

Prophetic Manifestation *in* Crucial Moments



SABBATH AFTERNOON

Read for This Week's Study: 2 Pet. 2:5; Judg. 4:4–16;
1 Kings 18:21, 38, 39; Isa. 59:1–4; Neh. 9:30; Rev. 1:1–3.

Memory Text: “Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets” (*Amos 3:7, NKJV*).

Since the Fall, human beings have been predisposed to choose the pleasures of sin for a season, as opposed to eternal life in Jesus. God knows this sad truth, and, despite it, He loves us and works for our salvation anyway.

This is why, at crucial junctures in history, God has acted in remarkable ways through the prophetic office in behalf of His people. However, when His efforts have been repeatedly refused, He has warned of judgment.

Through His prophets, the Lord always communicates His actions before He does them (*Amos 3:7*). If people repent, He is quick to forgive.

He continues to communicate with us in the same way today. It is reasonable, therefore, that God should speak to His people in earth's last days, just as He spoke to His people in centuries past.

This week's study will look back at crucial times in salvation history when God used prophets to make His will clear to His people and to the wider world. We will also explore the role of Ellen G. White's inspired ministry at pivotal times in the growth of the Adventist movement.

* Study this week's lesson to prepare for Sabbath, December 12.

Disaster Warning

God wants to rescue humanity. Even after the Fall, He sought a relationship with Adam and Eve, and, for a time, the inhabitants of earth called “on the name of the LORD” (*Gen. 4:26*). As generations passed, the number of those who walked with God decreased. Those who continued to follow God testified to His goodness, condemned the sins of those around them, and warned of the consequences of their actions.

By the time of Noah, however, the inhabitants of the earth were so wicked that God chose to destroy them (*Gen. 6:5–7*). Noah, a preacher of righteousness (*2 Pet. 2:5*), no doubt warned all who would listen about the destruction to come. God also gave Noah instructions for building a lifeboat (the ark) for the saving of all who would listen to his warnings and repent.

Read Hebrews 11:7, 2 Peter 2:5, and Genesis 6:9. In what ways was Noah a “preacher of righteousness”?

The Flood was a pivotal moment in human history, and the account appears repeatedly throughout both the Old and New Testaments as an example of the depths of human depravity and the height of God’s amazing grace. God’s righteousness is manifested in His judgment against a sinful creation and in His deliverance of all who would accept salvation.

“Amid the prevailing corruption, Methuselah, Noah, and many others labored to keep alive the knowledge of the true God and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved.”—Ellen G. White, *Patriarchs and Prophets*, p. 92.

God not only told Noah about the Flood and rescued the occupants of the ark, He also established a covenant with Noah and all creation, promising never to destroy the world again with water (*Gen. 9:8–17*). Every rainbow contains the promise, and the hope, of redemption.

Next time you see a rainbow, think about the promise found there. Why should it give you comfort, knowing that God keeps His promises?

A Mother in Israel

After delivering the Israelites from slavery in Egypt, God gave them the land of Canaan. He promised to bless them abundantly if they followed His laws and commandments. He also warned that breaking their covenant with Him would result in suffering and destruction (*Deuteronomy 27–30*). Following the death of Joshua, the Israelites turned away from keeping the covenant. They were then oppressed by the neighboring peoples and cried out to God. In response, “the LORD raised up judges who delivered them out of the hand of those who plundered them” (*Judg. 2:16, NKJV*). He also sent prophets to encourage the Israelites to renew their covenant with God and to empower them against their oppressors.

Read Judges 4:4–16 and Judges 5:1–5. What did Deborah do for Israel?

Deborah played a pivotal prophetic part in relaying God’s message to Israel and Barak, the nation’s commander, as he rallied the troops. It was Deborah who gave Barak the signal to begin the battle, stating, “‘Up! For this is the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?’” (*Judg. 4:14, NKJV*).

As a judge in Israel, Deborah was key. Her leadership and her faith in God’s promise of victory strengthened the Israelites in their fight against their enemies. Barak’s skill as a war commander and his willingness, however reluctant, to lead the army of Israel also was important, but that was not what won the battle.

This is perhaps the most important message of the story of the prophet Deborah and of soldier Barak. In the middle of celebrating a stunning victory, the most powerful people in Israel—a judge and a victorious commander—led the community to glorify God. This is the nature of true spiritual leadership.

