

READINGS FOR THE WEEK OF PRAYER
DECEMBER 5 - 13, 2025

From Egypt to Canaan

THE PILGRIMAGE OF THE PEOPLE OF ISRAEL

Contents



**International Missionary Society,
Seventh-day Adventist Church,
Reform Movement
General Conference**

625 West Avenue
Cedartown, GA 30125, USA

Info@sda1844.org
+1 770 748 0077
www.sda1844.org

INTRODUCTION 3

Reading 1
Friday, December 5, 2025
ISRAEL IN EGYPT 4
E. G. White

Reading 2
Sabbath, December 6, 2025
THE EXODUS FROM EGYPT 8
Y. Delgado, Peru/U.S.A.

Reading 3
Sunday, December 7, 2025
THE MIXED MULTITUDE 12
M. Holmstroem Seely, U.S.A.

Reading 4
Tuesday, December 9, 2025
CROSSING THE RED SEA 16
G. Gowie, Jamaica

Reading 5
Wednesday, December 10, 2025
THE EXPERIENCE AT MARAH 20
M. Lowe, Canada

Reading 6
Friday, December 12, 2025
AT MOUNT SINAI 24
H. Hernández, Venezuela/Chile

Reading 7
Sabbath, December 13, 2025
**PREPARE TO CROSS
THE JORDAN RIVER!** 27
T. Petkov, Bulgaria/U.S.A.

Introduction

The history of the people of Israel is, in many ways, reflected in the Christian's spiritual experience. The apostle Paul wrote in 1 Corinthians 10:6: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Their deliverance from slavery in Egypt, the miracle of crossing the Red Sea, the trials in the desert, and their encounter with God on Mount Sinai present valuable lessons about obedience, faith, and one's personal relationship with the Creator of heaven and earth.

Ancient Israel

God chose Israel as His special people and set them apart from the world to carry out a sacred mission. He gave them His law and desired that, through them, the knowledge of His character and will would spread throughout the earth. However, despite this high calling, Israel frequently strayed away from their divine King; they adopted idolatrous practices and disobeyed His divine commands. This unfaithfulness not only resulted in severe negative consequences for them but also tarnished God's name before the nations.

"Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." Deuteronomy 9:6, 7.

"But they did not keep their covenant with God. They followed after the idolatrous practices of other nations; and instead of making their Creator's name a praise in the earth, their course held it up to the contempt of the heathen. Yet the purpose of God must be accomplished. The knowledge of His will must be spread abroad in the earth." —*Testimonies for the Church*, vol. 5, p. 455.

Modern Israel

Like ancient Israel, God's people today are constantly challenged to be faithful in a world that lures them into dangerous paths. It is essential for

them to learn from the mistakes of the past and make the commitment to live in obedience and dedication to the Creator, reflecting the character of Christ every day.

"God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth." —*Testimonies for the Church*, vol. 5, p. 455.

Dear brothers and sisters, each of the Readings in this Week of Prayer invites us to seek the face of God in prayer. Let the meetings during this dedicated time be well organized in every church, home, and online. The last Sabbath will be dedicated to fasting, prayer, and giving. The final reading will be presented as a sermon during the service, followed by the gathering of the special offering for the General Conference to open and support new mission fields. Everyone is requested to write on the envelope containing his offering a Bible verse that expresses his spiritual desires and gratitude. Let us do everything we can during these days to meet with our brothers and sisters for the readings.

Dear brothers and sisters, the Bible and the inspired writings present a clear path to eternal life. Ancient Israel fell because of disobedience and lack of faith in God. Let us not repeat that history. Let us take advantage of the light that He has so graciously given to His church and carry out the mission that He has entrusted to it.

—General Conference Ministerial Department

READING 1

Friday, December 5, 2025

Israel in Egypt

E. G. White

CHANGE OF CIRCUMSTANCES

On account of the service that Joseph had rendered the Egyptian nation, they were not only granted a part of the country as a home, but were exempted from taxation, and liberally supplied with food during the continuance of the famine. The king publicly acknowledged that it was through the merciful interposition of the God of Joseph that Egypt enjoyed plenty while other nations were perishing from famine. He saw, too, that Joseph's management had greatly enriched the kingdom, and his gratitude surrounded the family of Jacob with royal favor.

But as time rolled on, the great man to whom Egypt owed so much, and the generation blessed by his labors, passed to the grave. And "there arose up a new king over Egypt, which knew not Joseph." Not that he was ignorant of Joseph's services to the nation, but he wished to make no recognition of them, and, so far as possible, to bury them in oblivion. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

The Israelites had already become very numerous; they "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Under Joseph's fostering care, and the favor of the king who was then ruling, they had spread rapidly over the land. But they had kept themselves a distinct race, having nothing in common with the Egyptians in customs or religion; and their increasing numbers now excited the fears of the king and his people, lest in case of war they should join themselves with the enemies of Egypt. Yet policy forbade their banishment from the country. Many of them were able and understanding workmen, and they added greatly to the wealth of the nation; the king needed such laborers for the erection of his magnificent palaces and temples. Accordingly he ranked them with the Egyptians who had sold themselves with their possessions to the kingdom. Soon taskmasters were set over them, and their slavery became complete. "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor." "But the more they afflicted them, the more they multiplied and grew."

The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. Failing to accomplish their purpose, they proceeded to more cruel measures. Orders were issued to the women whose employment gave them opportunity for executing the command, to destroy the Hebrew male children at their birth....

RESTORATION OF DIVINE PRINCIPLES

In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.

The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit. The same day orders were issued that rendered

their labor still more cruel and oppressive. The most common building material of that country was sun-dried brick; the walls of the finest edifices were made of this, and then faced with stone; and the manufacture of brick employed great numbers of the bondmen. Cut straw being intermixed with the clay, to hold it together, large quantities of straw were required for the work; the king now directed that no more straw be furnished; the laborers must find it for themselves, while the same amount of brick should be exacted.

This order produced great distress among the Israelites throughout the land. The Egyptian taskmasters had appointed Hebrew officers to oversee the work of the people, and these officers were responsible for the labor performed by those under their charge. When the requirement of the king was put in force, the people scattered themselves throughout the land, to gather stubble instead of straw; but they found it impossible to accomplish the usual amount of labor. For this failure the Hebrew officers were cruelly beaten.

These officers supposed that their oppression came from their taskmasters, and not from the king himself; and they went to him with their grievances. Their remonstrance was met by Pharaoh with a taunt: "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord." They were ordered back to their work, with the declaration that their burdens were in no case to be lightened. Returning, they met Moses and Aaron, and cried out to them, "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

As Moses listened to these reproaches he was greatly distressed. The sufferings of the peo-

ple had been much increased. All over the land a cry of despair went up from old and young, and all united in charging upon him the disastrous change in their condition. In bitterness of soul he went before God, with the cry, "Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all." The answer was, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Again he was pointed back to the covenant which God had made with the fathers, and was assured that it would be fulfilled.

During all the years of servitude in Egypt there had been among the Israelites some who adhered to the worship of Jehovah. These were sorely troubled as they saw their children daily witnessing the abominations of the heathen, and even bowing down to their false gods. In their distress they cried unto the Lord for deliverance from the Egyptian yoke, that they might be freed from the corrupting influence of idolatry. They did not conceal their faith, but declared to the Egyptians that the object of their worship was the Maker of heaven and earth, the only true and living God. They rehearsed the evidences of His existence and power, from creation down to the days of Jacob. The Egyptians thus had an opportunity to become acquainted with the religion of the Hebrews; but disdaining to be instructed by their slaves, they tried to seduce the worshipers of God by promises of reward, and, this failing, by threats and cruelty.

The elders of Israel endeavored to sustain the sinking faith of their brethren by repeating the promises made to their fathers, and the prophetic words of Joseph before

his death, foretelling their deliverance from Egypt. Some would listen and believe. Others, looking at the circumstances that surrounded them, refused to hope. The Egyptians, being informed of what was reported among their bondmen, derided their expectations and scornfully denied the power of their God. They pointed to their situation as a nation of slaves, and tauntingly said, "If your God is just and merciful, and possesses power above that of the Egyptian gods, why does He not make you a free people?" They called attention to their own condition. They worshiped deities termed by the Israelites false gods, yet they were a rich and powerful nation. They declared that their gods had blessed them with prosperity, and had given them the Israelites as servants, and they gloried in their power to oppress and destroy the worshipers of Jehovah. Pharaoh himself boasted that the God of the Hebrews could not deliver them from his hand.

