

## ***Lessons of Faith from Joshua Memorials of Grace***

Lesson #3 for October 18, 2025

Scriptures: Joshua 3&4; Numbers 14:44; Luke 18:18-27; John 14:26; Hebrews 4:8-11.

1. What is grace? To what does the term *memorials of grace* refer?
2. Think of all the things that we forget, especially as we get older! Some of those things are very important, and some are not so important. In the spiritual world, there are certain things we need to remember and never forget. They are life-and-death matters.

### **Preparation for Crossing the Jordan**

**Joshua 3:2-4:** <sup>2</sup> The leaders went through the camp [on the east side of the Jordan River] <sup>3</sup>and told the people, **“When you see the priests carrying the Covenant Box of the LORD your God, break camp and follow them.** <sup>4</sup>You have never been here before, so they will show you the way to go. But do not get near the Covenant Box; stay about half a mile behind it.”—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*<sup>®\*</sup> (*Today’s English Version*) [TEV], Second Edition, Joshua 3:2-4). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV\** or *GNB-TEV\**].<sup>†‡</sup>

[From the *Adult Sabbath School Bible Study Guide*=BSG:] **This is the first time the ark of the covenant is mentioned in the book of Joshua.** Until this point in the Old Testament narrative, the ark has appeared in the context of the sanctuary (*Exod. 40:21*) in Israel’s journey from Sinai (*Num. 10:33–36*), and at the unsuccessful attempt to begin the conquest of Canaan (*Num. 14:44*). It was the most sacred object in the Israelite sanctuary, and it held three objects, each expressing Israel’s special relationship with God: (1) the tablets containing the Ten Commandments; (2) the rod [that had budded] of Aaron, the high priest; and (3) a jar of manna (*Exod. 16:33, Heb. 9:4*).

**The ark and the preparations to cross the Jordan reminded the Israelites that they were not entering Canaan in their own manner and time.** The conquest would be successful only if they followed God’s way and timing. God—who is described as enthroned above the cherubim that were covering the ark of the covenant (*Exod. 25:22, Num. 7:89*) and whose movements are identified with the ark’s movements—enters Canaan in front of the Israelites as the One leading the conquest.—BSG\* for Sunday, October 12.<sup>†‡§</sup>

3. God was preparing the children of Israel to enter the land of Canaan for the first time. None of them except the two spies (the new spies and Caleb and Joshua from about 39 years earlier since the rest of the 12 spies were dead) had ever been there before.
4. Crossing the Jordan required a **spiritual as well as a physical preparation.**

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] With the return of the spies, Israel is ready to enter the Promised Land. There is still an insurmountable barrier, at least from a human perspective: the Jordan River during the flood season. However, nothing can stop the living God of Israel. Again, He is about to show His sovereignty as the Lord of all the earth (and waters). **Since Israel left Egypt, the issue has never been God’s power to work wonders; it has been His people’s preparedness, which once more**

**will be tested as they are called to sanctify themselves.** Like their ancestors walking toward the shores of the Red Sea, the Israelites pack up and leave the camp one last time, before finally entering Canaan.—*T-BSG\** 39.††

[BSG:] **The miracle of crossing the Jordan was going to prove to the Israelites that the Lord's promise to drive out these people in the land could be trusted.** He who could secure a dry passage through the Jordan also could grant them the gift of the land.—*BSG\** for Sunday, October 12.††

## **Ritual Purification of the People as Preparation for Crossing the Jordan**

**Joshua 3:5:** Joshua told the people, "Purify yourselves, because tomorrow the LORD will perform miracles among you."—*Good News Bible-TEV.\**

[BSG:] The term translated "sanctify" [or *purify*] (*Josh 3:5*) or "consecrate" (ESV) refers to a purification process similar to what the priests followed before beginning their service in the sanctuary (*Exod. 28:41, Exod. 29:1*) and what the people of Israel carried out prior to God's revelation at Sinai (*Exod. 19:10, 14*). This consecration involved the laying aside of sin and the removal of all ritual impurities. The same command appears in Numbers 11:18, relating to an impending miracle of God. **Such a preparation also was required before battles were fought in a war (*Deut. 23:14*). Before God can fight for Israel in battle, they must show their allegiance to Him and trust in Him as their Commander.**—*BSG\** for Sunday, October 12.††§

5. Looking back at the preparations at Mount Sinai:

**Exodus 19:10-15:** <sup>10</sup>And the LORD said to him, "Go to the people and tell them to spend today and tomorrow purifying themselves for worship. They must wash their clothes...."