The prophetic ministry of Deborah testifies to the faithfulness of God in times of distress and oppression. When God gave her the message for Barak, she did not question the feasibility of summoning enough troops, nor did she argue that the Israelites were too weak to win. Instead, she relayed her message with conviction and encouraged Barak to set aside his doubts and to trust the providence of God.

How can we learn to trust God when, at the present moment, things do not look very hopeful?

A Call for Repentance

Read Judges 2:16–19. What pattern, or motif, is seen here?

With the crucial transition to kingship, and with Israel's request for a king (*1 Samuel 8*), the time of the judges ended. But this change brought an even greater need for prophets to advise, to correct, and to rebuke the king, the nation's leaders, and the people.

During the reign of Ahab, God sent Elijah with a message of judgment: there would be no rain because Israel had “ ‘forsaken the commandments of the LORD and have followed the Baals’ ” (*1 Kings 18:18, NKJV*). Rather than repent, Ahab tried to hunt down Elijah and kill him, but God protected him (*1 Kings 18:10–12*). When, in the third year of the famine, Elijah finally approached the king, Ahab blamed him for the lack of rain (*1 Kings 18:17*)!

Elijah then summoned all Israel for a final showdown between God and the prophets of Baal (*1 Kings 18:19*).

Read Elijah's proclamation to Israel and the response in *1 Kings 18:21, 38, 39*. What happened?

The divine act of fire falling from heaven, coupled with Elijah's prophetic message, dramatically affected God's people and led them to repent. Just as the Israelites were reluctant to make a full commitment to God, we live in cultures that do not acknowledge God as Creator and Redeemer. Rather than serve as God's witnesses to urge others to be faithful to Him, we often shirk our calling by following our own desires, as Israel had done.

God warns that following our own desires will lead to brokenness, pain, and, eventually, death. But if we follow His voice, then the “ ‘LORD will guide you continually, and satisfy your soul in drought, and strengthen your bones; you shall be like a watered garden, and like a spring of water, whose waters do not fail’ ” (*Isa. 58:11, NKJV*).

Our carnal natures push us to rebel, even subconsciously, against God. What choices do we need to make in order not to succumb to that nature?

Hope in Exile

“And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place” (2 Chron. 36:15, NKJV).

God sent numerous prophets after Elijah to comfort, warn, and instruct His people, but the kingdoms of Israel and Judah fell into such depravity that God compared them to Sodom and Gomorrah (Isa. 1:9, 10). The people of God had become proud, greedy, and idolatrous. They oppressed their workers, widows, orphans, and the strangers who came to them for help. (See Isaiah 58 for God’s response to Israel’s failings.) Finally, God’s judgment brought Israel into Assyrian captivity (2 Kings 17:1–6) and exiled Judah to the land of Babylon (2 Kings 24, 25).

While God punished His people, He did not leave them alone in exile. He still sent them prophets, such as Ezekiel and Daniel, to give them hope for the future.

Read Isaiah 59:1–4 and Nehemiah 9:30. What is being said here that applies all though the ages?

Throughout their history, the kingdoms of Israel and Judah suffered the consequences of sin. In turning away from God, they had left the safety of His care and elicited His judgment. God does not tolerate oppression and idolatry, but He did not send them into exile the first time they had sinned. God labored with His people, pleading through His prophets for them to repent and return to Him. The people refused to listen. In fact, it is amazing, actually, how long the Lord sought to turn His people away from their sins. For long centuries, through prophet after prophet, issuing warning after warning, God sought to reach them.

Jesus Himself said it best: “ ‘O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!’ ” (Matt. 23:37, NKJV).

Yet, even while they were in exile, God never left His people without hope. Despite their perpetual failures, God promised, “ ‘The Redeemer will come to Zion, and to those who turn from transgression in Jacob’ ” (Isa. 59:20, NKJV).

Think about God’s faithfulness even when Israel turned away from Him. How have you seen the reality of this aspect of God’s loving character in your own life? Where would you be if He weren’t so patient and loving?

A Prophet for the Time of Waiting

Read Revelation 1:1–3. What was John called to do?

Early Christians lived in a state of anticipation for the promised return of Jesus. The apostle John had seen Christ rise into the clouds and heard the angel explain that He would return in the same way (*Acts 1:10, 11*). Now the early church faced the unknown. Yes, Jesus said He would return. But when?

