."

But they said, "No, we will not!" 17Then the LORD appointed sentries to listen
for the trumpet's warning. But they said, "We will not listen."

18So the LORD said, "Listen, you nations, and learn what is going to happen
to my people. 19Listen, earth! As punishment for all their schemes I am
bringing ruin on these people, because they have rejected my teaching and
have not obeyed my words."—*Good News Bible-TEV*.*†‡}}

13. Judah had very wicked practices. Jeremiah "called them out" but held out hope for the future of Judah and Jerusalem.

[BSG:] **Judah's sins were many, open, and unchanging. Idolatry, child sacrifice, adultery, and tyranny were the norm during Jeremiah's time,** [See 2 Kings 17.] **yet the prophet's warnings and appeals were not heeded.** As Jeremiah's prophetic ministry neared its end, God's appeals to His wayward children grew more intense, **yet His efforts always remained redemptive**. {{In Jeremiah 32, for instance, God tells Jeremiah to buy a piece of land and hold on to the deed…. *(Jer. 32:15, NKJV).*}}—*BSG** for Monday, November 9.†‡§

Jeremiah 32:15: "The LORD Almighty, the God of Israel, has said that houses,

fields, and vineyards will again be bought in this land."—*GNB-TEV*.*

[BSG:] It was love that moved God to have Jeremiah write a kind of final appeal for repentance and reformation. Jehoiakim's response to this message was one of disdain for God, His message, and His messenger."—*BSG** for Monday, November 9.‡

14. **Read Jeremiah 36:20-26,** describing the king's response to having Jeremiah's scroll read to him. He cut pieces off as they were read, and he threw them into the fire!

[BSG:] What was going on in the court, and how did the leaders respond to the prophetic warning?—*BSG** for Monday, November 9.‡

{{**Jeremiah 36:20-26**: [**The King Burns the Scroll**]

20 The officials put the scroll in the room of Elishama, the court secretary,
and went to the king's court, where they reported everything to the king.
21 Then the king sent Jehudi to get the scroll. He took it from the room of
Elishama and read it to the king and all the officials who were standing
around him. 22 It was winter and the king was sitting in his winter palace in
front of the fire. 23 As soon as Jehudi finished reading three or four columns,
the king cut them off with a small knife and **threw them into the fire. He
kept doing this until the entire scroll was burned up.** 24 But neither the
king nor any of his officials who heard all this was afraid or showed any sign
of sorrow. 25 Although Elnathan, Delaiah, and Gemariah begged the king not
to burn the scroll, he paid no attention to them. 26 Then he ordered Prince
Jerahmeel, together with Seraiah son of Azriel and Shelemiah son of
Abdeel, to arrest me and my secretary Baruch. But the LORD had hidden
us.—*Good News Bible-TEV*.*†‡}}

15. ***How did the king respond to Jeremiah's reproach?***

[BSG:] **Read Jeremiah 36:27–31**. **How did God respond to Jehoiakim's act of defiance?**—*BSG** for Monday, November 9.‡

[BSG:] **Sometimes there is a tendency to believe that if we dismiss or destroy God's messages or His messengers, the message itself will vanish.** Our unwillingness to heed God's prophetic Word does not erase the message God has for us. Our disdain only intensifies the harm that will befall us and our families because of our willful ignorance or rebellion. Jeremiah's prophecy about King Jehoiakim's end holds a grave warning for every human being *(Jer. 36:30, 31)*: we ignore God's warnings to us at our own peril, for we will reap the consequences of our sin and evil.

What does it tell us about God's loving character that He persisted in trying to reach His people despite their defiance?—*BSG** for Monday.†‡§

16. ***How was King Jehoiakim's response to Jeremiah's message different from Israel's response to the spies in the wilderness?***

[BSG:] Human responses to the gift of prophecy can take many forms. In the case of Moses, the children of Israel fell into open rebellion against Moses and Aaron, driven by fear of the foes whom they would encounter when trying to enter the Promised Land. Years later, **King Jehoiakim burned God's message in hopes of destroying God's prophetic Word.**

These, however, were not isolated cases by any means. The history of ancient Israel and Judah was, with rare exceptions, one of rejecting the prophets….