<sup>14</sup>Then Moses came down the mountain and told the people to get ready for worship. So they washed their clothes, <sup>15</sup>and Moses said to them, "Be ready by the day after tomorrow and don't have sexual intercourse in the meantime."—*Good News Bible-TEV.\**

6. ***Was Moses warning them not to involve themselves in any form of fertility-cult worship or activities during those days of preparation?***

7. Surely, there was to be no worship of any other "god" or other forms of worship during this time or anytime! Was Joshua asking the people to do the same?

**Numbers 11:18:** "Now tell the people, 'Purify yourselves for tomorrow; you will have meat to eat. The LORD has heard you whining and saying that you wished you had some meat and that you were better off in Egypt. Now the LORD will give you meat, and you will have to eat it.'"—*Good News Bible-TEV.\**

**Deuteronomy 23:14:** "Keep your camp ritually clean, because the LORD your God is with you in your camp to protect you and to give you victory over your enemies. Do not do anything indecent that would cause the LORD to turn his back on you."—*Good News Bible-TEV.\**

**Deuteronomy 23:14 [NIV\*]:** For the LORD your God moves about in your camp to protect you and to deliver your enemies to you. **Your camp must be holy, so that he will not see among you anything indecent and turn away from you.**—*New International Version.\*††*

8. The Jordan River was flooding with the spring melting of snow. The inhabitants of Jericho and others west of the Jordan felt secure; they thought no large group could cross the Jordan.

[T-BSG:] Today, if you visit the Jordan River, it's hard to imagine the challenge its crossing presented to Israel millennia ago. First, irrigation for agricultural purposes and human consumption, along the riverbed's 223 miles (360 kilometers), has considerably diminished its size and flow rate. Second, the celebration of the Passover, right after the crossing, indicates that the Jordan River crossing took place in springtime, when the river could be up to a mile wide in some areas, a result of the melting snow in the highlands. This data means that crossing this large body of water with strong currents or even debris was not a lesser miracle than crossing the Red Sea.—*T-BSG*\* 40.‡

## Crossing the Jordan

**Joshua 3:6-17:** <sup>6</sup>Then he [Joshua] told the priests to take the Covenant Box and go with it ahead of the people. They did as he said.

<sup>7</sup> The LORD said to Joshua, "What I do today will make all the people of Israel begin to honor you as a great man, and they will realize that I am with you as I was with Moses. <sup>8</sup>Tell the priests carrying the Covenant Box that when they reach the river, they must wade in and stand near the bank."

<sup>9</sup> Then Joshua said to the people, "Come here and listen to what the LORD your God has to say. <sup>10</sup>As you advance, he will surely drive out the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. You will know that the living God is among you <sup>11</sup>when the Covenant Box of the LORD of all the earth crosses the Jordan ahead of you. <sup>12</sup>Now choose twelve men, one from each of the tribes of Israel. <sup>13</sup>**When the priests who carry the Covenant Box of the LORD of all the earth put their feet in the water, the Jordan will stop flowing, and the water coming downstream will pile up in one place.**"

<sup>14-15</sup> **It was harvest time, and the river was in flood.**

When the people left the camp to cross the Jordan, the priests went ahead of them, carrying the Covenant Box. As soon as the priests stepped into the river, <sup>16</sup>the water stopped flowing and piled up, far upstream at Adam, the city beside Zarethan. The flow downstream to the Dead Sea was completely cut off, and the people were able to cross over near Jericho. <sup>17</sup>**While the people walked across on dry ground, the priests carrying the LORD's Covenant Box stood on dry ground in the middle of the Jordan until all the people had crossed over.**—*Good News Bible-TEV*.\*†‡

9. These miracles or wonders, as here described, give us clear indication that God has full control over the forces of nature in whatever way He sees necessary. He is a living God, not a chunk of metal or stone. He is active and alive.

