

Sabbath Remnant VOICE

Jan-Feb 2017

Striving to be among the remnant of her seed

John's Mission and Death—Part 5

Advent Review and Sabbath Herald, March 11, 1873

John's preaching aroused intense interest everywhere. His earnest appeals and denunciations stirred the consciences of men. People flocked from towns, cities and villages, attracted to the wilderness by his earnest and fervent exhortations, his courageous warnings and reproofs, such as they had never listened to before. There was no outward display in the dress of John to attract or to awaken admiration. He resembled the prophet Elijah in the coarseness of his apparel, and in his plain and simple diet, locusts and wild honey, which the wilderness afforded, drinking the pure water flowing from the eternal hills.

Herod's purpose to release John from prison was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While Herod was delaying, she was active, planning the most effectual manner to be revenged on the prophet John, because he had ventured to tell Herod the truth, and reprove their unlawful life. Herodias was acquainted with the character of Herod, and she knew that her best course to accomplish her purpose was through the gratification of intemperate appetite. She knew that although Herod kept John in prison, he designed to release him, for he honored and feared John, because he believed him to be a true prophet of God. John had made known to Herod the secrets of his heart and life. The reproofs he had given him, had struck terror to his guilty conscience.

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drinks was constantly enervating and deadening the moral as well as the physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to the heart of Herod, arousing his conscience to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not obtain the death of John.

She had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was at work to accomplish her inhuman design by strategy. She covered her hatred as best she could, looking forward to the birthday of Herod, which she knew would be an occasion of gluttony and intoxication. Herod's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passion and lower the tone of the

mental and moral character, making it impossible for his deadened sensibilities to see facts and evidences clearly, and make right decisions. She had the most costly preparations made for feasting, and voluptuous dissipation. She was acquainted with the influence of these intemperate feasts upon the intellect and morals. She knew that Herod's indulgence of appetite, pleasure and amusement, would excite the lower passions, and make him spiritless to the nobler demands of effort and duty.

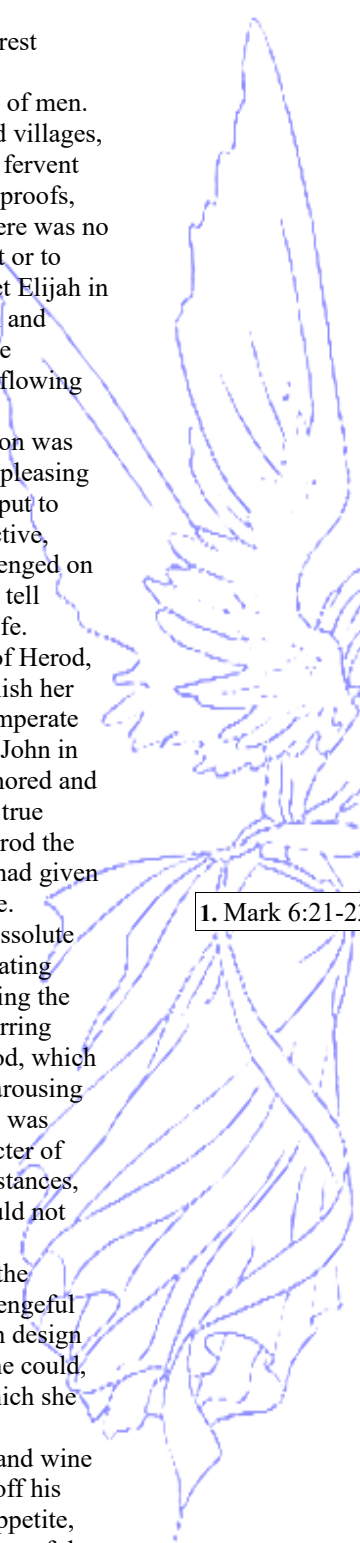
The unnatural exhilaration which intemperance gives to the mind and spirits, lowers the sensibilities to moral improvement, making it impossible for holy impulses to affect the heart, and hold government over the passions, when public opinion and fashion sustain them. Festivities and amusements, dances, and free use of wine, becloud the senses, and remove the fear of God.

Herodias had prepared everything within her reach, which would flatter his pride and vanity, and indulge his passions. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."¹

As Herod and his lords were feasting and drinking in the pleasure saloon or banqueting hall, Herodias, debased with crime and passion, sent her daughter, dressed in a most enchanting manner, into the presence of Herod and his royal guests. Salome was decorated with costly garlands and flowers. She was adorned with sparkling jewels and flashing bracelets. With little covering and less modesty she danced for the amusement of the royal guests. To their perverted senses, the enchanting appearance of this, to them, vision of beauty and loveliness charmed them. Instead of being governed by enlightened reason, refined taste, or sensitive consciences, the lower qualities of the mind held the guiding reins. Virtue and principle had no controlling power.

The false enchantment of the dizzy scene seemed to take away reason and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing, had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses. He was desirous to make some

1. Mark 6:21-23



display which would exalt him still higher before the great men of his kingdom. And he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask. “And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist.”²

Having obtained so wonderful a promise, she ran to her mother, desiring to know what she should ask. The mother’s answer was ready, The head of John the Baptist in a charger. Salome at first was shocked. She did not understand the hidden revenge in her mother’s heart. She refused to present such an inhuman request; but the determination of that wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection, and to change his mind.

3. Mark 6:25,26

2. Mark 6:24,25

4. Mark 6:27,28

Accordingly, Salome returned to Herod with her terrible petition, “I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her.”³

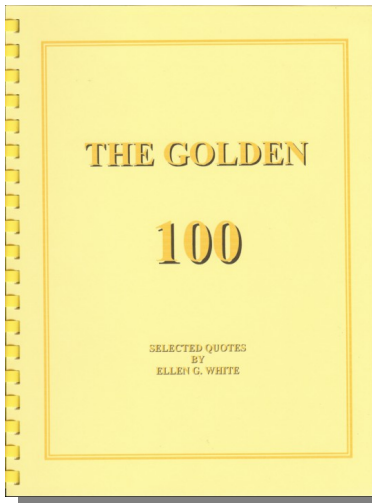
Herod was astonished and confounded. His riotous mirth ceased, and his guests were thrilled with horror at this inhuman request. The frivolities and dissipation of that night cost the life of one of the most eminent prophets that ever bore a message from God to men. The intoxicating cup prepared the way for this terrible crime. “And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.”⁴

— to be continued
— Ellen G White

The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed...

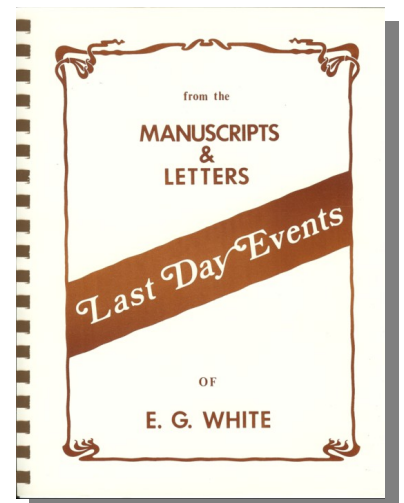
While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who become hardened in sin... And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor.