Read 2 Chronicles 36:15, 16. How did the nation of Judah respond to messages sent by God to them through His prophets? How did God eventually react to Judah's behavior?—*BSG** for Tuesday.†‡

{{**2 Chronicles 36:15-16**: 15The LORD, the God of their ancestors, had continued to send prophets to warn his people, because he wanted to spare them and the Temple. 16But **they made fun of God's messengers, ignoring his words and laughing at his prophets, until at last the LORD's anger against his people was so great that there was no escape.**—*GNB-TEV*.*†}}

17. **There was nothing God could do with Judah except let them reap the consequences of what they had sown!**
18. **Judah was bad. But, certainly, Judah was not as bad as the Canaanites had been! Were they?**

2 Chronicles 33:9: **Manasseh led the people of Judah to commit even greater sins than those committed by the nations whom the LORD had driven out of the land** [the Canaanites] **as his people advanced.**—*Good News Bible-TEV*.*†‡

[BSG:] Jeremiah's prophetic ministry spanned the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The kingdom of Babylon, led by Nebuchadnezzar, was now at Judah's door. The prophecies of Jeremiah were all but fulfilled when a 21-year-old named Zedekiah came to the throne *(2 Chron. 36:11)*. The Bible says, "He did evil in the sight of the LORD his God, and did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD" *(2 Chron. 36:12, NKJV)*.—*BSG** for Tuesday, November 10.‡§

19. What was King Zedekiah's response to Jeremiah's message?

[BSG:] Notice how Jeremiah's prophetic gift is described. He is seen as speaking out of the very mouth of God. {{Nevertheless, Zedekiah did not humble himself before the prophet. And yet Jeremiah, who was only a man, a sinner like all the rest of us, was a representative of the Lord, on whose behalf he spoke.

Jeremiah was one among many in that role. For centuries, God had been sending prophets to His people *(Exod. 3:15, Ps. 105:26, Mal. 3:1, Isa. 6:8, Jer. 25:4, Matt. 11:13, Luke 11:49, etc.)*, not willing "that any should perish but that all should come to repentance" *(2 Pet. 3:9, NKJV)*. This history of ancient Israel and Judah is the story of God's ceaseless attempts to reach His backsliding people with His promises of salvation, if only they would repent.}}—*BSG** for Tuesday, November 10.‡§

20. Read **Exodus 3:14-15.**

{{**Exodus 3:14-15**: 14God said, "I am who I am. You must tell them: **'The one who is called I AM has sent me to you.'** [**Footnote** 3:14: I am who I am … I

AM; or I will be who I will be … I WILL BE. "I am" sounds like the Hebrew name Yahweh [*sic*] traditionally transliterated as Jehovah. This name is represented in this translation [*GNB-TEV**] by "the Lord" in capital letters [i.e., LORD (with all "large capital" letters) or LORD (with "small capital" letters except for the "L")], following a usage which is widespread in English versions.] [15]Tell the Israelites that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, have sent you to them. This is my name forever; this is what all future generations are to call me."—*Good News Bible-TEV*.*†‡}}

[BSG:] But at this late hour in Judah's history [in King Zedekiah's day], the grace extended by God to Judah through the guidance and comfort of Jeremiah's prophetic voice was met not with humility, faith, and repentance but with laughter, mockery, and derision.—*BSG** for Tuesday.‡

21. ***At or near the time of Jeremiah's ministry, there were apparently at least seven other prophets (Jeremiah, Daniel, Ezekiel, Huldah, Nahum, Habbakuk, Zephaniah, and maybe Obadiah who were trying to carry God's message to the people); however, in that time of crisis, the people were not willing to listen and accept God's messages!***

[BSG:] **They mocked the messengers of God, despised God's words, and scoffed at His prophets. Surely, we today would never do anything like that—or would we?**—*BSG** for Tuesday, November 10.‡

22. ***Have we ever mocked God's message or messenger(s)?***

Hypocrisy of Judah's Leaders; What About Our Church Leaders?

23. ***Would church leaders in our day act differently than did the Jewish leaders in the days of Jeremiah? Or, in the days of Jesus?***

[BSG:] Have you ever looked at things that others have done in the past and thought to yourself, If that were me, I never would have done what those people did! However, if we are honest with ourselves, we may not do the exact things that others do, but we often behave in similar ways, repeating the same mistakes while, perhaps, blinding ourselves willfully to what we are really doing. This is the principle Jesus Himself addressed when He said: " 'Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye' " *(Matt. 7:5, NKJV)*.—*BSG** for Wednesday, November 11.‡§