[BSG:] The crossing of the Jordan River is described in Joshua 3:5 by the Hebrew word *niphla'ot*, "miracles, wonders," which usually refers to the mighty, supernatural acts of God that demonstrate His uniqueness (*Ps. 72:18, Ps. 86:10*). Later, the Israelites meditated on these acts and, as a result, praised the Lord (*Ps. 9:1*) and proclaimed Him among the nations (*Ps. 96:3*). The plagues in Egypt (*Exod. 3:20, Mic. 7:15*), the crossing of the Red Sea, and

God's guidance in the wilderness (*Ps. 78:12–16*) were recounted as such wonders.—*BSG\** for Monday, October 13.<sup>‡§</sup>

10. Notice these interesting words in Isaiah.

**Isaiah 44:8:** “Do not be afraid, my people!

You know that from ancient times until now

I have predicted all that would happen,

and you are my witnesses.

**Is there any other god?**

**Is there some powerful god I never heard of?”**—*Good News Bible-TEV*.<sup>\*†</sup>

11. There were four major times in biblical history when many miracles occurred. 1) Creation; 2) The times of the escape from Egypt and entering into Canaan; 3) The days of Elijah and Elisha when the spiritual condition in the northern kingdom was at an absolute low; and 4) The days of Jesus.

## Memorial Stones

**Joshua 4:1-7:** <sup>1</sup> When the whole nation had crossed the Jordan, the LORD said to Joshua, <sup>2</sup>“Choose twelve men, one from each tribe, <sup>3</sup>and command them to take twelve stones out of the middle of the Jordan, from the very place where the priests were standing. Tell them to carry these stones with them and to put them down where you camp tonight.”

<sup>4</sup>Then Joshua called the twelve men he had chosen, <sup>5</sup>and he told them, “Go into the Jordan ahead of the Covenant Box of the LORD your God. Each one of you take a stone on your shoulder, one for each of the tribes of Israel. <sup>6</sup>These **stones will remind the people of what the LORD has done**. In the future, when your children ask what these stones mean to you, <sup>7</sup>you will tell them that the water of the Jordan stopped flowing when the LORD's Covenant Box crossed the river. These stones will always remind the people of Israel of what happened here.”—*Good News Bible-TEV*.<sup>\*†</sup>

12. God went to considerable effort to provide memorial signs for the children of Israel of what had happened at that crossing, including piles of stones at the site of crossing the Jordan.

[BSG:] The purpose of these stones is to become a “sign.” The Hebrew term *'ot* is often associated with the word “wonder” and can refer to miraculous acts done by God ... such as the plagues on Egypt (*Exod. 7:3, Deut. 4:34*). It also can carry the meaning of “symbol” or “token,” as an outward sign of a deeper or transcendent reality. For example, the rainbow is a “sign” of the covenant (*Gen. 9:12, 13*); the blood on the doorposts and lintels of the Israelite houses also is called a “sign” (*Exod. 12:13*); and most significantly, the Sabbath is a “sign” of Creation and of God's sanctifying presence (*Exod. 31:13, 17; Ezek. 20:12*).—*BSG\** for Tuesday, October 14.<sup>‡§</sup>

[BSG:] Here, the sign functions as a memorial, reminding each subsequent generation of the miracle of the crossing.... It implies a remembering followed by a proper action (*Deut. 5:15, Deut. 8:2*). The setting up of stone memorials (*Gen. 28:18–22*) and rituals that triggered questions (*Exod. 12:26, 27; Deut. 6:20–25*) was common in the Old Testament. **Instead of repeating the miracles again and again, God establishes monuments that evoke the**

memory of His great acts and prompt meaningful answers. Therefore, the sign is to be there “forever,” implying the need to keep this miracle of the Lord in the collective memory of His people perpetually.—BSG\* for Tuesday, October 14.<sup>†§</sup>

13. Important memorials had been set up in the earlier history of God’s people.

**Deuteronomy 5:15:** “Remember that you were **slaves in Egypt**, and that I, the LORD your God, **rescued you** by my great power and strength. That is why I command you to **observe the Sabbath**.”—*Good News Bible-TEV*.<sup>\*†</sup>

