

THE PRESENT TRUTH

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God's Purpose for Israel

The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone.

God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But animal food was not the most healthful article of food for man.

The people who lived before the flood ate animal food and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. Then the third dreadful curse rested upon the earth. The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God came upon the earth at the flood.

After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years.

The inhabitants of the Old World were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before Him. Intemperance in every form increased to a great extent.

The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel, He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmurings for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself or from which the blood had not been carefully drained, could be used as food.

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord "gave them their request, but sent leanness into their soul." They valued the earthly above the spiritual, and the sacred preeminence which was His purpose for them they did not attain.

The Lord plainly told His people that every blessing would come to them if they would keep His commandments, and be a peculiar people. He warned them through Moses in the wilderness, specifying that health would be the reward of obedience. The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven.

God continued to feed the Hebrew host with the bread rained from heaven; but they were not satisfied. Their depraved appetites craved meat, which God in His wisdom had withheld, in a great measure, from them. . . . Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats.

This murmuring soon infected nearly the whole body of the people. At first, God did not gratify their lustful appetites, but caused His judgments to come upon them, and consumed the most guilty by lightning from heaven. Yet this, instead of humbling them, only seemed to increase their murmurings. When Moses heard the people weeping in the door of their tents, and complaining throughout their families, he was displeased. He presented before the Lord the difficulties of his situation, and the unsubmissive spirit of the Israelites, and the position in which God had placed him to the people,--that of a nursing father, who should make the sufferings of the people his own. . . .

The Lord directed Moses to gather before him seventy of the elders, whom he knew to be the elders of the people. They were not to be those only in advanced years, but men of dignity, sound judgment, and experience, who were qualified to be judges, or officers. "And bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

"And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore, the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt?"

"And Moses said, The people among whom I am, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not." . . .

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and, as it were, two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers, and they spread them all abroad for themselves round about the camp.

"And while the flesh was yet between their teeth, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

In this instance the Lord gave the people that which was not for their best good, because they would have it. They would not submit to receive from the Lord those things which would prove for their good. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh meats, as they desired, and He let them suffer the results of gratifying their lustful appetites. Burning fevers cut down very large numbers of the people. Those who had been most guilty in their murmurings were slain as soon as they tasted the meat for which they had lusted. If they had submitted to have the Lord select their food for them, and had been thankful and satisfied for food which they could eat freely of without injury, they would not have lost the favor of God, and then been punished for their rebellious murmurings by great numbers of them being slain.

When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,--the fruits of the earth, which God gave to Adam and Eve in Eden.

Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard He had set for them, and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the fleshpots of Egypt. God let them have flesh, but it proved a curse to them.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The church in general at Battle Creek have not sustained the Institute by their example. They have not honored the light of health reform by carrying it out in their families. The sickness that has visited many families in Battle Creek need not have been, if they had followed the light God has given them. Like ancient Israel, they have disregarded the light, and could see no more necessity of restricting their appetite than did ancient Israel. The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief.

God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious, will not have His favor or the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways.

Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. God has spoken in His word. In the case of Daniel and his three companions, there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done.

Again and again I have been shown that God is trying to lead us back, step by step, to His original design,-- that man should subsist upon the natural products of the earth.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man.

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion.

Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us. All who are connected with our health institutions especially should be educating themselves to subsist on fruits, grains, and vegetables. If we move from principle in these things, if we as Christian reformers educate our own taste, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God.

It is not the chief end of man to gratify his appetite. There are physical wants to be supplied; but because of this is it necessary that man shall be controlled by appetite? Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures, and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things.

Those who have received instruction regarding the evils of the use of flesh foods, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

It is for their own good that the Lord counsels the remnant church to discard the use of flesh meats, tea, and coffee, and other harmful foods. There are plenty of other things on which we can subsist that are wholesome and good.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame--those weak in the faith--out of the way. If, while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Those who claim to believe the truth are to guard carefully the powers of body and mind, so that God and His cause will not be in any way dishonored by their words or actions. The habits and practices are to be brought into subjection to the will of God. We are to give careful attention to our diet. It has been clearly presented to me that God's people are to take a firm stand against meat eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? By the use of flesh meats the animal nature is strengthened and the spiritual nature weakened.

The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!

The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical institution. Ill health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating.

Those who use flesh meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten, it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

Oh, if everyone could discern these matters as they have been presented to me, those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a flesh meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves.

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing.

Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life sustaining are to be prepared, so that men and women will not need to eat meat.

When will those who know the truth take their stand on the side of right principles for time and for eternity? When will they be true to the principles of health reform? When will they learn that it is dangerous to use flesh meat? I am instructed to say that if ever meat eating were safe, it is not safe now.

The light given me is that it will not be very long before we shall have to give up using any animal food. Even milk will have to be discarded. Disease is accumulating rapidly. The curse of God is upon the earth, because man has cursed it. The habits and practices of men have brought the earth into such a condition that some other food than animal food must be substituted for the human family. We do not need flesh food at all. God can give us something else.

Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The very animals whose flesh you eat, are frequently so diseased that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not.

Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. . . .

We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught.