Conflict and Courage 155.4



THE GOLDEN 100
The SRPA has a book available entitled “The Golden 100.” It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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IN THIS ISSUE

E. G. White—John’s Mission and Death—Part 5.....	1
Editorial—Vengeance or Revenge.....	3
Children’s Story—Whose Was It?.....	3
Health Nugget—What Is Broccoli Good For?.....	4
Recipe—Zesty Lentil Soup.....	4
King of the North Part 11.....	5
Letters—Kenya.....	10
Quotes on Vengeance.....	11

Children's Story—*Whose Was It?*

A crowd of school-boys chatted very fast as they half ran, half walked the planked side-walks of a Pennsylvania city street. Just as they turned a corner, several started; for in the path nearby glistened a silver half-dollar. Three boys saw it at once, and each claimed it as his own. Loud words followed, a few fists were clenched, but Peter McCarthy held the money in his strong palm, and would not even show it to the rest.

Peter was very fleet of foot, so he made good use of his limbs in trying to get beyond the reach of his pursuers. But run as he would, someone seemed to keep pace with him at every step, and so in despair he bounded into the open school-room door, threw his cap toward its nail, and took his seat before school-time. Once in, he could not retreat, for the principal sat at her desk, and her rules were never to be broken. The boys all entered half the school, perhaps all who were near, at least, to watch the lad who meant to keep the whole. Several hands were immediately raised. "Please, Peter McCarthy has found a big piece of money," said one. "Please, three of us found it at once, but he got it first." "Please, and he won't share it with us at all." "Yes, Ma'am, and he won't treat, nor nothing."

The teacher closed the register, placed it in her drawer, and called the lads to the recitation seats. Peter came with a flushed, excited face, while some of the rest looked daggers at him slyly.

"Do you think someone threw the money away?" she asked. Every one smiled. "I suppose it really belongs to someone person, and that person, whoever it may prove to be, has lost it, and feels sad about it.

I should be sorry if it proved to belong to some poor child who had been sent on an errand for his mother." Peter and several others wiped their eyes. "We might get a lot of cherries, and treat," said one. "Yes, or peanuts, or candies," said another. "We might try to find the owner," said a third. Just then the school-bell rang. "Which would be the nearest Right?" asked the teacher. "The last," said Peter, as he placed the money on the teacher's desk." "Perhaps I shall not find an owner in school," she said; "in that case it will have to be decided later."

Just as the moment for opening the school came, the bell at the desk waited, the pupils folded their hands, one hundred and twenty or thirty pairs of them, while the teacher held up the shining silver. No one in her room claimed it. She opened the primary department door. The teacher sat on the platform trying to comfort a little girl of seven years who was sobbing violently. All she could make out of her broken words were these: "All—she'd got—Benny—sick medicine."

"Well," said Miss Whitman, "did you wish to go for medicine now?" But the child only screamed the louder, "Can't! O dear! O dear!"

"I've something to tell you," said the lady who entered. "All look at me. I wish that little girl who is crying to look at what I hold up, and tell me if she knows whose half-dollar this is?"

The child gave a loud exclamation of delight, and rushed up to the lady to snatch it from her hand.

"Not yet," she said gently; "come with me." She led the sobbing, broken-hearted

little child to the desk in her room, wiped the fevered brow, and asked if the boys who found a half-dollar lying in the street would keep this child's little brother from the medicine she was to take to him after school.

"No, indeed!" They responded.

"Boys," said she, "do you know this child? She is a stranger to me."

Many hands were raised.

"She is Mrs. Maloney's girl, Bridget," said one.

"Her mother washes for a living," said another.

"Her father's dead and there's four children besides her, younger," said a third.

"Will you treat with cherries and peanuts, boys?" she asked. But only one response came; it was Peter McCarthy who spoke.

"Will you please forgive us," he said, "for just thinking so selfish as it was, and give Bridget the money?"

And so the little red face was lifted and kissed, and the money placed in the child's hand; and she faltered out, "Thank you, lady; I'm sure it's bound to make Benny well again," and passed into her room.

From every action of our lives there is a result. Nothing comes by chance. The loss to little Bridget resulted in a lesson that can never be forgotten by those school-boys. It will be remembered also by many more in the impression it has left upon the understanding. If we heed the lessons that are daily before us, then we shall grow in moral worth, and be better prepared to meet the temptations that surround us, by contact with the world. Every lesson in honesty is pointing us toward God and heaven.

Youth's Instructor April 11, 1883

Editorial: Vengeance or Revenge

In the Bible the word "vengeance" is used 39 times. We seldom use that word today, but another word we do use is "revenge," and that word is used 16 times in all its forms. We live in a world where we watch and hear about revenge happening so often that it almost becomes commonplace, and we let it pass without thinking much of it. We read and are taught from the Bible that the Lord says "vengeance is mine," and we accept that, but how many of us in our minds think about how we would react if any of the things that are happening in this world happened to us? Maybe some of us would try to talk and reason with the people, but maybe others would respond in anger and try to "get back" at the person who wronged them? This is an area that we should think carefully about and plan ahead about how we should react, and pray the Lord would give us His spirit to help us respond the way Jesus would.

The Bible gives us a very clear verse for our actions. It says in Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is a level of thought and actions that we can aim for at all times, even in trying situations where we feel we are being treated unfairly by others. We have heard the phrase many times "what would Jesus do?" and this is where our thoughts and actions should be. Can you see any example of Christ acting in a vengeful way when someone wronged him? He chased the money changers out of the temple, but He did this to vindicate the sanctity of the temple, and He did not sin in doing so. The dictionary defines the difference between the two words as: "Revenge is dictated by passion; vengeance by justice."

The Bible teaches us that God is a "just" God. We teach this and study this, yet sometimes it is hard to understand when things are happening all around us and we want action now. It can be hard to wait, and we might be tempted to jump in and give God a hand. But instead, let us remember Christ's example and seek to prayerfully follow where God leads us in thought and character.

Sister White, in the Spirit of Prophecy, uses the word "vengeance" 349 times, which means that there are a lot of quotes to study! As a starter for your study, some of the quotes are in the boxes in the next few pages. For those of you who may not have access to her writings, please check the quotes on "vengeance" included on the last pages of this paper.

Health Nugget—What Is Broccoli Good For?

Broccoli and Beyond

Botanical name: *Brassica*

As the leading member of the cruciferous family of vegetables, the word “broccoli” means “branch” or “arm” for the cross-shaped stems, like mini trees bearing the blossoms. Cauliflower, Brussels sprouts, cabbage, and kale, also are crucifers.