Words like these destroyed the hopes of many of the Israelites. The case appeared to them very much as the Egyptians had represented. It was true that they were slaves, and must endure whatever their cruel taskmasters might choose to inflict. Their children had been hunted and slain, and their own lives were a burden. Yet they were worshiping the God of heaven. If Jehovah were indeed above all gods, surely He would not thus leave them in bondage to idolaters. But those who were true to God understood that it was because of Israel's departure from Him—because of their disposition



to marry with heathen nations, thus being led into idolatry—that the Lord had permitted them to become bondmen; and they confidently assured their brethren that He would soon break the yoke of the oppressor.

The Hebrews had expected to obtain their freedom without any special trial of their faith or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore, the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult had not many of the Israelites become so corrupted that they were unwilling to leave Egypt.

The Lord directed Moses to go again to the people and repeat the promise of deliverance, with a fresh assurance of divine favor. He went as he was commanded; but they would not listen. Says the Scripture, "They hearkened not ... for anguish of spirit, and for cruel bondage." Again the divine

message came to Moses, "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." In discouragement he replied, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me?" He was told to take Aaron with him and go before Pharaoh, and again demand "that he send the children of Israel out of his land."

DIVINE INTERVENTION

He was informed that the monarch would not yield until God should visit judgments upon Egypt and bring out Israel by the signal manifestation of His power. Before the infliction of each plague, Moses was to describe its nature and effects, that the king might save himself from it if he chose. Every punishment rejected would be followed by one more severe, until his proud heart would be humbled, and he would acknowledge the Maker of heaven and earth as the true and living God. The Lord would give the Egyptians an opportunity to see how vain was the wisdom of their mighty men, how feeble the power of their gods, when opposed to the commands of Jehovah. He would punish the people of Egypt for their idolatry and silence their boasting of the blessings received from their senseless deities. God would glorify His own name, that other nations might hear of His power and tremble at His mighty acts, and that His people might be led to turn from their idolatry and render Him pure worship....

The Lord was manifesting His power, to confirm the faith of Israel in Him as the only true and living God. He would give unmistakable evidence of the difference He placed between them and the Egyptians, and would cause all nations to know that the Hebrews, whom they had despised and op-

pressed, were under the protection of the God of heaven....

Before the execution of this sentence the Lord through Moses gave direction to the children of Israel concerning their departure from Egypt, and especially for their preservation from the coming judgment. Each family, alone or in connection with others, was to slay a lamb or a kid "without blemish," and with a bunch of hyssop sprinkle its blood on "the two side posts and on the upper doorpost" of the house, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the flesh roasted, with unleavened bread and bitter herbs, at night, as Moses said, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover."

The Lord declared: "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment.... And the blood shall be to you for a token upon the houses where ye are: and 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."

EVENTS BEFORE THE EXODUS

In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance, as Moses bade them: "Ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."



Furthermore, the first-born of both man and beast were to be the Lord's, to be bought back only by a ransom, in acknowledgment that when the first-born in Egypt perished, that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice. "All the first-born are Mine," the Lord declared; "for on the day that I smote all the first-born in the land of Egypt, I halloed unto Me all the first-born in Israel, both man and beast: Mine they shall be." Numbers 3:13 ...

The Passover was to be both commemorative and typical, not only pointing back to the 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.

The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7.

The lamb was to be prepared whole, not a bone of it being broken: so not a bone was to be broken of the Lamb of God, who was to die for us. John 19:36. Thus was also represented the completeness of Christ's sacrifice.

The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life." John 6:53, 54. And to explain His meaning He said, "The words that I speak unto you, they are spirit, and they are life." Verse 63. Jesus accepted His Father's law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, "The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples.

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leav-

en, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.

Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions would lose their first-born by the hand of the destroyer.

By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges; and now man must cooperate with these saving agencies; he must appreciate and use the helps that God has provided—believe and obey all the divine requirements. —*Patriarchs and Prophets*, pp. 241, 242, 258-263, 270, 274-279.

READING 2

Sabbath, December 6, 2025

The Exodus from Egypt

Y. Delgado, Peru / U.S.A.

"... Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17.

TWO PERSPECTIVES ON ISRAEL

The people of Israel in Egypt were the last link in the social structure of that mighty nation. Before the exodus, the descendants of Abraham and Isaac lived for 430 years—for half of that time in areas that were controlled by the Egyptians and then in Egypt itself for the other half. They flourished under Joseph's protection, and then were put under harsh slavery after his death. At the end, there were two views regarding this people. First, the Pharaoh of Egypt stated that "the people of the children of Israel are more and mightier than we." Despite being enslaved, Israel as a people grew and strengthened in numbers, to the point where they were considered a threat. In fact, "the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel." Exodus 1:9, 12.

Second, Israel as a nation was acknowledged by the Supreme Majesty of heaven in these words: "Israel is My son, even My firstborn." In this second view of Israel, Jehovah claimed Israel as His chosen people and called them His firstborn, "And I say unto thee,

Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Exodus 4:22, 23. Israel was set apart and considered holy unto the Lord. It was recorded as a memorial: "I hallowed unto Me all the firstborn in Israel, both man and beast: Mine shall they be:..." Numbers 3:13.

Remember, after the death of Joseph, Israel was an economic resource for Egypt, a free labor force. The Pharaoh's concern was to avoid rebellion and keep this valuable resource at any cost. However, to the Lord, Israel was the connection to Abraham, the "friend of God" (James 2:23), the father of faith. Israel was the heir to the promise, "He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge:..." Genesis 15:13, 14.

In this context, the exodus was the fulfillment of God's promise. "In Genesis 15:13 we read that the Lord said to Abraham, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: And they shall afflict them four hundred years.' ... The statement in Exodus 12:40, that 'the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty

years,' ... Paul's inspired interpretation presented in Galatians 3:16, 17, where the 430 years are said to cover the period beginning when God made His covenant with Abraham until the law was promulgated at Sinai." —*Patriarchs and Prophets*, p. 759. The time that the children of Israel actually spent in Egypt could not have been more than 215 years.

GOD MADE HIMSELF KNOWN

For Israel to recover its identity as the people of God, the Lord referred to the covenant He had made with Abraham, Isaac, and Jacob (Exodus 2:24), and we find three times when God presented Himself as the patriarchs' God.

The first was when He addressed Moses, who would be the deliverer, the messenger, and called him out of the burning bush, "Moses, Moses. And he said, Here am I." "Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." In every time that God appeared to him, Moses needed to know the name of the God of his fathers. "And God said unto Moses, I AM THAT I AM:..." "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,..." Exodus 3:4, 6, 14, 15. Jehovah is his name (Hahweh in Hebrew), which was later expressed as Yahweh.

God's introduction to Moses in a modern-day context was through the prophet Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3). John the Baptist prepared the way for the Lord Jesus Christ, the great I AM, who was described in greater detail in John 6, so that we can identify Him.

The second time was when God told Moses to appeal to the elders of Israel, the patriarchal leadership structure that represented order as a virtue of heaven. In the exodus, order was based on the authority of families, or tribes. "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me,..." This included the promise of deliverance: "I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt..." Exodus 3:16, 17. To ensure that Israel's leaders would believe that God had sent Moses as a prophet, three signs were given—the rod turned into a serpent (Exodus 4:2-4), the leprous hand (Verses 6, 7), and the water turned into blood. Verse 9. The people believed when they saw these signs. Exodus 4:29-31.

The third time was when God told Moses how to speak to the Pharaoh, who represented the power that now oppressed Israel, even though the patriarch and his family arrived in Egypt freely and voluntarily, with the exception of Joseph. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand." Exodus 4:21. He had two purposes in this—first, to be glorified and to reveal that He was God of gods and Lord of lords, "which is, and which was, and which is to come, the Almighty." "... I am God, and

there is none else; I am God, and there is none like Me." (Revelation 1:8; Isaiah 46:9). And, second, Pharaoh was to be fully informed that evil actions do not go unpunished. "In His dealing with Pharaoh, the Lord manifested His hatred of idolatry and His determination to punish cruelty and oppression." —*Patriarchs and Prophets*, p. 267.

THE EXODUS, ACCORDING TO HEAVEN'S ORDER

Israel was considered a holy people to Jehovah, chosen as a special people, whose value was greater than that of all the nations. What was the basis for Israel's value? Was it its number of soldiers or people? Was it its skill in building cities in Egypt? No. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deuteronomy 7:7.