While he was exiled on the island of Patmos, John wrote about the promise of Jesus' second coming: "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him" (*Rev. 1:7, NKJV*). John also received an expansive revelation of the events that would signal the end of time. Besides encouragement and rebuke for the seven churches (*Revelation 2, 3*), the revelations included visions of judgment (*Rev. 14:6–12*), of the end of the world (*Revelation 20*), of the second coming of Christ (*Rev. 14:14–16*), and of the re-creation of the world (*Revelation 21, 22*).

John identified himself as a "brother and companion in the tribulation and kingdom and patience of Jesus Christ" (*Rev. 1:9, NKJV*). He knew what it was to suffer, not just from the agony of waiting, but from the persecution that came with proclaiming the Word of God and having the testimony of Jesus Christ.

Throughout the book of Revelation, John was invited to see and was commanded to write what he saw. In the last chapter, he wrote, "Now I, John, saw and heard these things" (*Rev. 22:8, NKJV*). John was a prophetic witness to the events of the last days, commissioned to share with the churches of his day what had been shown him in vision (*Rev. 22:16*). He is reminiscent of John the Baptist, who heralded the first advent of Jesus Christ (*John 1:6–8*) at a crucial moment in earth's history.

We also are called to testify as John did. We also must keep the testimony of Jesus (*Rev. 19:10*)—the testimony He gave about Himself through the prophets. We may not receive visions as John did, but we can wait patiently for Christ's return while giving witness to His work in our lives and watching for signs of our deliverance.

Think about all the light we have been given. What responsibilities rest upon us simply because we have been given so much?

The Prophetic Voice

God always has communicated with people through His prophets. This was particularly true at crucial moments in history. Is it not reasonable to expect, then, that God would speak to His people at the end of time?

When Millerite Adventists experienced the “Great Disappointment” on October 22, 1844, God called Ellen Harmon (White) to prophetic ministry and gave her a message for the disappointed believers. Her first vision was to comfort them in their despair.

Another critical juncture was the beginning of Adventist publications and the official organization of Sabbath-keeping Adventists into a denomination. Through their publications and evangelism, these Sabbatharians, by the 1860s, had grown to several thousand members. They needed to organize to proclaim the three angels’ messages (*Rev. 14:6–12*) more effectively. While some objected to the idea of organization, God used Ellen G. White to encourage this step. On May 21, 1863, the Seventh-day Adventist Church was officially born.

That same year, God used the gift of prophecy to encourage health reform among believers. Most Seventh-day Adventists did not possess good health or live healthy lives. Through Ellen G. White’s two comprehensive health visions in 1863 and 1865, this trajectory was changed. Seventh-day Adventists became promoters of health and healthful living.

From the 1870s to 1890s, Ellen G. White was instrumental in developing the Adventist educational system. Her philosophy of wholistic education (academic, practical, and spiritual) was gradually adopted and implemented. As she would point out: “True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.”—*Education*, p. 13.

In the 1880s, she played a critical role in bringing balance to Seventh-day Adventist theology on salvation. She emphasized the centrality of God’s grace and righteousness by faith within the framework of Adventists’ unique emphasis on the law. From 1901 to 1903, she helped reorganize the denominational structure so that the church’s mission to the world would be better accomplished.

In short, there would be no Seventh-day Adventist denomination as we know it today without Ellen G. White’s ministry. She was God’s messenger in critical moments.

To discover more, visit <https://whiteestate.org/absg/11>.

Demons and Death: Part 1

By MISSION EDITOR

Leena abruptly turned to her friends, Anneli and Timo, during a Bible study in her apartment in Raahe, a Finnish town located about 370 miles (600 kilometers) north of the capital, Helsinki.

"I have a bad feeling," she said. "Let's pray."

The three university students sank onto their knees. At that moment, a tall dark figure burst into the living room and darted over to Anneli. She reeled in stark horror as the dark figure tried to grab her.

Timo and Leena prayed more earnestly.

Then a light figure entered the room and chased out the dark figure. The dark figure stood by the door and tried to reenter, but the light figure blocked every attempt. After about 10 minutes, the dark figure gave up and left.

When calm returned to the room, the shaken students pieced together what had happened. Leena described the exchange between the light and dark figures. Timo had only seen light and dark shadows streak past him on the floor. Anneli didn't want to talk about what she had seen.

Later on, the students learned that the attack had unfolded at the same time as a suicide in a nearby home.