**Genesis 28:18-22:** <sup>18</sup> Jacob got up early next morning, took the stone that was under his head, and set it up as a memorial. Then he poured olive oil on it to dedicate it to God. <sup>19</sup>He named the place Bethel. (The town there was once known as Luz.) <sup>20</sup>Then Jacob made a vow to the LORD: “If you will be with me and protect me on the journey I am making and give me food and clothing, <sup>21</sup>and if I return safely to my father’s home, then you will be my God. <sup>22</sup>**This memorial stone which I have set up will be the place where you are worshiped, and I will give you a tenth of everything you give me.**”—*Good News Bible-TEV*.<sup>\*†</sup>

14. How well did the signs work to remind the children of Israel of the miracles that God had performed for them?

[T-BSG:] More than four hundred years after the initial promise to Abraham, they walk again toward the edge of the impossible. From their crossing of the Red Sea to the crossing of the Jordan River, God has summoned His people to face the impossible to prove that with Him nothing is impossible.... The question is whether this event will mark the memory of future generations or not. **Unfortunately, as time passes, the spiritual significance of these stones would be forgotten.** This tragic forgetfulness led Israel not only to idolatry but also back to Egypt.—*T-BSG*\* 39.<sup>†‡</sup>

15. Did the “unforgettable” experience of crossing the Jordan keep Israel close to God?

[T-BSG:] These three theological aspects—God’s dominion, victory, and holiness—should have been in the Israelites’ minds as they entered the idolatrous land of Canaan. The memory of this spectacular day should have served as an antidote against idolatry, an antidote that, unfortunately, Israel did not take.—*T-BSG*\* 41.<sup>‡</sup>

16. So, how well did the children of Israel do following these events? We know that after the splitting of the nation into two parts following the reign of Solomon, the northern kingdom known as Israel followed a continual downward path until they were conquered by the Assyrians who had their capital at Nineveh.

17. The southern kingdom of Judah had ups and downs with some kings who were relatively faithful, while others like Manasseh were terrible. About 900 years after Joshua, Ezra wrote:

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

18. Unfortunately, Judah and Israel did not follow God’s wonderful directions and guidance.

[T-BSG:] The result was apostasy in the form of idolatry, which persisted throughout the history of Israel from Solomon to Zedekiah, the last Judean king

before the captivity. Idolatry is the natural outcome of spiritual forgetfulness. This outcome is pointedly evident in the story of Gomer, who, as a representation of Israel, forgot that it had been God, not Baal [*sic*], who had given “ ‘her grain, new wine, and oil, and multiplied her silver and gold—which they prepared for Baal [*sic*]’ ” (*Hos. 2:8, NKJV*). In this sense, idolatry is ingratitude, based on a catastrophic spiritual amnesia. Israel’s radical forgetfulness led to an almost complete loss of its identity before the Babylonian exile, except for a remnant. Many who remained in the land [Judah] during the exile chose to return to Egypt. The history of the kings of Israel and Judah ends with the Exodus in reverse—with all the people left alive in Jerusalem having returned to Egypt (*Jer. 43:7*). This exile is the appalling result of spiritual forgetfulness.—*T-BSG\** 42.<sup>‡§</sup> [Jeremiah was forcefully taken to Egypt.]<sup>‡</sup>

**Jeremiah 43:7:** [With the destruction of Jerusalem by Babylon,] They disobeyed the LORD’s command and went into Egypt.—*Good News Bible-TEV.\**<sup>‡</sup>

## Parallels Between Crossing the Red Sea and Crossing the Jordan River

19. Just remembering what God has done in the past is not enough. Our experience with God must be a new daily experience.

[T-BSG:] Several parallels exist between the crossing of the Red Sea and the Jordan River. Among them are the use of three significant Hebrew terms: (1) the Hebrew verb *pl’* (“wonder”), to designate both of the miraculous crossings (*Exod. 15:11, Josh. 3:5*); (2) the word *ned*, to refer to the piling up of the water as a “heap” (*Exod. 15:8, Josh. 3:16*); and (3) the rare word *harabah*, which means “dry land” (*Exod. 14:21, Josh. 3:17*). Additionally, God Himself traces a parallel between Moses and Joshua in Joshua 3:7, explicitly connecting the two episodes. The psalmist sees the two events as only one (*for example, Ps. 114:1, 3, 5*).—*T-BSG\** 39.<sup>‡§</sup>

20. What did the crossing of the Jordan mean to the children of Israel? Did it have more than a material and geographical meaning?