They were a special people because of "the gift to Abraham and his seed" —*Patriarchs and Prophets*, p. 169, based on the faith of the patriarch. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Romans 4:13). "The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, 'In thee shall all families of the earth be blessed.'"... —*Prophets and Kings*, p. 683. "But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Deuteronomy 7:8.

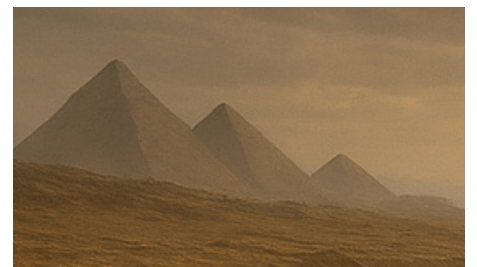
Therefore, in the instructions given to Moses, the matter of first importance was for him to contact, explain, and support the el-

ders of Israel in their efforts to fulfill God's promise of deliverance. He expressly told Moses, "Go, and gather the elders of Israel." (Exodus 3:16). This showed, even under the worst circumstances of slavery, the importance of the structure that was above civil control. During the exodus, the ecclesiastical structure that identified the elders of Israel emphasized its religious and doctrinal nature. For example, "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover." Exodus 12:21.

The order of the church in heaven was reflected in the children of Israel journeying to Canaan. A little later, this structure in the wilderness church was formalized when Moses brought the seventy before the tabernacle. "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." Numbers 11:25.

During the exodus, order was strictly observed. When the cloud lifted, there was no way that a tribe could choose a position that was different from the one already assigned to it; and when the cloud stopped, a tribe could not just occupy a place according to its own desire around the tabernacle. It was established that "the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts." Numbers 1:52.

"God loves purity, cleanliness, order, and holiness. God requires



all His people who lack these qualifications to seek them and never rest until they obtain them." —*Our High Calling*, p. 230. God desires to maintain order in the church at all times. Remember that, in the time of the apostles, the Lord told Saul, "Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:6.

THE EXODUS FROM EGYPT

The Lord had to descend from heaven to carry out the exodus of His people from Egypt. The divine search was and still is made to offer freedom to every person born into this world. It was important for Israel to remember the promise that was made to their father Abraham and to identify their connection to it—to recognize the God of their fathers. As evidence of their recognition of the God of Abraham, Isaac, and Jacob, they needed to turn to Him. "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." (Jeremiah 33:3). The Lord responded to their cry. "And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;... Now therefore, behold, the cry of the children of Israel is come

unto Me: and I have also seen the oppression wherewith the Egyptians oppress them." Exodus 3:7-9.

It is expressly mentioned that the cry of Israel had ascended to God and that the Lord had seen their affliction, heard their cry, understood their anguish, and come down to deliver them.

Certainly the Spirit of the Lord performs a similar work in our day, searching for sin-afflicted soul with groanings too deep for words. And, "when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The 'Light, which lighteth every man that cometh into the world,' illumines the secret chambers of the soul, and the hidden things are made manifest. John 1:9. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven." —*Steps to Christ*, p. 24.

THE GOSPEL IN THE EXODUS

The fourteenth day of the first month was a holy convocation for Israel; it was the beginning of their deliverance—victory over the mighty. The Lord's passover had deep meaning, because it signaled the end of the 430 years of being under the governments of oppressors as well as the deliverance from the slavery of sin. A year-old lamb without blemish was sacrificed in the evening. Its shed blood was applied to the lintel and the doorposts; this token of atonement was to be clearly seen. "For the Lord will pass through to smite the Egyptians; and when He seeth

the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come unto your houses to smite you." Exodus 12:23.

The true "Lamb of God who takes away the sin of the world" was prophetically announced. "While the institution of the Passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired." Years later, on the same date, "Type met antitype in the death of Christ." —*Lift Him Up*, p. 31.

It is noteworthy that, on that night, when the families of Israel celebrated the passover in gratitude to Jehovah for their deliverance, Pharaoh had not yet granted permission for Israel to leave Egypt. It was an act of faith in something that had not yet happened. The families ate the roasted lamb with unleavened bread and bitter herbs. The ordinance indicated that they should eat the passover lamb when they were ready to leave Egypt, with their clothing and shoes on for travel, with their staffs in their hands, waiting for permission to depart.

"And Pharaoh rose up that night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." Exodus 12:30-32.

Not long after the exodus, many of the people who had celebrated the Lord's passover stood before the Red Sea with the pursuing Egyptian army behind them and said that they wished they had never left Egypt. They said, "...



It had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." (Exodus 14:12-14). Miraculously, they crossed the sea on dry ground, "And were all baptized unto Moses in the cloud and in the sea." 1 Corinthians 10:2.

OUR EXODUS

We can see the story of the exodus repeated in our own personal experiences. The word of the Lord says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7). Just as the God of Abraham came down to deliver Israel and resisted and humbled the Pharaoh, so after Jesus' resurrection "the voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.'" —*The Desire of Ages*, p. 834. "It is this resistance that Satan fears. He knows better than we do the limit of his power and how easily he can be overcome if we resist and face him." —*Testimonies for the Church*, vol. 5, p. 293.

On the night of their deliverance, the children of Israel exercised faith in Jehovah in the pass-over ceremony, but this was not the case with the Jewish people in

the days of Jesus. Let us consider the purpose of this rite: "The same truth that was symbolized in the paschal service was taught in the words of Christ." —*The Desire of Ages*, p. 389.

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." John 6:53-56.

As the Pharaoh commanded, "... Get you forth from among my people,... and go, serve the Lord" (Exodus 12:31), so now the enemy of our souls cannot resist the voice that says, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee:..." Zechariah 3:2.

And just as Israel faced the sea and was fearful and doubting, too often souls regret leaving the world and want to return to the slavery of sin. There is also another similarity to Pharaoh's pursuit of Israel and his finding them facing the sea. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." Matthew 12:43, 44.

"Let us plead with the Lord in the home, and in the church, that

we may be of good courage, and may go forward step by step, onward and upward, toward heaven." —*Manuscript 61*, 1907. "We are troubled on every side, yet not distressed; perplexed, yet not in despair; Persecuted, but not forsaken; cast down, but not destroyed," "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." (2 Corinthians 4:8, 9; Philippians 1:6). Just as Israel sang the song of victory after crossing the Red Sea (Exodus 15:1-21), so there is a prophecy in Scripture for us: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:3.

CONCLUSION

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5). We are at the end of this year; and in the personal conflicts that we each face, it is up to us to decide whom we will serve with all our hearts. To whom will we each give his whole heart? In this struggle, the bravest or the most powerful will not win; it will be the One to whom you give your heart and your will. It is up to us to decide who will win! The Lord says, "My son, give me thine heart, and let thine eyes observe My ways." Proverbs 23:26. Amen.



READING 3

Sunday, December 7, 2025

The Mixed Multitude

M. Holmstroem Seely, U.S.A.

WOP 2025 – "From Egypt to Canaan – The Pilgrimage of the People of Israel"

As far as the eye could see, a line of six hundred thousand Israelite men, with their wives, children, and the elderly stretched across the sand. The day of deliverance had finally arrived! The proud Egyptian empire, with its host of more than 1500 false gods, had raised a defiant fist heavenward. But God established His authority over all their pagan deities by sending ten powerful plagues. In the end, Egypt was defeated. Its cattle were dead; its crops, ruined; its people, in mourning. A subdued Pharaoh gave Moses his final order: "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." But Israel did not leave alone. "A mixed multitude went up also with them;..." Exodus 12:31, 38.

WHO WERE THE MIXED MULTITUDE?

Many years prior to this miraculous event, Jacob had arrived in Egypt with sixty six of his descendants for a long-awaited reunion with Joseph. Genesis 46:26. As time passed, each family of Jacob's twelve sons grew into its own tribe with distinct characteristics and qualities. These tribes comprised the people of God, descendants of Jacob—renamed Israel by Christ Himself—which lived in the territory occupied by the Egyptian

empire. As a people, Israel grew in other ways, too.

Because they did not live in complete isolation, societal interactions occurred frequently enough between the Israelites and the Egyptians that each side was familiar with the habits, customs, and religion of the other. In some cases, sincere Egyptians converted to the worship of Israel's God and were welcomed into its ranks. Intermarriage also added to the population, producing children of mixed lineage, such as Ephraim and Manasseh. Thus, at the time of the exodus, a large number of Egyptians, and possibly other foreigners in Egypt, attached themselves to the departing company. "In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity." —*Patriarchs and Prophets*, p. 281.