"That's why I had that bad feeling," Leena declared.

Breaking her silence, Anneli acknowledged that she had practiced spiritism in the past and was still harassed by evil spirits. God, however, was more powerful, she said. Alone in bed after the attack, she had seen the light figure enter her room and sit on the bed until dawn.

The demonic attacks stopped after Anneli was baptized into the Seventh-day Adventist Church.

It was the first time that Timo had encountered the great controversy between Christ and Satan up close. It was not the last. Timo, usually a sound sleeper, woke up one night with the sensation that someone was staring at him in the darkness. Then he heard a voice.

"Don't get baptized," the voice said.

Timo, a software engineering student, was preparing to be baptized into the Adventist Church. He peered into the darkness. He couldn't see anything, but he could sense someone's presence. He prayed, and the presence left.

The next day, Leena told Timo that someone had committed suicide near his home the previous night.

"Do you know what time?" Timo asked.

She did. It was the exact time when he had woken up.

Part I: Overview

Key Text: *Amos 3:7*

Study Focus: *2 Pet. 2:5; Judg. 4:4–16; 1 Kings 18:21, 38, 39; Isa. 59:1–4; Neh. 9:30; Rev. 1:1–3.*

Introduction

Throughout history, God has raised prophets at crucial moments to reveal His will and guide His people. Amos 3:7 affirms, “Surely the Lord GOD does nothing, unless He reveals His secret to His servants the prophets” (*NKJV*), emphasizing that divine revelation often precedes significant events. Whether warning of impending judgment, calling for repentance, or providing encouragement in times of crisis, prophets have played a vital role in shaping the spiritual course of God’s people. Their messages were not self-derived but divinely inspired, ensuring that God’s purposes were clearly communicated when His people needed them most.

This lesson examines how prophetic voices emerge in pivotal moments of history and the principles by which they are tested. While Scripture stands as the final authority, God has continued to provide prophetic guidance to His people, including through Ellen G. White. Her writings, as those of past prophets, appeared at a defining moment in history, offering clarity, correction, and encouragement to God’s Advent people. Understanding the role of prophetic manifestation in critical times helps us appreciate how God leads His people while keeping Scripture as our ultimate standard of truth.

Part II: Commentary

1. God intervened at crucial points in salvation history through His prophets.

The Flood: Humanity had become corrupt, and God decided to judge the world through a flood (*Gen. 6:5–7*). Noah, a “preacher of righteousness” (*2 Pet. 2:5*), warned the people while he built the ark (*Gen. 6:13–22*). Despite his prophetic message, only his family heeded the call (*Gen. 7:1, 7*). The Flood destroyed all human life except those in the ark (*Gen. 7:21–23*). Afterward, God made a covenant with Noah, symbolized by the rainbow, promising never to destroy the earth with water again (*Gen. 9:8–17*).

Judges: During the period of the judges, Israel repeatedly fell into idolatry and oppression (*Judg. 2:11–19*). Deborah, both a prophet and

an acting judge, led Israel during a crisis fomented by King Jabin of Canaan (*Judg. 4:4–7*). Deborah summoned Barak to lead an army against Jabin's commander, Sisera, and prophesied that a woman would defeat him (*Judg. 4:8, 9*). Her prophecy was fulfilled when Jael killed Sisera (*Judg. 4:17–21*). Alongside Deborah, other prophets, such as Samuel (who later transitioned Israel into the monarchy), played significant roles in guiding Israel spiritually (*1 Sam. 3:19–21, 1 Sam. 8:4–7*).

Israel's Crisis: Under King Ahab and Queen Jezebel, Israel was deeply entrenched in Baal worship (*1 Kings 16:30–33*). Elijah emerged as a powerful prophetic voice and declared a divine judgment of drought for three-and-a-half years (*1 Kings 17:1*). On Mount Carmel, he confronted the prophets of Baal and called down fire from heaven in order to prove Yahweh's supremacy (*1 Kings 18:19–39*). Despite this victory, Israel's repentance was short-lived, and Elijah fled from Jezebel's wrath (*1 Kings 19:1–3*). His prophetic mission culminated in his translation to heaven, but not before he first anointed Elisha as his successor (*1 Kings 19:15, 16, 19–21*). Elisha then carried on the battle for Israel's faithfulness (*2 Kings 2:9–14*).