[BSG:] Both the crossing of the Red Sea and of the Jordan are markers of a new era in biblical history, and both carry symbolic significance (*see Ps. 66:6, Ps. 114:1–7, and 2 Kings 2:6–15*). Already in the Old Testament, there are texts that link the two crossing events and recognize a meaning, which points beyond the original settings. In Psalm 66, the psalmist celebrated God’s redemptive act in his life (*Ps. 66:16–19*) by referring to the historical examples of the crossing of the Red Sea and of the Jordan.—*BSG\** for Thursday, October 16.<sup>‡§</sup>

**Psalm 114:1-7:** <sup>1</sup> When the people of Israel left Egypt,  
when Jacob’s descendants left that foreign land,  
<sup>2</sup> Judah became the LORD’s holy people,  
Israel became his own possession.  
<sup>3</sup> The Red Sea looked and ran away;  
the Jordan River stopped flowing....  
<sup>7</sup> Tremble, earth, at the LORD’s coming,  
at the presence of the God of Jacob.—*Good News Bible-TEV.\**

## Elijah and Elisha Crossing the Jordan

21. Consider the story of Elijah and Elisha at the Jordan River.

**2 Kings 2:6-15:** <sup>6</sup> Then Elijah said to Elisha, “Now stay here; the LORD has ordered me to go to the Jordan River.”

But Elisha answered, “I swear by my loyalty to the living LORD and to you that I will not leave you.” So they went on, <sup>7</sup>and fifty of the prophets followed them to the Jordan. Elijah and Elisha stopped by the river, and the fifty prophets stood a short distance away. <sup>8</sup>Then Elijah took off his cloak, rolled it up, and struck the water with it; the water divided, and he and Elisha crossed to the other side on dry ground. <sup>9</sup>There, Elijah said to Elisha, “Tell me what you want me to do for you before I am taken away.”

“Let me receive the share of your power that will make me your successor,” Elisha answered.

<sup>10</sup> “That is a difficult request to grant,” Elijah replied. “But you will receive it if you see me as I am being taken away from you; if you don’t see me, you won’t receive it.”

<sup>11</sup> They kept talking as they walked on; then suddenly a chariot of fire pulled by horses of fire came between them, and Elijah was taken up to heaven by a whirlwind. <sup>12</sup>Elisha saw it and cried out to Elijah, “My father, my father! Mighty defender of Israel! You are gone!” And he never saw Elijah again.

In grief, Elisha tore his cloak in two. <sup>13</sup>Then he picked up Elijah’s cloak that had fallen from him, and went back and stood on the bank of the Jordan. <sup>14</sup>He struck the water with Elijah’s cloak, and said, “Where is the LORD, the God of Elijah?” Then he struck the water again, and it divided, and he walked over to the other side. <sup>15</sup>The fifty prophets from Jericho saw him and said, “The power of Elijah is on Elisha!” They went to meet him, bowed down before him.—*GNB-TEV*.\*

22. Think of what the crossing of the Jordan meant for Elijah! He was translated to heaven without tasting death!

23. Earlier, when Elisha accepted the call to follow Elijah:

**1 Kings 19:21:** Then Elisha went to his team of oxen, killed them, and cooked the meat, using the yoke as fuel for the fire. He gave the meat to the people, and they ate it. Then he went and followed Elijah as his helper.—*GNB-TEV*.\*

## **YAHWEH vs. the Heathen “Gods”**

[T-BSG:] In the minds of ancient Near Eastern people, such as the Canaanites, the sea had mythological nuances. It was the place their deities came from when the forces of chaos were subdued by more powerful gods....

“In ancient polytheistic thinking, nations won battles on the earth because their patron gods won battles in the cosmos. If Yahweh [*sic*], God of Israel, could defeat and bend so easily to His purposes the power of the river-god in full flood, what would He do to Baal? What, then, would Yahweh’s [*sic*] people do to Canaan?”—Joseph Coleson, “Joshua,” in *Cornerstone Biblical Commentary: Joshua, Judges, Ruth* (Carol Stream, IL: Tyndale House Publishers, 2012), p. 56. With this historical background in mind, the crossing of the Jordan expresses **a threefold theological dimension** that is not readily apparent to modern readers.