24. **Read Matthew 23:30-35.**

{{**Matthew 23:30-35**: [30] "And you claim that if you had lived during the time of your ancestors, you would not have done what they did and killed the prophets. [31]So you actually admit that you are the descendants of those who murdered the prophets! [32]Go on, then, and finish what your ancestors started! [33]You snakes and children of snakes! How do you expect to escape from being condemned to hell? [34]And so I tell you that I will send you prophets and wise men and teachers; you will kill some of them, crucify others, and whip others in the synagogues and chase them from town to town. **[35]As a result, the punishment for the murder of all innocent**

people will fall on you, from the murder of innocent Abel to the murder of Zechariah son of Berechiah, whom you murdered between the Temple and the altar."—*Good News Bible-TEV*.*†

25. **Notice that Matthew made a mistake in this verse! The Zechariah that was murdered between the temple and the altar was the son of Jehoida and not the son of Berechiah! (See 2 Chronicles 24:22 and Zechariah 1:1.) Inspired writers are human and not always correct!**}}

[BSG:] There is a sense in these verses that Jesus hated the behavior of the Pharisees because their hypocrisy was made even worse by a determined refusal to change. {{Jesus had had enough of the religion of the Pharisees. He was finished with spiritual elites in long flowing robes who were little more than whitewashed tombs filled with the bones of the dead *(Matt. 23:27, 28)*. They would not confess or forsake their sins, even when the sins were pointed out to them, even when Jesus again and again gave them a chance to repent and be saved.}}—*BSG** for Wednesday.‡§

26. **Read Matthew 23:27-28, describing the hypocrisy of the scribes and Pharisees.**

{{**Matthew 23:27-28**: 27 "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You are like whitewashed tombs, which look fine on the outside but are full of bones and decaying corpses on the inside. **28In the same way, on the outside you appear good to everybody, but inside you are full of hypocrisy and sins."**—*Good News Bible-TEV*.*†}}

[BSG:] In His dealing with these men, no wonder Jesus would call them "hypocrites"! The line often went like this: " 'Woe to you, scribes and Pharisees, hypocrites!' " *(see Matt. 23:14, 15, 23, 25, 27).—BSG** for Wednesday, November 11.‡§

27. **Also read Matthew 23:14-15,23-26, describing more hypocrisy of the Jewish leaders.**

{{**Matthew 23:14-15,23-26**: [Footnote: Some manuscripts add verse 14: "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You take advantage of widows and rob them of their homes, and then make a show of saying long prayers! Because of this your punishment will be all the worse!" (see Mk 12.40).]

15 "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You sail the seas and cross whole countries to win one convert; and when you succeed, you make him twice as deserving of going to hell as you yourselves are!...

23 "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You give to God one tenth even of the seasoning herbs, such as mint, dill, and cumin, **but you neglect to obey the really important teachings of the Law, such as justice and mercy and honesty.** These you should practice, without neglecting the others. 24Blind guides! You strain a fly out of your drink, but swallow a camel!

25 "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You clean the outside of your cup and plate, while the inside is full of what

you have gotten by violence and selfishness. [26]Blind Pharisee! Clean what is inside the cup first, and then the outside will be clean too!"—*Good News Bible-TEV*.*†‡}}

28. **It is important for us to remember what is stated in the book of Acts about Pharisees and Sadducees after the time of Jesus.**

    Acts 6:7: **And so the word of God continued to spread. The number of disciples in Jerusalem grew larger and larger, and a great number of priests accepted the faith.**—*Good News Bible-TEV*.*† [The priests were mostly Sadducees.]‡

    Acts 15:5: But **some of the believers who belonged to the party of the Pharisees** stood up and said, "The Gentiles must be circumcised and told to obey the Law of Moses."—*Good News Bible-TEV*.*†

29. **In fact, we know the names of several Pharisees who became followers of Jesus: Paul, Barnabas, Nicodemus, Joseph of Arimathea, and Simon the former leper just to name a few!**

    [BSG:] Their [the Jewish leaders] lives were, indeed, characterized by saying one thing while doing another. Such was their approach to the prophets. They thought, for instance, that by beautifying the tombs of the prophets, they were honoring the faith; but in the important things, such as repenting at the words of the prophets, they refused to do so. {{Instead, they wanted to be associated with the power and pathos of the prophets but not the content of their messages. In burnishing the tombs and sepulchres of God's servants, they reasoned to themselves that they would never have shed the blood of God's messengers. Yet, at that very time they were planning the murder of Someone much more than a prophet—the Messiah Himself.}}

    How do we make sure that in principle, we don't do the same thing: outwardly acting religious while inside being full of rebellion and greed and hate?—*BSG** for Wednesday, November 11.‡

God Had These Messages Recorded for Our Counsel and Warning!