A WONDERFUL OPPORTUNITY

Since the fall of mankind, God has ever sought to rescue unbelievers and bring them to a full conversion. "God appointed Israel to be a light to the Gentiles,..." —*Manuscript* 151, 1899.

With this in mind, it comes as no surprise that God permitted the

unnumbered mixed multitude to join Israel in the exodus. However, this was not without conditions. A predetermined framework was established that required the mixed multitude to comply with all the laws and practices that the Israelites were commanded to keep—including the yearly feasts and the weekly Sabbath. Exodus 12:49; 20:10.

While each tribe traveled and camped behind its own banner in an organized arrangement, the mixed multitude would always travel last and pitch their tents along the outskirts of the encampment. Numbers 2:17; —*Patriarchs and Prophets*, p. 375. They would not be permitted to live among the tribes until at least the third generation. Deuteronomy 23:7, 8. Today this might be viewed as gross discrimination. However, this physical separation and required waiting period gave the sincere believers among the mixed multitude ample opportunity to learn and follow God's ways, thus ensuring their successful assimilation into Israel. Additionally, the separation protected Israel from the idolatrous influences that permeated this group.

In this way, God showed His love for the people of all nations and His willingness for them to unite with His chosen people, while simultaneously maintaining the purity of Israel's faith, unique identity,

and purpose. However, there was one type of union that was never permitted.

A FORBIDDEN MIXTURE

The entrance of sin into the world divided all people into two classes—the righteous and the unrighteous. The righteous are easily defined, for they both believe the present truth and follow the divine principles. The unrighteous group, on the other hand, ranges from atheists to lukewarm church members. The inspired pen wrote: "A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified." —*Christ's Object Lessons*, p. 97.

The righteous are called both to separate from the unrighteous and to reach them with the present truth. This can be done within the circle of society, but it is nearly impossible to accomplish within the home. For this reason, God has expressly forbidden the marriage of believers, those who love and obey God, with unbelievers, those who may believe in God, but do not obey His will. Because marriage encompasses the complete, total union of resources, purposes, and beliefs, an unequally yoked union begs the question, "Can two walk together, except they be agreed?" Amos 3:3.

While living in Egypt, many Israelites lost sight of their unique heritage. Their intermarriage with partially converted Egyptians greatly weakened Israel by bringing Egypt's sins through familial bonds into the midst of the people who were called by God to be set apart from the world. It is this group that is expressly identified as the problematic "mixed multitude." "It was the mixed multitude who came from Egypt with the Israelites

that were the principal movers in this dreadful departure from God. They were called a mixed multitude, because the Hebrews had intermarried with the Egyptians." —*Spiritual Gifts*, vol. 3, p. 274.

In later years, both Ezra and Nehemiah would be troubled by this same mixed multitude. "Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah." Nehemiah 6:17, 18. "Here are seen the evil results of intermarriage with idolaters. A family of Judah had become connected with the enemies of God, and the relation had proved a snare. Many others had done the same. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble. They were not wholehearted in His service; and when God's work demanded a sacrifice, they were ready to violate their solemn oath of cooperation and support." —*Prophets and Kings*, p. 657.

When Ezra was informed of the intermarriages between Israelites and those who did not honor God, he was greatly distraught and tore his clothing. His emotional prayer, recorded in Ezra 9, included the following cry: "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Without wasting any time, he set to work sending the unbelieving spouses away from Israel so that "the fierce wrath of our God for this matter be turned from us." Ezra 9:6; 10:14.

"No one who fears God can without danger connect himself with one who fears Him not.... The happiness and prosperity of the marriage relation depends upon

the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God." —*Patriarchs and Prophets*, p. 174.

A CONSTANT SNARE

"This class [the mixed multitude] were ever a hindrance and a snare to Israel." —*Patriarchs and Prophets*, p. 281. Almost immediately, such problems began. Consider the following examples.

- "After three days' journey open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as they, was following the guiding cloud." —*Patriarchs and Prophets*, p. 377.
- "And the mixt multitude that was among them fell a lusting: and the children of Israel wept again, and said, Who shall give us flesh to eat?" Numbers 11:4.
- "The 'mixed multitude' had been the first to indulge mur-



muring and impatience, and they were the leaders in the apostasy that followed.... It was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped." —*Patriarchs and Prophets*, p. 315.

Why were the mixed multitude usually the first to cause problems in Israel? The answer is simple. "The partial surrender to truth and the partial indulgence of self give free access to Satan; his suggestions become mixed and mingled in the mind with truth, and are received as all truth and the effect is that souls over whom these minds have influence are led far away from the grand old landmarks into false paths which separate from God." —*Manuscript 4a*, 1885. Those who are only partially converted make themselves an easy target. "Satan ... will approach God's people where he can have the greatest success.... He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings." —*Signs of the Times*, August 12, 1880.

Note the phrase, "believing Egyptians," and understand that, while many of these Egyptians believed in God, they were not fully converted. It is not enough for us just to believe in God, for even the demons believe and tremble. James 2:19. Like Paul, who called himself an unbeliever before his conversion on the way to Damascus, even though he believed in God (1 Timothy 1:13), we must

undergo a thorough conversion in order to embody the true definition of a believer, one who lives according to the present truth for today.

One of the most frightening passages in Scripture applies to those who claim to believe in God. Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matthew 7:21-23.

"God calls for faithful men and women to be in the world but not of the world. The redeemed, believing people of Christ, who are worthy to claim kinship, with Him, will demonstrate their relationship by being true witnesses to the truth for this time. They will show that they are sons and daughters of the heavenly King by their modesty in apparel, by their words and actions." —*Letter 123*, 1900.

THE MIXED MULTITUDE TODAY

The truth is that the mixed multitude has never fully separated from God's people. Down through history, there have always been "believers" who do not fully accept present truth. While Christ was on earth, His own group of disciples contained the unbelieving Judas. The parable of the wheat and tares growing in the same field shows the widely differing rewards for these two groups. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matthew 13:30. Church membership does

not assure one's salvation. It is possible to be a member of God's remnant church, hold offices, attend weekly Sabbath services and prayer meetings, and pay tithe, yet still be lost.

"In every congregation there is a mixed multitude. Those who claim to be righteous, but ... do not those things which God has commanded....

"Christ gives us the test by which we prove our loyalty or our disloyalty." —*Manuscript 127*, 1899. He says simply, "If ye love Me, keep My commandments." John 14:15.

The last of the seven prophetic churches in Revelation is the church of Laodicea. Of this church it is written, "I know thy works, that thou art neither cold nor hot." Revelation 3:15. To be lukewarm is to be a mixture of cold and hot temperatures. To be spiritually lukewarm is to superficially accept the principles of the Bible without allowing its precious truths to change one into Christ's image. Sadly, during the prophetic period of Laodicea, many will live in this lukewarm condition, mixing godliness with worldliness.

"Multitudes embrace the truth who have not its living principles incorporated into their lives. Christ has presented the conditions for all men if they would have eternal life. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' 'This do,' said the world's Redeemer, 'and thou shalt live.' Luke 10:27, 28. This is not obeyed, and in consequence of this disregard of the special injunctions of the Great Teacher, sin and iniquity are cherished in the heart, pled for, wept for, and clung to as precious acquisitions. Anything is preferable to putting away evil.

"They profess to believe God, but they do not. With the knowledge of sacred truth is cherished the affection for sin. The Word not



obeyed hardens the heart, makes the conscience unimpressible, and their ruin more sure than if they had no knowledge of the truth. The affections must be drawn away from worldly pleasures, worldly enjoyments, and centered on Heaven and heavenly things.

"The heart is the soul temple; and until that is fully on the Lord's side, it will be the stronghold of the enemy;..." —*Manuscript 4A*, 1885.

God "hates ... lukewarmness. He loathes the indifference of this class of persons. Said He, 'I would thou wert either cold or hot.' Revelation 3:15. Like lukewarm water, they are nauseous to His taste." —*Testimonies for the Church*, vol. 4, p. 87.

"Now, just now, the Lord's people are to show their loyalty. The

time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's word must be straightforward, pure, and holy." —*Manuscript Releases*, vol. 3, p. 226.

A FINAL WORD

One of the most precious metals in the world is pure gold. However, in its natural state, gold is mixed with many impurities, such as silver, iron, copper, and lead. In this mixed state, the true properties of gold are concealed, the metal is weakened, and its value is lowered. It is for this reason that gold must undergo an extensive purifi-

cation process. In the same way, God wants to purify His people during these last days. Scripture tells us that He "is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier...: 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.