A popular food of the ancient Romans, broccoli once grew wild on the shores of the Mediterranean Sea. Its use can be traced to 16th century France and England in the 1700s, with commercial growth beginning in the U.S. in the 1920s.

Broccoli has branched out, so to speak, to a number of its closest relatives: Broccoli raab doesn’t have the tree-like “heads” we’re used to, but resembles broccoli florets on long, thin stems. Its cousin, broccoli rapini, has fewer florets and a mustard-like flavor. Broccoflower, a cross between broccoli and cauliflower, is pale green with densely packed heads like cauliflower, but tastes like broccoli. Chinese broccoli has broad, glossy, blue-green leaves with long, crisp, thick stems and a small head. Adventec If you run across Broccolini (baby broccoli), it’s a trademarked name for a broccoli and Chinese kale hybrid, with a long, juicy stem topped with tiny florets.

Health Benefits of Broccoli

Eaten raw, broccoli has a number of nutritional elements. It’s important to note that broccoli is best when eaten raw, because cooking and processing destroys some of its antioxidants. It has twice the vitamin C of an orange, almost as much calcium as whole milk (with a better rate of absorption), and contains anti-cancer and anti-viral properties with its selenium content.

Broccoli Nutrition Facts

Serving Size: One bunch (608 grams) of Broccoli

Amt. Per Serving

Calories	205
Fat	2.2g
Sodium	201mg
Carbohydrates	40g
Dietary Fiber	16g
Sugar	10g
Protein	17g

Mercola.com offers a number of important articles on the health benefits of broccoli. Here are just a few:

How Broccoli Fights Cancer:

Broccoli Reverses Diabetes Damage

Broccoli Component Limits Breast Cancer Stem Cells

Studies Done on Broccoli

Eating broccoli and broccoli sprouts may enhance your body’s ability to detoxify after exposure to food-and air-borne carcinogens and oxidants, thanks to the phytochemical sulforaphane, according to a recent study.¹

Broccoli is widely studied for its apparent ability to fight and even prevent many different cancers and other ills of the body. However, the bioavailability (ability to be absorbed into the system) of isothiocyanates (a phytochemical, or plant chemicals) from fresh broccoli is approximately three times greater than that of cooked broccoli.²

A study conducted on a group of 10 smokers and 10 nonsmokers ingesting broccoli indicated the importance of

consuming cruciferous vegetables to protect cells against DNA damage.³

Broccoli Fun Facts

In “A Treatise on Gardening by a Citizen of Virginia,” penned in 1775, John Randolph described broccoli this way: “The stems will eat like asparagus, and the heads like cauliflower.”

Summary

Broccoli doesn’t just taste good. It’s been proven over and over to contain amazing compounds that heal the body and prevent cell damage. While tests indicate that eating it raw is the way to get the most out of it nutritionally, “tender-crisp” cooking to a bright green color still has very good-for-you attributes. This may be why broccoli has been around and all over the world for the last 2,000 years.

Other sources:

<http://www.newworldencyclopedia.org/entry/Broccoli>
<http://nutritiondata.self.com/facts/vegetables-and-vegetable-products/2356/2>
http://www.uamshealth.com/?id=10425&sid=1_

References:

1. Keap1-Nrf2 Signaling: A Target for Cancer Prevention by Sulforaphane, <http://www.ncbi.nlm.nih.gov/pubmed/22752583>, July 2012
2. Disposition of glucosinolates and sulforaphane in humans after ingestion of steamed and fresh broccoli, <http://www.ncbi.nlm.nih.gov/pubmed/11525594>, July 2012
3. Effect of broccoli intake on markers related to oxidative stress and cancer risk in healthy smokers and nonsmokers, <http://www.ncbi.nlm.nih.gov/pubmed/19235039>, July 2012

—Mercola.com

RECIPE—Zesty Lentil Soup

Ingredients:

- 1 1/2 c. dried red lentils
- 2 1/2 c. canned diced tomatoes
- 1 c. mild salsa
- 2 c. tomato sauce
- 7 c. water
- 1 Tbsp. fresh minced garlic
- 1/2 c. sliced green onion
- 2 tsp. sea salt
- 1/2 tsp. seasoned salt
- 1 tsp. onion powder
- 1/2 tsp. sweet basil
- 1 c. diced zucchini

- 1 c. diced yellow summer squash
- 2 c. chopped fresh spinach or frozen spinach, thawed and drained

Directions:

In a large saucepan, combine water, lentils, red peppers, green onions, garlic, basil, seasoned salt, onion powder, sea salt, tomato sauce, salsa, and diced tomatoes.

Cook until vegetables are almost tender, then add the zucchini, summer squash and spinach and cook until just tender. —Linda Johnson

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But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; Matt 5:44

The King of The North—Part 12

Rome's Little Helper

When I was a teenager I used to read books about Adventists and other Christians who survived the world wars and their experiences under the communist regimes of Russia and China. One book was so fascinating that I have read it at least four or five times. This book was called “Terror by Night and Day” and was written by an Adventist survivor of the Armenian Genocide named Marie Egitkanhoff. As I read and pondered her experiences in the first world war, I used to say to myself, “This is what we can expect to happen during the time of trouble. In the future, this will happen to us.” I then read about Corrie Ten Boom and her experiences in Nazi concentration camps for the crime of hiding Jews. Again I thought that this was what we could expect in the future time of trouble.

I was taught in the Seventh-day Adventist church that this time of trouble was future and that it would surpass anything we could imagine. But I wondered how could anything surpass the horrors about which I was reading? As Adventists we have been taught to think of prophecy as extending to 1844 and then recommencing at the Sunday law and extending from there to the restoration of the world. But does prophecy really leave a gap like this?

Adventist young people are increasingly finding Adventism to be irrelevant to their life in this world. The leaders of the church wonder why this is. Could it be that it is because they have missed where we really are in prophecy?

The thing most disturbing about this history is that it has been hidden in plain sight and that the Adventist church, contrary to its own teaching, has not only been a party to the concealment but has taken an active role in these events.

The end of the Ottoman Empire as the king of the north in 1922 points us to the fact that the time of trouble has been going on around us for a century. The church should have recognized the increasing disasters and calamities in the world as indicative of the time of trouble, and, while a few did, the majority of the leadership did not. Instead they threw out the pioneer interpretation of the king of the north prophecy because it hadn't been fulfilled in just the way they thought it should have. In

its place they inserted a futuristic and spiritualistic interpretation. Then, to give this new position credibility, they falsely claimed that it was the pioneer position. But, was this the correct conclusion?

In our last article we discussed the persecution of Sabbath keepers in Europe during World War II and under communism. Of the estimated 2,500,000 Sabbath keepers in Russia at the end of the 19th century, only a few thousand remained after the Nazis and Communists had ravaged eastern Europe.