30. ***Why are the stories of the rejection of God's prophets preserved for us?***

    [BSG:] All these accounts in the Old Testament, however sordid and sad, were given for a good reason: ideally, **so that we should learn lessons from them about what happens when we rebel against God.**

    Read 1 Corinthians 10:6–12. According to the apostle Paul, why did God inspire prophets to write what they wrote in the Bible?—*BSG** for Thursday, November 12.†‡

31. **Read 1 Corinthians 10:6-12.**

    {{**1 Corinthians 10:6-12**: [6]Now, all this is an example for us, to warn us not to desire evil things, as they did, [7]nor to worship idols, as some of them did. As the scripture says, "The people sat down to a feast which turned into an orgy of drinking and sex." [8]We must not be guilty of sexual immorality, as some of them were—and in one day twenty-three thousand of them fell dead. [9]We must not put the Lord to the test, as some of them did—and they

were killed by snakes. [10]We must not complain, as some of them did—and they were destroyed by the Angel of Death.

[11]All these things happened to them as examples for others, and they were written down as a warning for us. For we live at a time when the end is about to come.

[12]If you think you are standing firm you had better be careful that you do not fall.—*Good News Bible-TEV*.*†}}

[BSG:] In these verses, Paul draws a straight line connecting the past and the present, connecting ancient Israel and the church, of which we who have accepted Jesus as Lord and Savior are now a part *(Gal. 6:14–16)*.—*BSG** for Thursday, November 12.‡§

32. **Read Galatians 6:14-16.**

{{**Galatians 6:14-16**: [14]As for me, however, I will boast only about the cross of our Lord Jesus Christ; for by means of his cross the world is dead to me, and I am dead to the world. [15]It does not matter at all whether or not one is circumcised; **what does matter is being a new creature.** [16]As for those who follow this rule in their lives, may peace and mercy be with them—with them and with all God's people!—*Good News Bible-TEV*.*†}}

[BSG:] Paul makes clear that the past record of humanity's experiences with God—be they good or bad—are not to be overlooked or discounted. In fact, God thought it so important that He codified it as examples "to the intent that we should not lust after evil things as they [our forebears] also lusted" *(1 Cor. 10:6, NKJV)*. In other words, the past is often prologue to the future. **The past often sets the context for what is presently happening and what will happen in the future.**—*BSG** for Thursday, November 12.†‡Ω§

33. **The Bible contains examples which were written as a warning to us!**

1 Corinthians 10:6: **Now, all this is an example for us, to warn us not to desire evil things, as they did.**—*Good News Bible-TEV*.*†

[BSG:] In effect, God is saying that **we are not doomed to repeat the mistakes of past generations**, if only we heed the admonitions of Scripture and the prophetic messages sent by Him to us through His prophets. If we listen, learn, and obey, our lives will be established, and we will prosper *(2 Chron. 20:20)*. For some, even spiritual prosperity has been defined by having nice homes, cars, clothing, and other material possessions. While God promises to take care of our needs, He also wants our souls to prosper, even as we prosper in other ways *(3 John 2)*. But true lasting spiritual fullness in the Christian life requires obedience to God's messages.

God does not waste words. When He speaks, His Words are eternal. Their power and efficacy never end *(Isa. 40:8)*. They are given for our admonition, "upon whom the ends of the ages have come" *(1 Cor. 10:11, NKJV)*. If that were true back then, how much more should those words apply to us today? [Who lives closest to the final events of this world's history?]

When you read accounts in the Bible of rebellion and disbelief, what lessons can you draw from them that could help you avoid doing

something similar?—*BSG** for Thursday, November 12.†‡§

34. ***Are we really rebellious like the Jewish leaders in Jesus's day were?***

    [T-BSG:] **The biblical accounts of rejecting the prophetic messages were given so we can learn from them and avoid the mistakes of the fathers.**

    In 1 Corinthians 10:6–12, Paul warns the Corinthian believers against repeating the mistakes of Israel in the wilderness. He uses Israel's history as an example of how God's people, despite experiencing His blessings, fell into idolatry, sexual immorality, testing God, and grumbling—actions that led to their coming under judgment. Paul emphasizes that these events serve as warnings for believers, urging them to remain faithful and not to assume they are immune to falling. {{He concludes with a caution: those who think they stand firm should be careful not to fall, highlighting the need for humility, vigilance, and reliance on God to remain faithful.}}