God's remnant church must pass through the fires of many trials until all the dross is removed and the reflection of His righteousness is clearly seen. Before the final day of this earth's history, there will no longer be a lukewarm mixed multitude, but only a pure church that has by faith risen to the highest standard possible—the standard of heaven. Amen.



READING 4

Tuesday, December 9, 2025

Crossing the Red Sea

G. Gowie, Jamaica

The history of the children of Israel teaches us about God's profound care for His people. How He dealt with them shows what will happen to us when we allow Him to guide us.

The crossing of the Red Sea is one of the most dramatic, significant events to occur in the history of the Jewish people. It is also a defining point of the Bible, representing God's intervention, deliverance, and great love for His people. This event is recorded in Exodus 14. This chapter should be read especially by God's people who live in the last days right before the second coming of our Lord, for He has promised to deliver His people from this sinful world (Egypt) and take them to the heavenly Canaan.

CAPTIVITY AND FREEDOM

For a little over two centuries, the descendants of Jacob (the children of Israel) lived in Egypt, initially welcomed by the Pharaoh. Within a relatively short period of time, the Israelite population swelled in numbers, to the point where it was viewed as a threat. Brutal slavery was imposed upon them, including harsh conditions and great oppression. The Spirit of prophecy states: "The Israelites had already become very numerous; they 'were fruitful, and increased abundantly, and multiplied, and

waxed exceeding mighty; and the land was filled with them.' Under Joseph's fostering care, and the favor of the king who was then ruling, they had spread rapidly over the land. But they had kept themselves a distinct race, having nothing in common with the Egyptians in customs or religion; and their increasing numbers now excited the fears of the king and his people, lest, in case of war, they should join themselves with the enemies of Egypt. Yet policy forbade their banishment from the country. Many of them were able and understanding workmen, and they added greatly to the wealth of the nation; the king needed such laborers for the erection of his magnificent palaces and temples. Accordingly, he ranked them with the Egyptians who had sold themselves with their possessions to the kingdom. Soon taskmasters were set over them, and their slavery became complete. 'And the Egyptians made the children of Israel to serve with rigor: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.' 'But the more they afflicted them, the more they multiplied and grew.'..." —*Patriarchs and Prophets*, p. 241.

God responded to their suffering by calling Moses after forty years of spiritual training in the wil-

derness. Appearing to him in the burning bush, the Lord commissioned Moses to return to Egypt and in His name to command Pharaoh to let His people go free. Pharaoh hardened his heart and refused to do this, so God sent ten plagues upon Egypt. After the last, most devastating plague—the death of the firstborn throughout the land of Egypt—Pharaoh relented, and the Israelites were allowed to leave Egypt. They left with great aspirations, hoping for a better life. They were headed to a land that flowed with milk and honey. They were free at last. They might have cried what Martin Luther King, Jr., did: "Free at last! Free at last! Thank God, we are free at last!"

AT THE RED SEA

Led by Moses under God's hand, the Israelites left Egypt and journeyed toward the Red Sea. It was a path that seemed illogical from a military perspective. We might ask, Why did God lead them to this place? Was there not a better route? The servant of the Lord, Sister Ellen G. White, answered these questions in the following quotation: "Instead of pursuing the direct route to Canaan, which lay through the country of the Philistines, the Lord directed their course southward, toward the shores of the Red Sea. 'For God said, Lest peradventure the

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

God was leading His people so that they would become acquainted with His mighty power, love, and care.

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

"Across a dreary, desert-like expanse they journeyed. Already they began to wonder whither their course would lead; they were becoming weary with the toilsome way, and in some hearts began to arise a fear of pursuit by the Egyptians. But the cloud went forward, and they followed. And now the

Lord directed Moses to turn aside into a rocky defile and encamp beside the sea. It was revealed to him that Pharaoh would pursue them, but that God would be honored in their deliverance....

"God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him." —*Patriarchs and Prophets*, pp. 283, 290.

Not long after the Israelites left Egypt, Pharaoh's heart turned hard again; he reconsidered his decision to let the people go. He gathered his elite chariot forces and pursued the Israelites, intent on capturing them and bringing them back into slavery. He found the Israelites on the shore of the Red Sea and trapped them with his mighty army from behind.

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them, and they were sore afraid, and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord, which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace.'" —*The Spirit of Prophecy*, vol. 1, p. 206.

The people of God were in essence caught between the devil and the deep blue sea. Where could they go? In a perilous situation such as this, it is extremely hard not to fear, to stand still, and to hold our peace. In human understanding, it is a time to do something, to protect and defend ourselves. My dear brothers and sisters in the Lord, when we face such situations, the Lord is teaching us to trust Him.

PARTING OF THE RED SEA

In desperation and panic, the Israelites turned to Moses and cried out. They saw no way to escape. Pharaoh's army threatened them from behind, and the sea blocked their path forward. In that moment of crisis, Moses spoke words of reassurance, encouraging the people to trust in God's power to deliver them.

"And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea.' God would have Moses understand that He would work for His people—that their necessity would be His opportunity. When they should go as far as they could, he must bid them still go forward; that he should use the rod God had given him to divide the waters." —*The Spirit of Prophecy*, vol. 1, p. 207.

God then instructed Moses to stretch out his staff over the sea. As Moses did so, a powerful wind began to blow; the waters of the



Red Sea parted miraculously, forming two towering walls of water on each side and a path through the center. The Israelites were able to walk on the seabed, with the walls of water looming on both sides.

"And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these. So that the one came not near the other all the night.'

"The Egyptians could not see the Hebrews; for the cloud of thick darkness was before them, which cloud was all light to the Israelites. Thus did God display His power to prove His people, whether they would trust in Him after giving them such tokens of His care and love for them, and to rebuke their unbelief and murmuring. 'And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.' The waters rose up and stood, like congealed walls on either side, while Israel walked in the midst of the sea on dry ground.

"The Egyptian host was triumphing through that night that the children of Israel were again in their power. They thought there was no possibility of their escape; for before them stretched the Red Sea,

and their large armies were close behind them. In the morning, as they came up to the sea, lo, there was a dry path, the waters were divided and stood like a wall upon either side, and the children of Israel were half way through the sea, walking on dry land. They waited awhile to decide what course they had better pursue. They were disappointed and enraged, that, as the Hebrews were almost in their power, and they were sure of them, an unexpected way was opened for them in the sea. They decided to follow them. 'And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.'

"The Egyptians dared to venture in the path God had prepared for His people, and angels of God went through their host and removed their chariot wheels. They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments that the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and they thought that God might deliver them all into the hands of the Israelites. They decided that God was fighting for the Israelites, and they were terribly afraid, and were turning about to flee from them, when 'the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning ap-

peared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. Thus, the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and His servant Moses.' ...

THE AFTERMATH

"As the Hebrews witnessed the marvelous work of God in the destruction of the Egyptians, they united in an inspired song of lofty eloquence and grateful praise. Miriam, the sister of Moses, a prophetess, led the women in music.

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation. He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him. The Lord is a man of war; the Lord is His name. Pharaoh's chariots and his host hath He cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee. Thou sentest forth Thy wrath, which consumed



them as stubble. And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them. They sank as lead in the mighty waters.

"Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. The people shall hear, and be afraid. Sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased. Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the sanctuary, O Lord, which Thy hands have established.

"The Lord shall reign forever and ever. For the horse of Pharaoh

went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.'" —*The Spirit of Prophecy*, vol. 1, pp. 208-212.

CONCLUSION

The crossing of the Red Sea was more than just a miraculous escape from danger. It was a symbol of God's power, faithfulness, and care for His people. It was a decisive moment of liberation. Through Moses, God showed the Israelites that He could overcome any obstacle, even something as formidable as a sea. This act of deliverance was a clear demonstration that God was with His people, guiding them to the promised land. This event is often seen as a prefiguration of baptism. Just as the Israelites passed through the waters to enter into a new life of freedom, baptism symbolizes the believer's passage from sin and death to a new life in Christ.

For the Israelites, the crossing of the Red Sea marked the end of their slavery in Egypt and the beginning of their journey toward becoming a free, independent nation. It established their faith in God's promises and became a defining moment in their collective memory.

"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before

and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things.

"The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it is a safe path." —*Patriarchs and Prophets*, p. 290.

"To Him which divided the Red sea into parts: for His mercy endureth for ever: And made Israel to pass through the midst of it: for His mercy endureth for ever: But overthrew Pharaoh and his host in the Red sea: for His mercy endureth for ever." Psalm 136:13-15. May the mercy of God be with you. Amen!