The interesting thing about the persecutions during the 20th century is that the religious aspect of these persecutions has been carefully hidden under a racial disguise. Prior to the 19th century, persecution was clearly linked to religious belief. The Jews were hated and proscribed, not because of their Jewish ancestry, but because of their religious beliefs and practices and anyone following any of these beliefs—be it Sabbath keeping, keeping the feast days, not eating pork, or practicing circumcision—were condemned as Judaizing heretics. You must remember that Jews were never condemned as Judiazers. Judiazers were Christians who followed Jewish practices and Judiazers must always be burned alive as punishment for their so called crimes against the church. Jews were very rarely burned alive, as they were not considered backsliders, having never confessed Christ.

This history is very important to grasp as we consider the genocides and persecutions of the 20th century. But wasn't the holocaust aimed only at ethnic Jews? This couldn't possibly be part of the religious persecution at the end, could it? Let's consider this.

The Jews claim 6 million deaths in the Nazi camps in World War II, but since the Nazi files have been unsealed, the numbers have risen to as many as 14 million. Who are the other people that the Nazis considered Jews, but the Jews don't claim as their own?

“To become a Jew or to be a Jew must be a very complicated issue. But to be made a Jew—that is very easy. I was made a Jew; I now can tell what it is like to be a Jew.” *Géza Szávai, The Hungarian Quarterly (Budapest) 2001-10-01*

<http://www.szavaigeza.hu/jerusalemiscule/?visszhang=7>.

“To be made a Jew,” or to be classified as a Jew, when in fact you are not; this has been the fate of Sabbath keepers for centuries under the 1260 years of papal persecution. This leads us to wonder just how many Sabbath keeping Christians have been “made Jews” in the 20th century.

“But who exactly was a Jew? Frick's decree applied to people with at least three out of four grandparents who were Jewish and, naturally, to all those who practiced the Judaic religion... Meanwhile, all the authorities had to go on in establishing Jewish ancestry was whether or not someone's grandparents had practiced the Judaic religion, a fact which rather made a nonsense of scientific claims about the importance of race and blood in determining Jewish or German identity.” *The Third Reich in Power, Richard J. Evans.*

Did you know that Hitler enacted a type of Sunday law in Germany, in order to cause economic hardship for the Jews, and everyone else who kept the seventh day Sabbath?

“A ban on Sunday shopping struck at Jewish retailers, who now either had to open on the Jewish Sabbath or lose customers by being closed two days a week.” *The Third Reich in Power, Richard J. Evans.*

But who were these 8 million “Jews” who were “made Jews”? these people whom the Jews do not claim as theirs. We do know who at least some of them were. During the reformation, there were some reformers who were known as Anabaptists because they did not believe in infant baptism. Of these, there was a small group who adopted the seventh day Sabbath. Not accepted (and even persecuted) by the protestants, some of these went with Count Zinzendorf to create a Sabbath keeping colony in Moravia (Czechoslovakia). Some of these Sabbath keepers also moved to America where Count Zinzendorf visited them in the 1700's. This American group later organized themselves into the Seventh Day Baptist denomination.

“The Bohemian religious movement of the Hussites, which began in the fifteenth century, comprised diverse sectarian groups, among them some of outright Judaizers. In the sixteenth century, reports from various parts of Germany, and especially from the Austrian hereditary possessions where

Hussite traditions were still very much alive, speak of the emergence of new sects which were following the Old Testament literally and were adopting such basic Jewish practices as circumcision and the observance of the Sabbath. There were rumors that many Christians had actually converted to Judaism and were helped by the Jews to emigrate to Turkey in order to escape the wrath of the Christian authorities.” *The Myth of the Jewish Race*, page 89.

Of the group who remained in Europe, some began to adopt the Jewish feast days and learned Hebrew. Some eventually gave up the New Testament and belief in Jesus. They adopted Jewish dress, becoming Jews in everything but name and race, but others did not, retaining their belief in Jesus but keeping the seventh day. Known as Sabbatarians or Judiazers, they were persecuted as Jews by the Christians and rejected as Gentiles by the Jews. They formed their own communities, mostly in Eastern Europe. Today, very few of these communities still exist. These people were almost entirely wiped out in the Nazi death camps or scattered by communist persecution and repression.

“The sixteenth century saw the foundation of the Sabbatarian sect in Transylvania. Its originator was a Szekely-Hungarian nobleman, Andras Eossi, who in 1567, together with several other Transylvanian nobles, converted to the Unitarian faith, and a few years later founded the Sabbatarian sect. The doctrines of the sect were developed by Eossi together with his adopted son, Simon Pechi (who was the leading Transylvanian statesman of his age) and Miklos Bogathy Fazekas. Pechi (b. c. 1565) prepared a Hungarian prayer book for the Sabbatarians, while Fazekas translated the Psalms into Hungarian. Pechi became chancellor of the state of Transylvania and his great reputation led to the conversion of some 20,000 Szekelys to the Sabbatarian faith. In 1595 the diet of Fehervar passed a decree against the Sabbatarians which was renewed in 1618 by Gabor Bethlen, the ruling prince of Transylvania. The sect nevertheless continued to spread among both peasantry and nobility. Sabbatarian preachers roamed the country and convinced many to adopt the faith, which demanded a strict observance of the Sabbath and adherence to the laws of the Pentateuch.” *The Myth of the Jewish Race*, page 92.

Another little known fact today is that Hungary, in eastern Europe, was the first European country to introduce religious freedom.

“For, as a background to the life of the Székely Jews of Bözödújfalú, the history of Transylvania is unfolded, especially the sad case of almost two million Hungarians who came under Romanian rule almost a hundred years ago. Transylvania used to be a land of cultural and ethnic diversity, a haven of liberty of conscience and religion. Szávai proudly refers to the decrees of the 1568 Diet of Torda (Turda), the first to declare in a Europe rent by religious wars and autos-da-fé, the principle of the freedom of conscience, an idea that was later to become a cornerstone of Western civilization. He quotes the famous decree of tolerance: ‘Let preachers preach the Gospel in all places, according to their own minds, and let the community decide whether they accept it or not; let not the preacher be forced to change his mind, and let every community keep a preacher they like; from which it follows that no superintendents can hurt preachers, and nobody can be censured for his religion, and that nobody can be threatened with incarceration or ousting for his teaching, for faith is a gift of God, which is fostered by listening, which listening derives from God’s word.’ Szávai also points out that accepting the achievements of the Reformation and the emancipation of the Reformed Churches, involved lessening the importance of the formerly sovereign Roman Catholic Church.” *The Hungarian Quarterly (Budapest) 2001-10-01* <http://www.szavaigeza.hu/jerusalemicile/?visszhang=7>.