    When **Paul said that these things were written for our admonition**, "on whom the ends of the ages have come" *(1 Cor. 10:11, CSB)*, he meant that believers in his time—and by extension, all Christians—live in a decisive era of redemptive history, during which God's past dealings with His people serve as urgent lessons for the present. The culmination of God's plan through Christ has ushered in the final stage before His ultimate fulfillment, making these warnings especially relevant. Paul calls for vigilance, faithfulness, and reliance on God, reminding us that we are accountable for how we respond to the lessons of the past, considering the coming consummation of God's kingdom.—*T-BSG** 94.†‡§

35. ***Certainly, Seventh-day Adventists will not reject God's messages to them in the last days! Have they? Will they? Do we have more information and instruction than they did?***

Did the Church Reject Mrs. White Like Their "Fathers" Did Biblical Prophets?

36. Ellen G. White and her messages were rejected by some church leaders in her day.

    [T-BSG:] **Ellen G. White experienced rejection of her prophetic messages as did the biblical prophets, but, as they did, she remained resilient.**

    During her prophetic ministry to the Seventh-day Adventist Church, Ellen G. White experienced repeated opposition. From many within the church, she experienced outright rejection of her messages, the twisting of the plain meaning of her testimonies, and those who questioned…. [Then, Ellen G. White is quoted; that is expanded below.]—*T-BSG** 94.‡

    [EGW:] When you find men questioning **the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit.** {{Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of

beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.}}—Ellen G. White, *Selected Messages*,* Book 1, 45.1.†‡ [What spirit could that be?]‡ [https://egwwritings.org/read?panels=p98.232&index=0]‡

37. Some left the Seventh-day Adventist Church as they rejected Ellen White. Uriah Smith enumerated why she should not be rejected.

    [T-BSG:] From the early days of her prophetic ministry, numerous individuals left the church and launched organized opposition to her work. In 1868, after setting forth the positive contributions of Ellen G. White's prophetic ministry, **Uriah Smith described** the attacks on her visions and testimonies up to this time: "Yet with all this array of good fruit which they [visions and testimonies] are able to present, with all this innocency [*sic*] of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest [*sic*] hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation [bitter and abusive language] and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust."—Uriah Smith, *The Visions of Mrs. E. G. White: Manifestation of Spiritual Gifts According to the Scriptures* (Battle Creek, MI: Seventh-day Adventist Publishing, 1868) p. 8.—*T-BSG** 94-95.†‡Ω§

    [T-BSG:] In 1883, Ellen G. White confirmed Smith's words with her testimony. [Then, Ellen G. White is quoted; that is expanded below.]—*T-BSG** 95.‡

    [EGW:] **From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic**. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists, and they make Mrs. White their textbook. The scoffers of the last days are led on by these ministers professing to be God's watchmen.

    The unbelieving world, the ministers of the fallen churches, and the first-day [*sic*] Adventists are united in the work of assailing Mrs. White. **This warfare has been kept up for nearly forty years**, but I have not felt at liberty even to notice their vile speeches, reproaches, and insinuations. {{And I would not now depart from this custom, were it not that some honest souls may be misled by the enemies of the truth who are so exultantly declaring me a deceiver. In the hope of helping the minds of the honest, I make the statements that I do.}}—Ellen G. White, *Selected Messages*,* Book 1, 69.3-4.†‡ [https://egwwritings.org/read?panels=p98.414&index=0]‡

38. **Dudley Canright, a former Seventh-day Adventist minister, became a major critic of Ellen G. White.**

[T-BSG:] **Dudley M. Canright**, a longtime Seventh-day Adventist minister, left the church in 1887 and launched an aggressive campaign against its teaching for the last 30 years of his life, making Ellen G. White the focus of his attacks in his book *Life of Mrs. E. G. White, Seventh-day Adventist Prophet: Her False Claims Refuted* (Salt Lake City: Sterling Press, 1998; Cincinnati: Standard Publishing, 1919).—*T-BSG** 95.†‡§