READING 5

Wednesday, December 10, 2025

The Experience at Marah

M. Lowe, Canada

The history of the glorious deliverance of the Israelites from cruel Egyptian bondage and their journey to the promised land is filled with invaluable lessons for God's people today. "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. Like ancient Israel, we too are seeking a promised land; but it is a better country, that is, a heavenly: wherefore God is not ashamed to be called our God: for he hath prepared for us a city. Hebrews 11:16.

As we approach the end of another trying year of societal upheaval and chaos, as well as personal spiritual warfare, the experience of the Israelites in the wilderness of Shur and at the bitter waters of Marah is an object lesson for us who are living in the last days of the earth's history.

The Spirit of prophecy warned that "Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations where-with he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their

utmost in order to entrap souls, and to take God's professed people upon their weakest points...." —*Conflict and Courage*, p. 115.

"It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against Him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized." —*Review and Herald*, May 17, 1887.

GLORIOUS VICTORY!

The Lord led His people from Raamses in the Nile Delta to Succoth, then to Etham at the edge of the wilderness. After that, as the infinitely wise General and Man of War, the Lord commanded His people to turn and encamp before Pihahiroth, between Migdol and the Red Sea, near Baalzephon. When the wicked Pharaoh and his army of horsemen and chariots pursued the apparently "trapped" host of Israel, the Lord would be honored before all the nations by dividing the waters of the Red Sea for them to pass through and destroying the Egyptians when He caused the waters to return. What a victory and honor for Him!

The devil is determined to return every redeemed soul to slav-

ery and bondage. But Christ, the great Commander and Redeemer, is leading the way; He is man's refuge and high tower. Let us trust in His merits and miracle-working power; His indwelling Holy Spirit resists and overcomes the devil and every sinful thing in this world.

FROM THE RED SEA TO MARAH

Following the astounding victory at the Red Sea, the host of Israel, numbering about 600,000 men on foot, plus women, children, and the mixed multitude, resumed their journey from the Red Sea into the wilderness of Shur. Christ guided them in the pillar of cloud and the pillar of fire, providing shade by day and light and warmth at night.

"The scene around them was most dreary—bare, desolate-looking mountains, barren plains, and the sea stretching far away, its shores strewn with the bodies of their enemies; yet they were full of joy in the consciousness of freedom, and every thought of discontent was hushed." —*Patriarchs and Prophets*, p. 291.

"So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah,

for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?" Exodus 15:22-24.

"The supply which they had taken with them was exhausted. There was nothing to quench their burning thirst as they dragged wearily over the sun-burnt plains. Moses, who was familiar with this region, knew what the others did not, that at Marah, the nearest station where springs were to be found, the water was unfit for use. With intense anxiety he watched the guiding cloud. With a sinking heart he heard the glad shout. 'Water! water!' echoed along the line. Men, women, and children in joyous haste crowded to the fountain, when, lo, a cry of anguish burst forth from the host—the water was bitter....

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

The Bible does not disclose what caused the waters to be bitter, but elevated levels of minerals like sodium chloride or magnesium could have been the source of the water's bitterness.

THE WILDERNESS OF SHUR AND MARAH

The wilderness of Shur is a region in the eastern part of the Sinai Peninsula. This is the same desert where the angel of the Lord found Hagar when she fled with her son Ishmael after Abram's wife, Sarai, dealt harshly with her. See Genesis 16:6-9. Historically, this wilderness is thought to have covered an area of 57-77 square miles, and Marah was located on the eastern shore of the Red Sea. Today Marah is

identified as Ain Hawarah, a salty spring located 47 miles southeast of Suez.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." Exodus 15:23.

"It was necessary for them to encounter difficulties and endure privations. God was bringing them from degradation to occupy an honorable place among the nations and to receive sacred trusts. Had they possessed faith in Him, in view of all that He had wrought for them, they would cheerfully have borne inconvenience, privation, and even real suffering. But they forgot the goodness and power of God displayed in their deliverance from bondage....

"Instead of saying, 'God has done great things for us; whereas we were slaves, He is making of us a great nation,' they talked of the hardness of the way and wondered when their weary pilgrimage would end...." How about us?

"God would have His people in these days review the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan. Many look back to the Israelites and marvel at their unbelief, feeling that they themselves would not have been so ungrateful; but when their faith is tested even by little trials, they manifest no more faith or patience than did ancient Israel. They murmur at the process by which God has chosen to purify them.... Obstacles, instead of

leading them to seek help from God, separate them from Him because they awaken unrest and repining.

"Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare. Anxiety and fear grieve the Holy Spirit of God. It is not the will of God that His people should be weighed down with care.

"Our Lord does not tell us there are no dangers in our path, but He points us to a never-failing refuge. He invites the weary and care-laden, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Lay off the yoke of anxiety and care that you have placed on your own neck, and 'take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.' Matthew 11:28, 29. Instead of murmuring and complaining, the language of our hearts should be, 'Bless the Lord, O my soul, and forget not all His benefits.' Psalm 103:2." —*From Eternity Past*, pp. 201, 202.

LEADERS MUST KNOW THE WAY

As God's chosen leader, Moses was familiar with this region of the wilderness, and he knew what the others did not—that at Marah, the nearest place where springs were to be found, the water was unfit for use. In like manner, the leaders of God's church are responsible for being familiar with the nature of the wilderness of this world—the bitter trials, temptations, disappointments, and tests that God's people will meet as they journey through their own wilderness of Shur.

We also must explain to souls prior to their baptism and discipleship that the road and journey to the heavenly Canaan are not easy! But Jesus Christ, our Leader and Redeemer, leads the way to the city of God. The Saviour promised: "These things I have spoken



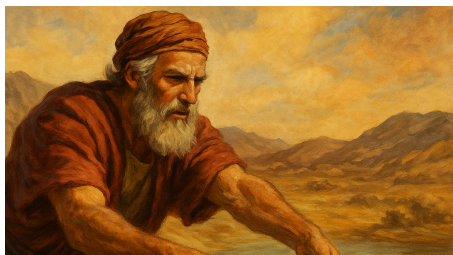
unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "... We must through much tribulation enter into the kingdom of God." John 16:33; Acts 14:22.

THE HEALING TREE

"Moses cried unto God, 'And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet.' Here the promise was given to Israel through Moses, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.'" —*Patriarchs and Prophets*, p. 291.

Indeed, Christ is our healing tree. He voluntarily sacrificed His precious life on the cruel cross of Calvary to provide healing and redemption from the curse and penalty of sin. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Galatians 3:13, 14.

"Christ is the great Physician, not only of the body, but of the soul. He restores man to his God. God permitted His only begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases." —*Manuscript Releases*, vol. 15, p. 31.



Sin causes untold misery and bitterness to the human race. Life is often mixed with bitterness and grief, including poverty, broken relationships, unhappy marriages, divorces, sickness, and the loss of loved ones. The loss of a child, spouse, parent, or other family member causes deep sorrow to the human heart.

The physical and psychological burdens of old age and abandonment by family members are like the waters of Marah to many elderly people. Trials in the church of God can cause some members to become so discouraged that they leave the church and the faith that they once cherished. These individuals simply quit. But, brothers and sisters, regardless how severe the trials are, we cannot allow Satan to gain the victory over us.

QUITTERS NEVER WIN, AND WINNERS NEVER QUIT!

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 4:12, 13; 1:7.

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." James 1:2, 3.

Dear ones, no matter how difficult and bitter the tests and trials are that God, in His wise, merciful providence allows to come upon us, we cannot afford to turn back, because quitters never win, and winners never quit!

"Cast not away therefore your confidence, which hath great recompence of reward. For ye

have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:35-39. Yes, even though the Lord permits you to drink the bitter waters of Marah, there are plenty of wells and palm trees awaiting you in Elim!

GOD'S PURPOSE FOR TRIALS

Why did Christ lead His people through the wilderness of Shur and to the waters of Marah? Why does He permit tests, trials, temptations, and persecution to come upon His children? Because He loves us and wants us to trust Him and be partakers of His holiness.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Hebrews 12:6, 9, 10.

"It was not by chance that in their journey the children of Israel came to Marah.... The evils they met and passed through were part of God's great plan, whereby He desired to prove them." —*Medical Ministry*, p. 120. He desired to show them that by His mighty power He could cure the evils of the human heart.