It is interesting that this is the exact region torn apart by both world wars and heavily repressed by communism. The Jesuits never forgive and they never forget. But surely the pope cannot have supported Nazism and Communism, just to get rid of protestants, Jews, and Sabbath keepers. Thousands of Catholics were killed as well. Well, let’s consider history. Back in the days of the inquisition, in the 10th through 12th centuries, when the church was uprooting the Albigensian and Waldensian “heresies” in south-western Europe (both considered by the church to be “Jews” or “Judiazers,” by the the way), they came to towns that had mixed Catholic and pietist populations. The troops asked their superiors how they were to tell the Catholics from the heretics. The chilling answer came back, “Kill them all! God will know His own.” The church has not changed.

But while the Nazis put the Jews to death and then incinerated the bodies, there was a special fate reserved for these ancient Christian Sabbath keepers. They

were burned alive in the furnaces.

“From this we see that a number of people deported from Romania and Hungary as Jews were in fact Sabbatarians. This then helps to explain an apparent anomaly in the records of the Jewish camps. In the camps involved it seems that there were a substantial number of those classified as Jews that were burnt alive while the majority were shot. A number of these are recorded as being placed in the oven alive while the majority of Jews were simply shot or gassed and then burnt.” *Theology of Genocide*, Wade Cox.

“This is at first glance puzzling until we realize that from the council of Genoa and through various councils of the church the Sabbatarians were condemned to be burnt as heretics. When one views this activity the discernible pattern emerges of a religious inquisition where the persecution of the Sabbatarians was systematically carried out in the twentieth century as a continuation of a policy started centuries earlier.” *Theology of Genocide*, Wade Cox.

“While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. **Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.” *Testimonies Vol. 5*, page 716.

But surely this could not be part of the persecution Ellen White speaks of as occurring during the time of trouble, for the Adventists were, by in large, exempt from it. But wait a minute, what did the Adventist leadership in Europe do during this time? In an article under the title of “Church Leaders Say ‘We’re Sorry’ German and Austrian Churches Apologize for Holocaust Actions,” we read this startling admission:

“Noting the sixtieth anniversary of the end of World War II, Seventh-day Adventist church leaders in Germany and Austria have released a declaration saying they ‘deeply regret’ any participation in or support of Nazi activities during the war. The church bodies ‘honestly confess’ a failure ‘in following our Lord’ by not protecting Jews, and others, from that era’s genocide, widely known as the Holocaust... The declaration was initially published in the May 2005 issue of Advent Echo, a monthly German-language church magazine, and also will appear in other German publications, said Günther Machel, president of the South German Union Conference and one of three

signatories to the statement... 'We deeply regret that the character of National Socialist dictatorship had not been realized in time and distinctly enough, and the ungodly nature of [Nazi] ideology had not clearly been identified,' the statement, as translated from German, reads. The church says it also regrets 'that in some of our publications... there were found articles glorifying Adolf Hitler and agreeing with the ideology of anti-Semitism in a way that is unbelievable from today's [perspective].' Church leaders also expressed regret that 'our peoples became associated with racial fanaticism destroying the lives and freedom of 6 million Jews and representatives of minorities in all of Europe' and 'that many Seventh-day Adventists did not share the need and suffering of their Jewish fellow-citizens.' A paramount regret, the statement indicated, was that German and Austrian Adventist congregations 'excluded, separated and left [church members who were]... of Jewish origin to themselves so that they were delivered to imprisonment, exile or death.'"

<http://www.adventistreview.org/article/92/archives/issue-2005-1540/adventist-news>

This admission by church leadership is astounding. The church was not included in this persecution of Sabbath keepers, hidden behind a racial disguise, because they helped the regime! Remember how a person's Jewish ancestry was often determined? If your grandparents practiced any of the rights of Judaism, including Sabbath keeping, you were a racial, ethnic Jew! This means you could have been a descendant of that Russian lady whose letter was printed in the Review in 1893 and you would have been classified as an ethnic Jew, and the SDA church would have turned you over to the Nazis!

"Under various racial decrees, some Adventist congregations expelled members of Jewish heritage. One, Max-Israel Munk, was placed in two concentration camps by the Nazis and survived and returned to his church after the war. He said he did not wish to act toward his congregation in the way in which he had been treated, according to Daniel Heinz, a church archivist at Friedensau Adventist University who has studied Adventist activities during the National Socialist era... Asked how a church that considers keeping the Sabbath as one of its core beliefs could forsake Jewish Sabbath-keepers during a time of persecution, Brugger suggested that it was political, not theological, considerations that may have led to the strategy. During World War I a portion of the German Adventist church had split off, opposing any military service. This led the National Socialists in

1936 to ban the so-called 'Reform Movement' during their time in power. Brugger said concern over a Nazi closure of the main Adventist churches may have weighed on leaders in that era. 'I think during these times the official leaders of our church were afraid of losing the control over the church and losing the church because the political authorities had already... [confused] our church with the Reform movement,' he explained. 'I think our leaders were afraid to lose the official recognition of our church, so therefore maybe they were not [as faithful] to our beliefs as would have been necessary...' 'We had to realize that one wrong statement, one wrong move by a person meant he could end up in a concentration camp,' Pöhler said of that era. '[That was the] reason why we excluded and disfellowshipped Jewish-born Adventists from our midst: If a local church had not done this, [the Nazis] would have closed the church, taken the elder to prison, and it would have meant the whole church would be forbidden.'"

<http://www.adventistreview.org/article/92/archives/issue-2005-1540/adventist-news>

This is the way church leadership has handled religious persecution in the past, and even though they have apologized and said sorry, sixty years later, when it is popular to apologize to Jews, what if the tide turns again? Could this be what Ellen White saw in this dream?

"That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: 'This house is proscribed. The goods must be confiscated. They have spoken against our holy order.' Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: 'If I could only understand this! If they will tell me what I have said or what I have done!'

"I wept and prayed much as I saw our goods confiscated. I tried to read

sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: 'If they would only tell me what I have done or what I have said!' My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me." *Testimonies to the Church Vol. 1 page 577-578*

The parallel between this dream and the situation in Eastern Europe in WWII sends chills down your spine. But that was our grandparents' generation and we live in a more enlightened age, right? The sad truth is that things have not changed much. If anything, they are worse, and the Adventist church hasn't changed either. In 1994 Adventists not only turned a blind eye to the plight of their fellow Adventists in Rwanda, they actually participated in the killing. Adventists actively killing their fellow Adventists, and the church is not apologizing for this one.

"The Rev. Elizaphan Ntakirutimana, 78, the former head of the Seventh-day Adventist Church in western Rwanda, was sentenced to 10 years in prison for aiding and abetting genocide. His son, Dr. Gérard Ntakirutimana, 45, who worked at the church's hospital, received a total sentence of 25 years for the same charges and for shooting two people to death. With the verdict, Mr. Ntakirutimana became the first clergyman to be convicted of genocide by an international tribunal."