Pre-Exile Period: As Israel (Northern Kingdom) and Judah (Southern Kingdom) continued in idolatry and injustice, prophets warned of impending judgment (*Hos. 4:1, 2; Amos 5:10–12; Isa. 1:4–7*). Isaiah spoke of destruction (*Isa. 10:5, 6*) and the coming of the Messiah (*Isa. 9:6, 7; Isa. 53:3–7*). Jeremiah, known as the “weeping prophet,” pleaded with Judah to repent (*Jer. 7:3–7*), but prophesied of the Babylonian exile (*Jer. 25:11, 12*) and of a future new covenant (*Jer. 31:31–34*). Micah denounced corruption (*Micah 3:9–12*) but foretold of a Messianic ruler from Bethlehem (*Micah 5:2*). Zephaniah and Habakkuk warned of Babylon's rise (*Zeph. 1:14–18; Hab. 1:5, 6*), while Nahum predicted Assyria's downfall (*Nah. 1:7–9, Nah. 3:1–7*). Despite their repeated warnings to God's people to repent, Israel fell to Assyria in 722 B.C. (*2 Kings 17:6, 7*), and Judah was exiled in 586 B.C. (*2 Kings 25:8–11*).

Exile Period: During the Babylonian captivity, Ezekiel ministered to the exiles, offering both warnings (*Ezek. 2:3–7, Ezek. 3:17–21*) and visions of restoration, including the valley of dry bones (*Ezek. 37:1–14*). Daniel served in the courts of Babylon and Persia, interpreting dreams that revealed God's sovereignty over world empires (*Dan. 2:27, 28; Dan. 4:17*). His prophecies also pointed toward the future messianic kingdom (*Dan. 7:13, 14*). Obadiah prophesied against Edom, condemning them for rejoicing over Judah's downfall (*Obad. 10–14*). Though in exile, the Jews preserved their identity and were sustained by prophetic hope (*Psa. 137:1–6, Jer. 29:10–14*).

Post-Exilic Period: After Persia conquered Babylon, King Cyrus, in 538 B.C., allowed the Jews to return (*Ezra 1:1–4, Isa. 44:28*), but the rebuilding process was slow (*Ezra 4:4, 5, 24*). Haggai urged God's people to complete the temple (*Hag. 1:2–8*). At the same time, Zechariah provided visions of future restoration, including the prophecy of a coming king (*Zech. 9:9*). Malachi, the final Old Testament prophet, condemned

spiritual apathy (*Mal. 1:6–10; Mal. 3:8, 9*) and foretold the coming of “Elijah,” fulfilled in the ministry of John the Baptist (*Mal. 4:5, 6; Matt. 11:14*). These efforts laid the foundation for the coming of Christ.

The Arrival of the Messiah: John the Baptist prepared the way for Christ by calling people to repentance (*Matt. 3:1–3, Luke 3:3–6*) and by proclaiming Jesus as the Lamb of God (*John 1:29, 36*). Jesus Christ is the Ultimate Prophet (*Heb. 1:1–3*), fulfilling all prophecy (*Matt. 5:17, Luke 24:44*), revealing God’s will completely (*John 14:9, 10*), and inaugurating the new covenant (*Luke 22:20, Heb. 9:15*). His death and resurrection mark the apex of salvation history (*Rev. 12:10, 11*).

For Further Study: See Willem VanGemen, *The Progress of Redemption: The Story of Salvation From Creation to the New Jerusalem* (Grand Rapids, MI: Baker Books, 1988).

2. God used Ellen G. White to guide the Seventh-day Adventist Church during its crucial moments.

The significant periods in Adventist history below are possible areas for discussion.

The Great Disappointment and the Sabbath Conferences: Shortly after the Great Disappointment of 1844, Ellen G. White’s prophetic gift assured the confused Millerites that God had not forsaken them. During the historic Sabbath conferences, when during 1848–1850 the believers gathered to study Scripture and consolidate their doctrines, the prophetic gift helped them navigate that experience (see George Knight, *A Brief History of Seventh-day Adventists* [Hagerstown, MD: Review and Herald Publishing Association, 1999] pp. 38–42).

American Civil War: Early in the nation’s great crisis of the Civil War, Ellen G. White comforted her Adventist readers with the thought that although “God is punishing this nation for the high crime of slavery,” He still “has the destiny of the nation in His hands.” Consequently, He “would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins.”—Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 264, 267. This forecast of the battle wins and losses for the Union suggested a Northern victory in the end after much suffering (see Jud Lake, *A Nation in God’s Hands: Ellen White and the Civil War* [Nampa, ID: Pacific Press Publishing Association, 2017]).