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you.... I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk cannot be used as freely as it is now used; but the present time is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in, habits of self-abuse; yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed. . . .

God calls upon those for whom Christ died to take proper care of themselves, and set a right example to others. My brother, you are not to make a test for the people of God, upon the question of diet; for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes. . . .

Cheese should never be introduced into the stomach.... Butter is less harmful when eaten on cold bread than when used in cooking; but, as a rule, it is better to dispense with it altogether. Cheese is still more objectionable; it is wholly unfit for food. {Councils On Diets and Foods Pg. 368-391 }1864-1905

What is raw food?

Raw foods are free from animal products and haven't been heated over the critical temperature that it's thought most of the enzymes are lost (around 118 degrees F). When we heat food even higher, we then start to lose other nutrients such as the vitamins, minerals and other proteins.

What are enzymes?

Enzymes are made up of various proteins and are part of every one of your body functions, including sight, hearing and, most importantly in this case, digestion. Simply put, without enzymes we don't function.

We have enzymes that our own body produces and we also get enzymes from the food we eat. And this is the critical point: if you eat food with the enzymes still intact then your body doesn't have to overwork to use the enzymes it produces to digest that food. There are many different types of enzymes so nature has done a wonderful job by placing within each type of food exactly the type of enzymes that are needed to digest that particular food.

I'm not a nutritionist so what I've learnt is through my own research; there's so much more information out there about why raw food is nutritionally superior and suited to our bodies, and will give you much more information and insight than I can in this short space – I urge you to go out and read plenty of it.

So raw doesn't necessarily mean that the food hasn't been heat treated – it just hasn't been cooked in the traditional way. By using processes such as dehydrating, juicing, sprouting, blending and food processing it's possible to eat an exciting and varied raw food diet; you may even attract some positive interest from your friends and family! (*The Raw Chef's Recipes Series*)

Turn over for delicious raw food recipes!

Marinara Sauce*

1 ripe tomato, chopped (about ½ cup)
½ cup sun-dried tomatoes, soaked or oil packed
½ red bell pepper, chopped (about ½ cup)
2 tablespoons extra-virgin olive oil

1 tablespoon minced fresh basil, or 1 teaspoon dried
1 teaspoon dried oregano
½ teaspoon crushed garlic (1 clove)
Dash cayenne

PLACE all the ingredients in a food processor fitted with the S blade and process until smooth. Stop occasionally to scrape down the sides of the bowl with a rubber spatula. Stored in a sealed container in the refrigerator, marinara Sauce will keep for three days. (*Raw Food Made Easy* by Jennifer Cornbleet)

Sautéed Mushrooms and Onions

Clean and slice mushrooms of choice. Peel yellow onion, slice in half-moon. Place mushrooms and onions and Braggs into a medium mixing bowl and toss. Add 1 tablespoon liquid Braggs Aminos for every ½ cup sliced mushrooms. Work Braggs Aminos into the vegetables using a rubber spatula or your hands. Marinate for 10 minutes. Drain.

***Pasta**

Remove skin from 4 medium zucchini. For fettuccini, peel zucchini with potato peeler long-ways. For angel hair pasta, use a spirulizer slicer as directed. Toss in Marinara Sauce and serve topped with sautéed mushrooms and onions. (2 Servings)

Cauliflower Couscous

2 medium heads cauliflower, finely ground
½ cup fresh lemon juice
¾ cup olive oil
¾ teaspoon sea salt

1 bunch fresh parsley leaves
1 bunch fresh cilantro leaves
13 ounces jar pitted Greek olives

Put the cauliflower in a food process or blender and pulse until the texture is rough and grainy, with the bits a little larger than grits; somewhat like couscous.

In a large bowl, combine all the ingredients and thoroughly mix; then refrigerate. The refrigeration is important because it allows the flavors to blend. You should leave it in there for at least an hour, but six hours is better.

Raw Broccoli Salad

3 cups chopped broccoli
2 cloves garlic, finely minced
2 teaspoons of finely minced cilantro leaves
1 teaspoon of cumin seeds

¼ cup extra virgin olive oil
Juice from one lemon
½ teaspoon sea salt

WASH and finely chop the broccoli, several florets at a time. Include 1 garlic clove in the chopping. Chop for another minute and then add the second clove. Keep chopping until the broccoli is a similar size to that in the picture -- 1/2cm to 1cm pieces.

PLACE the broccoli into a large, non-reactive bowl. Add the rest of the ingredients and then mix well with a metal spoon. Cover and let the broccoli sit in the fridge for one hour.

Coleslaw Salad

1 head green cabbage
1 head red cabbage
4 stalks celery
4 carrots
1 red onion
2 ½ cups Vegenaise
½ cup lemon juice

½ cup dill pickle relish
2 teaspoons celery seed
1 ½ tablespoons onion powder
2 teaspoons garlic powder
1 ½ tablespoons yeast flakes
Salt to taste
Honey to taste

CLEAN and GRATE in a food processor: cabbage and carrots. CHOP celery and onion. Add to large mixing bowl and thoroughly mix vegetables. BLEND together remaining dressing ingredients in a mixing bowl and ADD to coleslaw mix. Add salt and honey to taste. Chill.

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