[T-BSG:] **Canright's influence on critics of Seventh-day Adventism and Ellen G. White has been profound**, shaping opposition well into the twenty-first century. {{His books remained in circulation after his death and were used by evangelical critics to classify Seventh-day Adventism as a cult throughout the first half of the twentieth century. In the 1970s, Canright's influence surfaced in academic critiques, which echoed his earlier accusations of plagiarism. By the late 1990s, criticisms of Ellen G. White spread globally via the internet, which made Canright's *Life of Mrs. E. G. White* widely accessible. Today, Canright's works remain influential, freely available online and in reprinted editions, ensuring his impact endures in contemporary debates.}} (For more details on Canright, see Jud Lake, *Ellen White Under Fire*, pp. 45–84.)—*T-BSG** 95.†‡§ [Compare the working together of Satan and Judas!]‡

39. Lucifer was the created being who was closest to God until he was filled with jealousy. Then, he convinced a large portion of the heavenly beings that he was correct. Formerly being a church member or formerly being part of God's "inner circle" does not say that one speaks the truth!
40. Ellen White responded to her critics but often stayed away from conflicts.

    [T-BSG:] In 1906, Ellen G. White reflected on the future of criticisms against her. [Ellen G. White is then quoted from *Selected Messages*, Book 3, 352 and *Letter 22*, *1906*. That is expanded below.]—*T-BSG** 95.‡

    [EGW:] I have not ventured to attend meetings, because it draws upon my strength. That and I must have periods of rest. I am trying to prepare matters taken from my diaries and written years in the past. There is much, very much to give to the people that God has given me. **I expect now that a long list of false statements will be presented to the world, and that lie upon lie, misstatement upon misstatement, which Satan has originated in the minds of individuals, will by some be accepted as truth.** But I leave my case in the hands of God, and those who know my life practice will not receive the lies that are spoken.—Ellen G. White, *Letter 22*, *1906*,* par. 1. [21LtMs, Lt 22, 1906, par. 1.55]†‡
    [https://egwwritings.org/read?panels=p14071.10291007&index=0]‡
41. **Uriah Smith defended Ellen White's ministry.**

    [T-BSG:] In his above-mentioned book, Uriah Smith responded to Ellen G. White's critics by reporting the fourfold fruit of her prophetic ministry in the church. He explained that **Ellen G. White's prophetic ministry has had four key fruits**. **First**, it upholds the highest moral standards, exposing sin, warning against Satan's deceptions, and preventing fanaticism. Her writings have revealed hidden wrongs, protected the cause of truth, and inspired

greater consecration to God and holiness of heart. **Second**, they lead people to Christ, portraying Him as the only Savior and urging believers to follow His holy example. **Third**, they direct readers to the Bible, affirming it as God's inspired Word and urging its diligent study as the rule of faith and practice. **Finally**, they bring comfort and strength, encouraging the weak, uplifting the discouraged, and bringing clarity to confusion. Her writings consistently promote righteousness, never endorsing evil or lowering moral standards. No one who follows them has been led into sin, and they always inspire greater faithfulness and devotion to God (see Uriah Smith, *The Visions of Mrs. E. G. White*, pp. 6–8). These four fruits continued manifesting throughout Mrs. White's prophetic ministry until she died in 1915. [She helped start hospitals, universities, publishing houses, etc.!]

Thus, as the biblical prophets before her, Ellen G. White experienced her share of personal attacks and the rejection of her prophetic ministry. But her legacy has remained resilient, then as well as now!—*T-BSG** 95-96.†‡§

How Did Ellen G. White Receive and Deliver Messages from God?

42. There are descriptions by concurrent observers of Ellen White during the times that she was "in vision."

[BSG:] Arthur White, Ellen G. White's grandson and a former director of the Ellen G. White Estate, estimated that during her lifetime his grandmother received hundreds of visions and prophetic dreams. The visions lasted from a few minutes to several hours and at times were witnessed by large groups of people. On some occasions, even her skeptics had the chance to examine her during such public manifestations.