Minneapolis 1888: During the 1870s and 1880s, Ellen G. White identified legalism within the church and admonished church leaders to look to Christ for salvation instead of themselves. Her strong endorsement of the Christ-centered messages of A. T. Jones and E. J. Waggoner, at the 1888 General Conference Session, set things in motion for righteousness by faith

once again to become the center of Adventist theology. In these and other ways, Ellen G. White's prophetic gift helped the church navigate through crucial periods of unrest and confusion (see George Knight, *A User-friendly Guide to the 1888 Message* [Hagerstown, MD: Review and Herald Publishing Association, 1998]).

Christ-centered Books During the 1890s: In the years following 1888, Mrs. White focused much of her publishing on the theme of salvation in Christ. During the 1890s, she published a series of books focused on Christ. Beginning with *Steps to Christ* (1892), she published *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), and *Christ's Object Lessons* (1900). This grouping of books, published right before the turn of the century, was the culmination of Ellen G. White's trajectory in exalting Christ and has significantly influenced the church in its Christology.

Trinity Crisis: At the turn of the century, *The Desire of Ages* (1898) especially impacted the church's thinking about the full divinity of Christ and the personhood of the Holy Spirit. Ellen G. White declared, in no uncertain terms, that Christ was the "self-existent One," and "in Christ is life, original, unborrowed, underived" and that the Holy Spirit is the "Third Person of the Godhead."—*The Desire of Ages*, pp. 470, 530, 671. These words eventually moved the church away from the semi-Arianism of Uriah Smith, who, in that same year, declared that Christ was derived from the Father in eternity past (see Uriah Smith, *Looking Unto Jesus* [Battle Creek, MI: Review and Herald, 1898], p. 10; also available at <https://egwwritings.org/read?panels=p1317.38&index=0>; see also Merlin Burt, "The Trinity in Seventh-day Adventist History," *Ministry*, February 2009, pp. 5–8; also available at <https://www.ministrymagazine.org/archive/2009/02/the-trinity.html>).

For Further Study: For details on Ellen G. White's impact on the crucial periods of doctrinal clarification, health emphasis, education, and publication, see Herbert Douglass, *Messenger of the Lord* (Nampa, ID: Pacific Press Publishing Association, 1998), pp. 256–369; also available at [https://egwwritings.org/read?panels=p656.2317\(656.2320\)&index=0](https://egwwritings.org/read?panels=p656.2317(656.2320)&index=0).

Part III: Life Application

The following life application questions, drawn from the above commentary, are offered to enrich your class discussion. Choose from among them, and from those in the lesson, the ones that will best engage your class in meaningful reflection.

1. Noah preached for many years, but only his immediate family boarded the ark. What does this fact teach us about the necessity of faithfulness and perseverance in sharing God's message, regardless of the outcome?

2. **Elijah confronted Baal worship. What modern “idols” threaten our faith today, and how can we confront them?**
3. **Daniel remained faithful in exile. How can we stay true to God when surrounded by opposing values?**
4. **John the Baptist prepared the way for Christ. How can we help prepare the way for others to encounter Jesus today?**
5. **After the 1844 Disappointment, Ellen G. White encouraged believers. How should we respond to disappointment in our spiritual journey?**
6. **During the Civil War, Ellen G. White emphasized God’s sovereignty. How does this impact how we view today’s global events?**
7. **The 1888 message refocused Adventists on righteousness by faith. How can we ensure that Christ and His gospel remain at the center of our faith?**
8. **How have Ellen G. White’s Christ-centered books, published in the 1890s, influenced the church and individual Adventists?**
9. **Ellen G. White clarified the full divinity of Christ and the Holy Spirit. Why is a correct understanding of the Godhead crucial to our faith?**
10. **The prophetic gift has always guided God’s people in crisis. How can we recognize and respond to God’s leading today?**
11. **Prophets often had to deliver difficult messages. How can we share God’s truth boldly and compassionately?**
12. **What are some ways God has spoken to your life through Scripture, spiritual mentors, or personal experiences?**
13. **How do the lessons from biblical, and Adventist, history inspire you to be a faithful witness for God today?**