"These experiences were hard for the children of Israel to bear. But these trials were in the purpose of God to prove them, to see if they had learned lessons of trust and obedience from the deliver-

ances God had wrought for them in Egypt and at the Red Sea. God sometimes brings His people into strait places that He may reveal His power and His glory in working out their deliverance." —*Manuscript 64*, 1903.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan" —*Patriarchs and Prophets*, p. 293.

BROKEN CISTERNS AND FOUNTAINS OF LIVING WATER

Dear brothers and sisters, as another year draws to its end, let us praise and thank our Lord Jesus Christ for His love, mercy, and guiding care. Let us avoid the mistakes of ancient Israel, who committed two great evils against God: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:12-14.

Let us forsake the broken cisterns of sin and self-righteousness and, instead, heed Christ's merciful call: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah 55:1-3.

Let us reconsecrate our hearts and lives to God, and in humble confidence proclaim: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Isaiah 12:2, 3; Revelation 22:17. Amen!



READING 6

Friday, December 12, 2025

At Mount Sinai

H. Hernández, Venezuela/Chile

“**A**nd when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies;) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him.” Exodus 32:25, 26.

After traveling through Marah, Elim, and Rephidim, the Israelites arrived at Mount Sinai, also known as Mount Horeb, or the Mount of God. That location was chosen by the Lord as the place where He would make a covenant with the people who had been chosen as His special treasure. That is where the constitution of this unique people was given, containing principles of life that expressed the precepts of Jehovah, their Creator, Deliverer, and Redeemer. (See Exodus 19.)

In chapter 32 of the book of Exodus, which means “way out,” is a description of what happened when the Lord tested His people and they did not pass the test. “... When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.” Exodus 32:1.

“While Moses was absent it was a time of waiting and suspense to Israel. The people knew that he had ascended the mount with Joshua, and had entered the cloud of thick darkness which could be seen from the plain below, resting on the mountain peak, illuminated from time to time with the lightnings of the divine Presence. They waited eagerly for his return. Accustomed as they had been in Egypt to material representations of deity, it had been hard for them to trust in an invisible being, and they had come to rely upon Moses to sustain their faith. Now he was taken from them. Day after day, week after week passed, and still he did not return. Notwithstanding the cloud was still in view, it seemed to many in the camp that their leader had deserted them, or that he had been consumed by the devouring fire.

“During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God's requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless.

Especially was this the case with the mixed multitude. They were impatient to be on their way to the Land of Promise—the land flowing with milk and honey.

It was only on condition of obedience that the goodly land was promised them, but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

“Feeling their helplessness in the absence of their leader, they returned to their old superstitions. The ‘mixed multitude’ had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses.

“God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for

some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!

"In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the demand, 'Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them and acknowledging it as their god.

"Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But the present leader of Israel was not of this character. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

"Aaron feared for his own safety; and instead of nobly standing

up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, he built an altar before it, and made proclamation, 'Tomorrow is a feast to the Lord.' The announcement was heralded by trumpeters from company to company throughout the camp. 'And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.' Under the pretense of holding 'a feast to the Lord,' they gave themselves up to gluttony and licentious reveling." —*Patriarchs and Prophets*, pp. 315-317.

How many people, even with leadership credentials, in time of danger build altars that are offensive and harmful to the church in the sight of a holy God? It may be an altar to pride, recklessness, strife, self-righteousness, or arrogance. Other types of "altars" are indifference, negligence, permissiveness, indulgence in the face of error, or tolerance of injustice.

"Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, 'Thou shalt have no other gods before Me.' Exodus 20:3. The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. 'They made a calf in Horeb, and worshiped the molten

image. Thus they changed their glory into the similitude of an ox.' Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender Father and an all-powerful King!

"Moses in the mount was warned of the apostasy in the camp and was directed to return without delay. 'Go, get thee down,' were the words of God; 'thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.' God might have checked the movement at the outset; but He suffered it to come to this height that He might teach all a lesson in His punishment of treason and apostasy." —*Patriarchs and Prophets*, p. 317.

WHO WAS RESPONSIBLE FOR THE MAJORITY OF THE CHILDREN OF ISRAEL'S FALL INTO SUCH APOSTASY?

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." Exodus 12:37, 38. This mixed multitude repeatedly put stumbling blocks in the people's way, because obedience to God, who had freed them, was not their primary objective; rather, they wanted to escape the judgments that were falling on Egypt.



"In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel." —*Patriarchs and Prophets*, p. 281.

WARNING FOR GOD'S PEOPLE TODAY

"Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Proverbs 6:27, 28.

"The Lord commanded ancient Israel not to intermarry with the idolatrous nations around them. 'Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.' The reason is given. Infinite Wisdom, foreseeing the result of such unions, declares: 'For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.' 'For thou art

an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of earth.' Deuteronomy 7:3, 4, 6." —*Testimonies for the Church*, vol. 5, p. 363.

"Men and women who are otherwise sensible and conscientious close their ears to counsel; they are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is faithful enough to utter a remonstrance is treated as an enemy." —*Counsels for the Church*, p. 120.

"The people of Israel, especially the mixed multitude, would be constantly disposed to rebel against God. They would also murmur against their leader, and would grieve him by their unbelief and stubbornness, and it would be a laborious and soul-trying work to lead them through to the Promised Land. Their sins had already forfeited the favor of God, and justice called for their destruction. The Lord therefore proposed to destroy them, and make of Moses a mighty nation...." —*Patriarchs and Prophets*, p. 318.

"Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made 'in the likeness of sinful flesh' (Romans 8:3), that He might reach the fallen race, and lift them up." —*Patriarchs and Prophets*, pp. 318, 330.

The apostasy at Mount Sinai resulted in terrible consequences for the people who were caught up in the frenzy of the idolatry. But that was not all. The great weakness manifested on the part of the leader, Aaron, also resulted in the loss of life for those faithful ones who denounced the apostasy.

"God be merciful unto us, and bless us; and cause His face to shine upon us; Selah. That Thy way may be known upon earth, Thy saving health among all nations." Psalm 67:1, 2. Amen.



READING 7

Sabbath, December 13, 2025

Prepare to Cross the Jordan River!

T. Petkov, Bulgaria/U.S.A.

"Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." Joshua 1:11.

After forty years of walking in the desert and living in tents, the Israelites finally came to the borders of the promised land. How many prayers, tears, and supplications were lifted up to the Lord! How much patience and perseverance were needed to make this journey full of challenges, difficulties, doubts, and disappointments but also miracles and victories. The Jordan River symbolizes the end of a long chapter of the history of God's people but also a new beginning in the land of "milk and honey".

The experience of crossing the Jordan River shall become our personal experience. Today we need to be ready to enter the "heavenly kingdom".

THE PROMISE

God never forgets His people. When Israel was in difficult times,

He visited them and delivered them promising freedom, prosperity, and happiness. During their slavery in Egypt, the Lord provided a liberation and set His people on a journey towards the promised land. "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ..." Exodus 3:8.

When the Lord mentions milk and honey in His promise, He does not mean it literally. It is a symbol of the prosperity, easiness, and happiness which the people of God will have if they faithfully follow the divine instructions. "And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (Joshua 24:13). God will fight and labor in favor of His people. If we trust in Him, He will do for us the impossible and will give us the desire and the strength to obey His precepts. We need to put His kingdom in the first place in our lives and everything else will be given to us (Matthew 6:33). The battles against the en-

emy and spiritual adversaries are confronted by the mighty power of the Lord. "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Exodus 6:1.

The experience of Israel crossing the desert and the River Jordan is a symbol of our daily life under the guidance of the Lord. Challenge after challenge and victory after victory are awaiting the faithful pilgrims in the journey to eternal life.

THE SYMBOL

The experience of crossing the Jordan River contains many lessons for us, the believers living in the time of the end. Israel had to cross the Jordan before entering into the promised land. Likewise, the people of God before entering into the heavenly kingdom needs to cross similar obstacles and difficulties. The Jordan River in itself is rich in symbols.

Finally the people of God faced the last natural obstacle before entering Canaan. This crossing was not a simple task. It was a miracle

that will stay as a pillar in the history of Israel. "All knew, however, that without divine aid they could not hope to make the passage. At this time of the year—in the spring season—the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording places. God willed that the passage of Israel over Jordan should be miraculous." —*Patriarchs and Prophets*, p.483. In a similar way, the believers at the end of time will experience the strong hand of God and be aware that their salvation is nothing less than a miracle provided by the supernatural power of God. Passing through the time of trouble will require the same qualities and spiritual dedication as the one needed for the people of God crossing the Jordan. Let us consider the inspired testimony: "All who enter heaven must be brought to the test and tried as gold in the fire even in this world. Our greatest danger will be in a carnal security. God help you, my children, to never boast in self. Unless you both watch unto prayer, you will fail at last. Never fancy it a brave life to live at ease...." —*The Upward Look*, p. 208.