Like biblical prophets, **Ellen G. White experienced supernatural phenomena while in vision.** In 1868, James White gave a detailed description of Ellen White's state during a vision. She was "utterly unconscious of everything transpiring around her"; she did not breathe; her muscles became "rigid" and her "joints fixed"; her movements and gestures were "free and graceful"; and her eyes were open. After coming out of vision she would temporarily lose sight, yet her eyesight was not impaired. No one could control when or how long she would be in vision, as the **visions were usually unexpected by Ellen White herself**. (See James White, *Life Incidents*, pp. 271–274.)—*BSG** for Friday, November 13.†‡§

43. ***How did the "common" Adventist people of her time respond to Ellen G. White?***

[BSG:] As in Bible times, the reaction of people to the messages varied. Some accepted God's counsels; others rejected them. As Ellen G. White put it:… [Then, Ellen G. White is quoted; that is expanded below.]—*BSG** for Friday, November 13.‡

[EGW:] Brother and Sister G, {{you are neither of you in a safe position. You despise reproof. Had smooth words been spoken to you rather than words of reproof, had you been praised and flattered, you would now occupy a very different position from what you do in regard to your belief in the *Testimonies*. There are some in these last days who will cry: "Speak unto us smooth things, prophesy deceits." But this is not my work.}} **God has set**

me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and those who despise His work will receive according to their deeds. **I have not chosen this unpleasant labor for myself. It is not a work which will bring to me the favor or praise of men**. It is a work which but few will appreciate. But those who seek to make my labor doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the *Testimonies* God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. **In the name and strength of my Redeemer I shall do what I can. I shall warn and counsel and reprove and encourage as the Spirit of God dictates, whether men will hear or whether they will forbear. My duty is not to please myself, but to do the will of my heavenly Father, who has given me my work**.—Ellen G. White, *Testimonies for the Church*,* vol. 4, 231.3-232.0.†‡§ [**The "brethren" or church leaders sent her to Australia to get her "out of their hair"!**]‡
[https://egwwritings.org/read?panels=p114.1189&index=0]‡

44. ***On what basis did people reject Ellen White and her visions?***

[BSG:] Interestingly, many of those who rejected her prophetic messages did so based on their own unbelief or personal disagreements with Ellen G. White, rather than on theological grounds. Ellen G. White was very gracious to those who expressed skepticism about her prophetic gift. In fact, she made it clear that such people should be treated with "long patience and brotherly love…." [The Ellen G. White quotation is expanded below.]—*BSG** for Friday, November 13.‡

[EGW:] Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published *Testimonies*, nor receive evidence through the testimony of others; but must see and have the evidence for themselves. **Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against**. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting, and comfort themselves with the instruction given through vision, **the church may know that they are not right.** God's people should not cringe and yield, and give up their liberty to such disaffected ones. God has placed the gifts in the church that the church may be benefited by them; and when professed believers in the truth oppose these gifts, and fight against the visions, souls are in danger through their influence, and it is time then to labor with them, that the weak may not be led astray by their influence.—Ellen G. White, *Testimonies for the Church*,* vol. 1, 328.1.†‡
[https://egwwritings.org/read?panels=p116.1580&index=0]‡

45. ***What did Mrs. White think would convince people that she was actually receiving messages from God?***

> [BSG:] Ellen G. White was convinced that the real proof of her prophetic gift was the messages that God gave to her. If people were honestly searching for the truth, she believed they would come to see that her gift was genuine and authentic. She trusted God to lead them on their quest to better understanding, yet she also wrote that God has given us sufficient evidence "to balance our faith on the side of truth."—*Testimonies for the Church*, vol. 4, p. 231. [The Ellen G. White quotation is expanded below.]—*BSG** for Friday, November 13.‡§

46. ***Have any persons or beings or groups been self-deceived in the past?***

> {{[EGW:] It is not a new thing for a man to be deluded by the arch-deceiver and array himself against God. Consider your course critically before you venture to go any further in the path you are traveling. **The Jews were self-deceived.** They rejected the teachings of Christ because He exposed the secrets of their hearts and reproved their sins. They would not come to the light, fearing that their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." **The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying Him they were doing God service.** This was the result of their refusing light. You are in danger of similar deception. It will be profitable for your soul, Brother G, to consider where the path which you are now traveling will end. **God can do without you, but you cannot afford to do without God. He [God] does not compel any man to believe. He sets light before men, and Satan presents his darkness.** While the deceiver is constantly crying, "Light is here; truth is here," Jesus is saying: "I am the truth; I have the words of eternal life. If any man follow Me, he shall not walk in darkness." **God gives to us all evidence sufficient to balance our faith on the side of truth**. If we surrender to God we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them; and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God.—Ellen G. White, *Testimonies for the Church*,* vol. 4, 230.1.†‡ [https://egwwritings.org/read?panels=p114.1184&index=0]‡
>
> [BSG:] To discover more, visit https://whiteestate.org/absg/7.—*BSG** for Friday, November 13.‡}}

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