<http://www.nytimes.com/2003/02/20/world/rwanda-pastor-and-his-son-are-convicted-of-genocide.html>

"A Rwandan Seventh Day Adventist pastor and his son who had a church roof removed to expose Tutsi refugees to Hutu attackers were convicted of genocide by the UN war crimes tribunal for Rwanda yesterday. Elizaphan Ntakirutimana, 78, and his son Gerard, 45, a doctor, were found guilty of herding families into the church and summoning the Hutu militia to butcher them. It was one of the more notorious of the 1994 bloodbath's massacres. The two men were convicted of genocide, complicity in genocide, conspiracy to commit genocide and crimes against humanity for aiding the slaughter at the Seventh Day Adventist compound in Kibuye. Ntakirutimana, president of the Seventh Day Adventists' west Rwanda area, was one of the many clerics accused of complicity in the

genocide, and the first to be convicted by the tribunal.”

<http://www.theguardian.com/world/2003/feb/20/rorycarroll1>

“Until the 1994 killings, the church in Rwanda was one of the fastest growing in the world. According to the General Conference Archives, in 1993, one in every 27 Rwandans was an Adventist, one of the highest concentrations in the world... A General Conference World Report says that, of the nearly 300,000 Adventist Rwandans, more than 100,000 fled as refugees and 10,000 more were killed in the crisis.” *Spectrum June, 1996.*

“Many Adventists were murdered in their homes, while others were killed in churches where they fled for safety. One of the worst tragedies occurred in a large Adventist community in Mugunaro, in the region of Kibuye. The Adventist headquarters for the area boasted a large church, a nursing school, a hospital, and a primary school. It was an ‘Adventist ghetto,’ said Elder L.T. Daniel, president of the Africa-Indian Ocean Division, and many people went there for protection.” *Spectrum June, 1996.*

“According to a special Adventist World Report released in December 1994, at least 3,000 people died in the slaughter at Mugunaro, and close to 1,000 were killed at the Adventist university in Gitwe.” *Spectrum June, 1996.*

“The conviction of the former Rwandan conference president and his son was based on many eyewitness accounts of survivors of the Sabbath massacre at Mugunaro. But the SDA African-Indian Ocean Division president, Daniel, said that, ‘Some of it is true, some is not.’ Heraldo Seidl, head of ADRA, agrees. ‘nobody tells the truth. People are afraid to. You cannot prove anything in a confused situation like that.’” *Spectrum June, 1996.*

Every Christian denomination in Rwanda was involved in the genocide but most are ashamed of their role and have already issued official apologies to the people of Rwanda.

“The genocide shook all the Christian churches, and provoked reactions of confessing guilt by most of them. Protestant congregations mostly asked Rwandans pardon for the atrocities committed by their members and excommunicated members suspected of forming part of the genocide. Anglican Bishop Samuel Musabyimana immediately was excommunicated as the charges against him were known.” <http://www.globalpolicy.org/component/content/article/201/39210.html>

The Adventist church, on the other hand, takes no responsibility for the actions of
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their members and employees during the genocide. While they did not attempt to defend Ntakirutimana, they also did not disfellowship him and attempted to discredit the accounts of his participation in the genocide.

“The church has not made an official statement concerning Ntakirutimana. ‘He did not act officially, if he acted at all,’ Daniel said. ‘there was no committee meeting, as we know of, which he called and [which] passed any action. So the church cannot defend him officially because there was no official action... If he acted at all he acted on his own... so the church does not have an official position on him.’ Ray Dabrowski, communication direct of the General Conference, says, ‘The Seventh-day Adventist Church condemns atrocity in any form. We are supportive of the initiatives of the Rwandan government and the United Nations to bring to justice those who are responsible for the illegal activities in that country’s crisis.’” *Spectrum June, 1996.*

The church is quick to deal with those who question it’s authority, but takes no official action when one of it’s ministers takes an active roll in murder! In spite of all assertions to the contrary, is not this lack of action tantamount to approving his actions?

There is one other church who takes an almost identical stand as the Adventists. Is it any surprise that this other church who denies corporate responsibility is none other than the Roman Catholic church?

“In March 1996, Pope John Paul II told the Rwandan people, ‘The Church... cannot be held responsible for the guilt of its members that have acted against the evangelic law; they will be called to render account of their own actions. All Church members that have sinned during the genocide must have the courage to assume the consequences of their deeds they have done against God and fellow men.’”

http://www.newsfromafrica.org/articles/art_10231.html

However the church sees it, though, the evidence is undeniable that the Catholic church played a substantial role over the previous 100 years in creating the prejudices and attitudes that caused the genocide. The odd thing about the Rwanda genocide is that it cannot be classed as an attack of one religion against another.

“While the exact portion of the Tutsi population killed in the genocide cannot be accurately determined, it seems fair to estimate that at least 80 percent of the Tutsi living in the country lost their lives.

In the aftermath of this horrific bloodbath, Rwanda’s Christian churches have faced extensive criticism... that religious institutions should be implicated in a genocide is not exceptional. In Rwanda, however, unlike the genocides of Armenians in Turkey, Jews in Europe in World War II, and Muslims in Bosnia, and to the genocidal violence between Hindus, Muslims, and Sikhs in India and Christians and various Muslim groups in Lebanon, religion did not serve as an inscriptive identifier to demarcate a social group as an essential ‘other.’ Both Catholic and Protestant churches in Rwanda are multi-ethnic, and the genocide in Rwanda occurred *within* religious groups. In most communities members of a church parish killed their fellow parishioners and even, in a number of cases, their own pastor or priest. Although religious identities did not separate perpetrators from victims in Rwanda, my research indicates that religion was nevertheless an essential element in the Rwandan genocide. Contrary to the claims of some church authorities, the involvement of the churches went beyond a simple failure to act in the face of atrocities or the individual transgressions of church members... the culpability of the churches lies not only in their historic role in teaching obedience to state authority and in constructing ethnic identities but also in their modern role as centers of social, political, and economic power, allied with the state, actively practicing ethnic discrimination, and working to preserve the status quo.”

<http://friendsofevil.wordpress.com/2010/10/13/christian-churches-and-genocide-in-rwanda/>

The horrifying spectacle of mobs of Christians chasing down, attacking, and hacking up groups of other Christians in cold blood, has to be one of the most disturbing visions in the modern history of the Christian church. Both the beast and his image taking an active role in murder and both distancing themselves and claiming no responsibility in the situation. Pastors killing members of their own congregations, and members killing their pastors, it sounds like total Armageddon, a complete nightmare, and yet it happened, not that long ago. But is this not what we were told would happen during the time of trouble?

“Houses and lands will be of no use to the saints in the time of trouble, **for they will then have to flee before infuriated mobs**, and at that time their possessions cannot be disposed of to advance the cause of present truth.” *Early Writings page 56*

Some have thought this scenario to be impossible in our modern age, but the events

in Rwanda prove otherwise. But the Rwanda genocide seems an enigma in the history of 20th century genocides. The Tutsi where not even a historical ethnic group, adhering to an ancient Christian faith opposed to Rome as the Armenians and Jews were. Is there a link between them and the Jesuits in the dark past that led to this atrocity?