**First**, God's status as "the Lord [*sic*] of all the earth" (*Josh. 3:11, 13*) [See above.] highlights an essential difference between the Canaanite deities and Yahweh [*sic*]. His dominion is not restricted to any territory. All the earth belongs to Him and is under His jurisdiction. He is the true Owner and Lord of the world, and, in this sense, Baal [*sic*], which also means "owner" or "lord," is an impostor. God's power over the water serves as proof of His supremacy.

**Second**, God is victorious. Both in Babylonian and Canaanite mythologies, Marduk [*sic*] and Baal [*sic*] become chief gods as they crush powerful, watery forces. Both in poetic and prophetic passages, Yahweh [*sic*] is praised for conquering cosmic enemies, described as a sea dragon or a serpent, also called *Rahab* or *Leviathan* (*compare with Job 41:1, Ps. 74:13, Isa. 30:7*). As Yahweh [*sic*] overcomes the watery forces of chaos, **His victory is supreme**. However, the crucial difference between Yahweh [*sic*] and these gods is that He is a living God (*Josh. 3:10*) [See #8 above.], acting in real time. Yahweh [*sic*] is not a god of mythology; He is the God of history.—*T-BSG\** 40-41.<sup>†‡§</sup>

**Job 41:1:** Can you catch Leviathan with a fishhook  
or tie his tongue down with a rope?—*Good News Bible-TEV.\**

**Psalms 74:13:** With your mighty strength you divided the sea  
and smashed the heads of the sea monsters.—*Good News Bible-TEV.\**

**Isaiah 30:7:** "The help that Egypt gives is useless. So I have nicknamed Egypt, 'The Harmless Dragon.'"—*Good News Bible-TEV.\**

[*T-BSG:*] **Finally, Yahweh [*sic*] is a holy God.** The ark of the covenant appears at least twenty times in Joshua 3 and 4, highlighting its significance in the story as a physical representation of the One who goes literally before them (*Josh. 3:11*). The glory of Yahweh [*sic*], which rested on the ark inside the Most Holy Place of the sanctuary, was a visible manifestation of the Divine presence. However, such a token of His presence was visible only to the high priest once a year, and only under restricted ritualistic conditions. During the crossing of the Jordan, the ark would go about six-tenths of a mile (1 kilometer) ahead of the people, remaining in their sight only during the actual crossing in the middle of the riverbed. Unlike the idols of Canaan, which were created in the image of their human "makers," God was forming a new nation in His likeness, as expressed in the commandment: " 'Be holy, for I am holy' " (*1 Pet. 1:16, NKJV*; see also *Lev. 19:2*).—*T-BSG\** 41.<sup>†‡§</sup> [Did the people of Jericho see the cloud?]<sup>‡</sup>

## Memorial "Stones" Today: Are We Remembering God's Guidance?

[*BSG:*] The potential question of future generations is significant because it is formulated in a personal way: **"What are these stones to you?" Each new generation must internalize and understand the meaning of these stones for themselves personally. The faith in a miracle-making God can be kept alive only if each generation rediscovers the significance of the mighty acts of Yahweh [*sic*] for themselves.** Such a faith will make a major difference between living out faithfully Bible-based *traditions* and *traditionalism*, the dead religion, deprived of its original value and fervor, of the living generation. In the end, we need to make our Bible-based faith our own. No one, especially our ancestors, can believe for us.



What are some of the memorials, personal memorials, from your own walk with the Lord that help you remember what He has done for you?—*BSG\** for Tuesday, October 14.<sup>†‡§</sup> [Is God still active in your/our church today?]<sup>†</sup>

24. These memorial signs set up by God were intended to be reminders not just for the children of Israel, but also for passing nations. That news was to spread to the whole world.

25. How well are we doing at remembering the key events in our past?

[From the writings of Ellen G. White=EGW:] For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed [**for over 180 years**] the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. **It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people** that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883.—Ellen G. White, *Evangelism\** 696.2.<sup>†‡</sup>

[\[https://egwwritings.org/read?panels=p30.3860&index=0\]](https://egwwritings.org/read?panels=p30.3860&index=0)<sup>†</sup>

[BSG:] Generally, we perceive forgetfulness as a normal trait of all human beings. However, forgetfulness in the spiritual sense can lead to serious consequences.