In addition, the crossing of the Jordan River symbolizes a baptism for the people of God such as the

crossing of the Red Sea was after leaving Egypt. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea ..." 1 Corinthians 10:1, 2.

The symbol appears also in the New Testament where John the Baptist, preparing the way for the coming of Christ, baptized in the Jordan River. "John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom." —*The Desire of Ages*, p. 104. Baptism was considered so important for all believers in the present and future that, as an example, even our Saviour Jesus Christ received baptism in the Jordan.

In a similar way, in order to enter the heavenly Canaan, we need to have the experience of baptism, a covenant with God for salvation and eternal life. The physical crossing of the Jordan River symbolizes a spiritual change and a passing

from death unto life. "To those who will tomorrow go down into the water in full faith in Jesus Christ, to be baptized in the name of the Father, the Son, and the Holy Ghost, I would say: These three great heavenly powers are pledged in your behalf. Give yourselves unreservedly to God. You are buried in the likeness of Christ's death and raised in the likeness of His resurrection. The powers of heaven will be with you if you will follow on step by step to know the Lord. Act as though you were raised from the dead—a new creature. Reveal that your mind is changed into conformity with the mind of Christ." —*Letters and Manuscripts*, vol. 21, Ms 147, 1906.

Great is the promise of the Lord, but preparation is required in order to meet the divine expectations. This does not mean that the promises of the Lord are obtained by works, education, or training. It is a matter of faith and an action of divine grace.

THREE DAYS OF PREPARATION – SANCTIFY YOURSELVES

"Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." (Joshua 1:11) The Lord



commanded Moses and Joshua that before meeting the presence of the Lord and becoming part of His miraculous intervention, one needs to be prepared. Many times, in their prayers, believers ask for a miraculous intervention of healing, deliverance, or granting of their petitions. The Lord reveals that His presence is not a trivial matter. He explicitly mentions that Israel had to sanctify themselves before the meeting took place. "And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.... And he said unto the people, Be ready against the third day: come not at your wives." (Exodus 19:10, 11, 15). The preparation for meeting the Lord is not much different from the one required in the sanctification of the Sabbath day.

The three days are also repeated in several spiritual experiences in the Scriptures. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." John 2:19.

"The three angels of Revelation fourteen are represented as flying in the midst of heaven, proclaiming the words of truth to a perishing world. They symbolize the work for this time that is to be done by all who believe these messages. The three angels' messages are linked together." —22*LtMs*, Lt 390, 1907. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

In our spiritual life, we need to maintain readiness to be with the Lord and before His presence every day by receiving the baptism of the Holy Spirit, listening to His voice, and following His guidance. The apostle Paul says, "I die daily." 1 Corinthians 15:31.

ORDER IS INDISPENSABLE

The process of crossing the Jordan River required order and organized action. "And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." (Joshua 3:3). Through this, the Lord is teaching us a lesson, pointing to the importance of order. "There is order in heaven. There was order in the church

when Christ was upon the earth, and after his departure order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it." —*Early Writings*, p. 97.

First the priests were carrying the ark of the covenant, symbolizing the presence of the Lord. Next were the priests and Levites, chosen by the Lord and symbolizing the organization established by the Lord Himself. The people were expected to follow the established order. "And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people." Joshua 3:6.

In a similar way, in the New Testament the Lord established the priorities of the offices revealed through the presence of the Spirit. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:27, 28.

God did not allow disorganized rushing into the Promised Land. He repeated again and again that order, organization, respect, and obedience are part of His divine grace and all those led by His Spirit will naturally follow these same principles. Throughout history, God has used different forms of organization, beginning with the patriarchs, then judges, prophets, and kings, or the establishment of His church. In other words, He has always had an entity representing Him on earth. "The Redeemer of



the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independent of his recognized followers on earth." —*Sketches from the Life of Paul*, p. 31.

STEPPING IN THE WATER

"The priests obeyed the commands of their leader and went before the people, carrying the ark of the covenant. The Hebrew hosts took up the line of march and followed this symbol of the divine presence. The wide column filed down the bank of Jordan, and, as the feet of the priests were dipped in the brim of the river, the water was cut off from above, and the volume below rolled on, leaving the bed of the stream dry. The priests passed on, bearing the ark of God, and Israel followed in the rear. Halfway over Jordan the priests were commanded to stand still in the channel of the river till all the Hebrew host had crossed over." —*Testimonies for the Church*, vol.

4, p. 157. The command given by the Lord to the priests was clear – to put their feet until they "shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." Joshua 3:13.

Salvation and all the promises of the Lord shall be received by faith, trusting in His infinite wisdom and guidance. Many times, we do not see how the plan of the Lord will unfold, and implicit obedience to His command is required. Similar to the crossing of the Jordan will be the experience of the believers at the end of time, where redemption and the help of the Lord will not be seen until we put our feet into the waters of obedience, following the instructions given in the Word of God. Every prayer should be accompanied by unwavering faith, following the example of the people of Israel in crossing the Jordan River. "But let him [us] ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:6, 7.

THE PRIESTS AND LEVITES STAYING IN THE MIDDLE

The function of the priests and Levites did not end merely by leading the procession and establishing the correct order in the process of crossing the Jordan River. Let us imagine the huge amount of water accumulating on one side and the fear in the hearts of the people taking part in this incredible supernatural event. Also in this situation, the Lord provided a solution and commanded that the priests should stand between the waters and the people as long as necessary, ensuring a safe passage until the last person had crossed over. "Halfway over Jordan the priests were commanded to stand still in the channel of the river till all the Hebrew host had crossed over. This was to impress upon their minds more forcibly the fact that the power which stayed the waters of Jordan was the same that enabled their fathers to cross the Red Sea forty years before." —*Testimonies for the Church*, vol. 4, p. 157.

In a similar way, our Lord Jesus will stand before the heavenly judgment as our Substitute and Advo-



cate until the last believer receives justification and redemption.

THE JORDAN RIVER AHEAD OF US

The prophetic symbol of water means people, and the challenge at the end of time will be to cross over the multitudes of people trying to stop the march of the chosen ones to salvation. Ahead of us is the experience of entering into the heavenly Canaan. "I saw our people in great distress, weeping, and praying, pleading the sure promises of God, while the wicked were all around us, mocking us, and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy nor sell, and referred to our abject poverty and stricken con-

dition. They could not see how we could live without the world; we were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored the appearances were awfully against us. They declared that they had the truth, that miracles were among them, that angels from heaven talked with them, and walked with them, that great power, and signs and wonders were performed among them, and this was the Temporal Millennium, which they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land, and the laws of God, and claimed to be the only ones right on the earth." —*Maranatha*, p. 209.

Just as God retained the water of the Jordan River, He will also retain the opposition of the unbelievers and retain the persecution by

the miracle of His power. The Sunday Law as the mark of the beast, the financial sanctions imposed, and persecution will not be able to stop the victorious march of the people of God and their final possession of the promised land. Although the perils and trials will seem impossible to overcome, the mighty hand of God will cover His people and bring them to final victory. "The whole universe is under the control of the Prince of Life. ... He will defend his chosen followers against Satan's power, and will subdue all their enemies. Through him they will be conquerors, and more than conquerors." —*The Home Missionary*, July 1, 1897.

Today, the Lord commands His people to awake and be ready to cross the Jordan River. "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven ..." (Deuteronomy 9:1) Let us be ready! Amen.



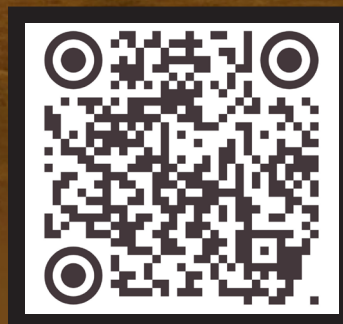
READINGS FOR THE WEEK OF PRAYER

DECEMBER 5 - 13, 2025

From Egypt to Canaan

THE PILGRIMAGE OF THE PEOPLE OF ISRAEL

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.” Their deliverance from slavery in Egypt, the miracle of crossing the Red Sea, the trials in the desert, and their encounter with God on Mount Sinai present valuable lessons about obedience, faith, and one’s personal relationship with the Creator of heaven and earth.”



www.sda1844.org