When we delve into the history of the region, we find a link between the genocide in Rwanda and the Abyssinian church of Ethiopia that is surprising. It is not a direct link of genealogy, but one of European assumption. In order to understand what happened in Rwanda in 1994, we need to understand what happened in Abyssinia in the 1600s and before.

Ancient Abyssinia covered an area roughly similar to that of Ethiopia. Tradition has it that the Queen of Sheba who visited Solomon, came from here, and that the Abyssinians largely adopted the religion of Israel as a result of her visit.

“The connection and intimacy that subsequently existed between the Jewish and Ethiopian courts resulted in the conversion of this people to Judaism, in the profession of which they remained until the time of the Saviour. It is also evident that considerable intercourse was carried on between Axuma, the capital of Ethiopia, and the royal city of Judea, no less for commercial than for religious purposes.” *A General History of the Sabbatarian Churches*, by Tamar Davis.

The idea of Ethiopian Jewishness is supported by the New Testament story of Philip and the Ethiopian eunuch. After his baptism, this eunuch carried the message of Jesus back to his homeland in Africa. No one knows the subsequent history of this man or what happened when he returned home, but tradition says that Matthew later went to labor in Abyssinia and was martyred there.

What we do know is that by the fourth century Christianity was well established as the religion of the Ethiopian kingdom. We also know that these African Christians worshiped on the Bible Sabbath, in opposition to Rome.

In the seventh century, when the hordes of Islam swept across northern Africa, this church was cut off from the rest of the Christian world until the Portuguese discovered them toward the end of the fifteenth century. By their own account, these Catholics of Europe discovered the Abyssinian keeping the Sabbath and observing other Jewish rites. The Jesuits were immediately dispatched to “convert” these “heathen” peoples to the faith of Rome. To their surprise, the Jesuits found

them difficult subjects to convert. Managing to obtain the sympathies of the Abyssinian monarch, the Jesuits began a ruthless inquisition to force convert the populace to Rome, with only small results. The persecution was horrific and relentless, including, burning, confiscation of property, and banishment. Finally the people had had enough. They rose in rebellion and expelled the Jesuits from their domains. This, the Jesuits would never forget.

In the 19th century when the evangelical missionaries arrived in Rwanda, which is not close to Ethiopia, or ancient Abyssinia, they found a well-ordered society with a sophisticated government. These Europeans made the assumption that no well-ordered and sophisticated government could possibly come from an African mind and decided that the ruling class, known as Tutsis to the locals, must have originated from somewhere else. They theorized that these people must have come from the Abyssinians who were banished in the 15th century inquisitions in Ethiopia and that possibly they even originally were one of the lost tribes of Israel.

“Influenced by contemporary European notions of race which held that the world could be divided into clearly defined and hierarchically ranked racial and national groups, the missionaries, ignoring important divisions within each of the groups, viewed Hutu, Tutsi, and Twa as three distinct peoples representing three separate waves of immigration. They viewed the Twa as the autochthonous population, the original inhabitants of the region, who many centuries earlier were subdued by Bantu migrants from the west who became the Hutu. According to the missionary account, the Tutsi arrived from the northeast sometime later, around 1600, and because of their clear superiority, conquered the Hutu, whom they had ruled ever since. Doubting that Africans could have designed so complex and efficient a political system, the missionaries hypothesized that the Tutsi were not really African but a Hamitic or Semitic group from the Middle East, perhaps a lost tribe of Israel.” *Timothy Longman*.

From this time forward the churches played an active role in grooming Rwandan society into the type of thinking that led to an all out genocide. Why? Because the Jesuits must have pay back for the way they were treated in Abyssinia and the supposed link between the Tutsi and Abyssinia was enough for them to receive the full fury of the order.

“The Anglicans and Roman Catholics

thought and taught that the Tutsi were probably descendants of the tribes of Israel who had come from the north circa 1600. They came to Rwanda and used the ruling Tutsi to ingratiate themselves with the populace. They then raised and trained the Hutu replacement structure and helped them to power. Once in power they then set up the process of exterminating what they thought might have been God’s people and in part also the Sabbatarians they found there from the Rift Valley system.” *Theology of Genocide*, Wade Cox.

The fact that the SDA hierarchy has been involved in both the Nazi holocaust and the Rwanda genocide is deeply disturbing, or at least it should be. These could have been isolated incidents of individual sin in the church, but when you consider the overall picture and general attitude of indifference it doesn’t appear isolated at all. But the Rwanda genocide wasn’t persecution on the surface. It was given the appearance of racism and the church hasn’t been involved in persecution since, right?

In 2013 a group in Uganda went to an SDA college town in Uganda and passed out several boxes of Spirit of Prophecy books to the community. The books included Steps to Christ and Patriarchs and Prophets, printed by the Pacific Press, as well as a number of truth filled tracts. The next day the college administration asked all the people in the area to turn over the books to them. When not everyone complied with the request the administration went to the police and had the houses searched, confiscating all the literature they could find. They then piled them up in the front yard of the college and burned them. The people were told they would be given books by the college that did not contain heresy. To date we have not heard that those books have ever materialized. While the books were being burned, several personnel at the college were heard to say that if they ever caught those who had distributed these books, they would treat them the same way they were treating the books. Is not this the very image of Rome?

Not only has the church involved itself in aiding genocide, it now openly supports its young people participating in military conflict.

“The September 2001 terrorist attacks in the United States saw the final denouement of Adventism as a prophetic movement that could not be co-opted by nationalistic crusades. Amid the many heartfelt and sincere expressions of grief following the tragedy, churches from coast to coast reflexively wrapped themselves in the flag, no different from the rest of evangelical America. Sligo Church in Washington, DC

featured a Veteran's Day service in which a military honor guard marched down the center aisle with bolt-action rifles gripped to their chests. At a camp-meeting in Northern California, a patriotic song service was followed by a 21 gun salute with live ammunition. And near the end of the American bombing campaign in Afghanistan, the General Conference organized a special weekend to honor the US military and send care packages overseas, not care packages to the afflicted Afghans, but stuffed animals to US bomber crews stationed at Diego Garcia Air Force Base. Little thought was given by the planners of the event to the history of American policy in the Middle East, or the estimated 3,400 Afghani civilians killed by US bombs, four hundred more innocent people than perished on September 11. Where Adventists once venerated those Protestant martyrs who died rather than betray their religious convictions, they would now honor US soldiers who kill at the bidding of their political masters. As President George W. Bush promised to take his war against America's enemies to far-flung corners of the globe, one thing was certain: many Adventists would soon be shipping out to exotic lands, not as missionaries, but as warriors, assault rifles in hand." <http://www.calltorepent.com/sdas-in-time-of-war-1>.