Even today, if we want to maintain our identity as a people with a peculiar calling and mission, we will have to create occasions for refreshing both our individual and corporate spiritual memory in order to keep in focus where we are coming from, who we are, and what we are here for.—*BSG\** for Wednesday, October 15.<sup>‡</sup>

[T-BSG:] The concept of memory in the Bible is dynamic because it encompasses more than just the cognitive process of recalling information. This concept is shown when, on several occasions, God “remembers” His people (*for example, Exod. 2:24*). When God remembers, He acts favorably toward His people. Therefore, God’s call to His people to remember is also a call for them to take action.—*T-BSG\** 41.<sup>‡§</sup>

**Exodus 2:24:** [God] who heard their groaning and remembered his covenant with Abraham, Isaac, and Jacob.—*Good News Bible-TEV.\*†*

26. Spiritual memory has three parts: 1) It reminds us of what has happened in the past. 2) And to those involved, it is a clear indication of God’s power in the present. But finally, 3) It points forward to what we know God is capable of doing in the future.

27. Today, as Christians, we have been given a memorial that is to remind us constantly of what Jesus has done for us and what we can expect from Him in the future.

**1 Corinthians 11:24-25:** <sup>24</sup> [Jesus] Gave thanks to God, broke it [the bread], and said, “This is my body, which is for you. **Do this in memory of me.**” <sup>25</sup>In the same way, after the supper he took the cup and said, “This cup is God’s new covenant, sealed with my blood. Whenever you drink it, **do so in memory of me.**”—*Good News Bible-TEV.\*†‡*

**John 14:26:** “The Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and make you remember all that I have told you.”—*Good News Bible-TEV.\**

28. Ellen White understood that without constantly guiding ourselves in the light of God’s past

and future revelation, we will surely lose the motivation to carry out our mission in the future.

[EGW:] In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.**—Ellen G. White, *Life Sketches of Ellen G. White*\* 196.2.<sup>†‡</sup>

[\[https://egwwritings.org/read?panels=p41.1083&index=0\]](https://egwwritings.org/read?panels=p41.1083&index=0)<sup>‡</sup>

[EGW:] Study carefully the experiences of Israel in their travels to Canaan. Study the third and fourth chapters of Joshua, recording their preparation for and passage over the Jordan into the promised land. We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people. Then to us, as He designed it should be to them, the teachings of His Word will ever be interesting and impressive (Letter 292, 1908).—Ellen G. White Comments, *The SDA Bible Commentary*,\* vol. 2, 994.2.<sup>‡</sup> [\[https://egwwritings.org/read?panels=p91.17&index=0\]](https://egwwritings.org/read?panels=p91.17&index=0)<sup>‡</sup>

[EGW:] I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. **Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.**—Ellen G. White, *Testimonies for the Church*,\* vol. 1, 609.1.<sup>†‡</sup> [\[https://egwwritings.org/read?panels=p116.2828&index=0\]](https://egwwritings.org/read?panels=p116.2828&index=0)<sup>‡</sup>

[EGW:] .... **Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal [sic].** Many even of those who claim to be Christians have allied themselves with influences that are unalterably opposed to God and His truth. Thus they are led to turn away from the divine and to exalt the human.—Ellen G. White, *Prophets and Kings*\* 177.1.<sup>†‡</sup> [\[https://egwwritings.org/read?panels=p88.768&index=0\]](https://egwwritings.org/read?panels=p88.768&index=0)<sup>‡</sup>

29. Does it seem that the days of miracles are gone? There have been known resurrections from the dead among Seventh-day Adventists in some parts of the world. I personally am aware of such resurrections in Bangladesh and in the Philippines. Miracles are not dead!

[BSG:] God does not always part the Jordan. His interventions are not always so obvious. How do you think we can develop the spiritual preparedness to experience and discern God's interventions on our behalf?—BSG\* for Sunday.<sup>‡</sup>

30. **What in your past experience has been a guiding light? What is happening in your experience at the present time that guides you on through the power of the Holy Spirit? Does that point to the future? Are you looking forward to the second coming?**

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