Yes, the young people of the SDA church have become, not protestants, protesting against the evils of Rome, but willing crusaders of the pope in his unholy crusades to eliminate opposition and bring in the new world order. The Seventh-day Adventist church is no longer the most protestant of protestant churches, but is now

Rome's little helper and the most disturbing thing about this fact is that they have been Rome's little helper since the 1940s!

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. **Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed." *Testimonies Vol. 5, page 716.*

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. **The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen.**" *Testimonies Vol. 1 page 261.*

"Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end." *Manuscript Releases Vol. 15, page 228.*

But what is this warning that we need to understand? What is this message of truth that we must preach to the world? We will take a look at this warning in our next article.

—Rick & Virginia Markwell

Letters- Kenya

Heb. 6:10-11

The time has come when those who are rooted and grounded in the Present Truth may manifest their firmness and decision to make known the fact that they are unmovable by the sophistry, maxims and wavering statements of men with foundations of spurious assertions. The best way to deal with erring position of ministers in the present truth movement is to leave their wild ideas die out for want of faith and doctrine. We must understand to be working in the sight of unseen intelligences and the atmosphere of the church is so frigid and its spirit is of such a state that awaits the demand and reception of the power of the Holy Spirit to build all the foundations strong in symmetrical character well balanced in religious experience of our pioneers.

It is of the greatest importance that we awaken our brethren from such a slumber to be found **Mt 28:20** "teaching them to observe all things whatsoever I have commanded you;" that we may be ready when the Bridegroom cometh. Following the meeting which we held on the 17th Dec. 2016, our open-air crusade at M__ S__ N__ starts on 12th Feb 2017 where I am expected to project a number of lessons. I have also mobilized ministers to come for the SRA meeting offline in the course of that week for those African brethren who don't have access to the internet due to several reasons. Our interest is to see how best we can unitedly spread the message of present truth.

God's Remnant people are to stand united and unmoved to the coming events which cast their shadows before Christ's second coming. **GC pg 310** Therefore, we have been compelled to organize offline meetings of Seventh day Remnant Alliance (**SRA**) churches with ministers who are in agreement as in **EW pg 100** and **John 17** to accomplish the work appointed to us so that we can go home soon.

I have been traveling to some markets here so that I can get a variety of staple foods pictured and send pictures taken to R__ and I__ so that they can generate projectable health lessons for women to be taught in M__, S__ N__ in Kenya open air crusade in Feb 2017.

We need a silent witness of prints out as true and unselfish messenger to be given out to the community which carries an almost

**When David heard the tidings
of the death of Nabal,
he gave thanks that God had taken vengeance
into His own hands.**

**He had been restrained from evil,
and the Lord had returned the wickedness
of the wicked upon his own head.**

**In this dealing of God with Nabal and David,
men may be encouraged to put their**

cases into the hands of God;

for in His own good time

He will set matters right.

Conflict and Courage 170.5

irresistible influence. By revealing our own doctrine through prints, the work of saving souls shall keep going on even if our presence will be missing. In my rest to start the year 2017, I was preparing lessons for prints out and we kindly pray for help to have them printed.

Thank you for the continual support.
God bless you.

—NJ

Quotes on Vengeance

Christ gave His disciples a sign of the ruin to come on Jerusalem, and He told them how to escape: “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of **vengeance**, that all things which are written may be fulfilled.” This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city.

—DA 630.3

The day of God’s **vengeance** cometh—the day of the fierceness of His wrath. Who will abide the day of His coming? Men have hardened their hearts against the Spirit of God, but the arrows of His wrath will pierce where the arrows of conviction could not. God will not far hence arise to deal with the sinner. Will the false shepherd shield the transgressor in that day? Can he be excused who went with the multitude in the path of disobedience? Will popularity or numbers make any guiltless? These are questions which the careless and indifferent should consider and settle for themselves.

—FW 33.3

As year after year passed, deeper and deeper grew the tide of human guilt, darker and darker gathered the clouds of divine judgment. Yet Enoch, the witness of faith, held on his way, warning, pleading, and teaching, striving to turn back the tide of guilt and to stay the bolts of **vengeance**.

The men of that generation mocked the

folly of him who sought not to gather gold or silver, or to build up possessions here. But Enoch’s heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt by faith in the realms of light.

—GW 53.2-3

God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His **vengeance** hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God’s faithful ones will be punished as though done to Christ Himself.

—GC 48.2

When Christ comes to take **vengeance** on those who have educated and trained the people to trample on God’s Sabbath, to tear down His memorial, and tread down with their feet the feed of His pastures, lamentations will be in vain. Those who trusted in the false shepherds had the word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from the light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of Him that sitteth on the throne and from the wrath of the Lamb.

—Mar 290.5

The sins that called for **vengeance** upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. Said Christ, “As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24:38, 39. God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry.

Marriage was in God’s order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted and made to minister to passion.

—PP 101.2

Abraham had seen in his guests only three tired wayfarers, little thinking that among them was One whom he might worship without sin. But the true character of the heavenly messengers was now revealed. Though they were on their way as ministers of wrath, yet to Abraham, the man of faith, they spoke first of blessings. Though God is strict to mark iniquity and to punish transgression, He takes no delight in **vengeance**. The work of destruction is a “strange work” to Him who is infinite in love.

—PP 138.4

In every age, transgression of God’s law has been followed by the same result. In the days of Noah, when every principle of rightdoing was violated, and iniquity became so deep and widespread that God could no longer bear with it, the decree went forth, “I will destroy man whom I have created from the face of the earth.” Genesis 6:7. In Abraham’s day the people of Sodom openly defied God and His law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there was kindled against them the fire of God’s **vengeance**.

—PK 297.2

The Jews had forged their own fetters; they had loaded for themselves the cloud of **vengeance**. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. This is a device by which the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan’s vindictive power over those who yield to his control.

—4SP 36.2

The Jews had forged their own fetters; they had filled for themselves the cup of **vengeance**. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, “O Israel, thou hast destroyed thyself;” “for thou hast fallen by thine iniquity.” [Hosea 13:9; 14:1.] Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan’s vindictive power over those who yield to his control.

—GC88 36.1

The wickedness of men had reached such a height that destruction was pronounced against them. As year after year passed on, deeper and deeper grew the tide of human guilt, darker and darker gathered the clouds of divine judgment. Yet Enoch, the witness of faith, held on his way, warning, pleading, entreating, striving to turn back the tide of guilt and to stay the bolts of **vengeance**. Though his warnings were disregarded by a sinful, pleasure-loving people, he had the testimony that God approved, and he continued to battle faithfully against the prevailing evil, until God removed him from a world of sin to the pure joys of heaven.

The men of that generation had mocked the folly of him who sought not to gather gold or silver or to build up possessions here. But Enoch’s heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light.

—PP 87.1&2

And now the last night of Sodom was approaching. Already the clouds of **vengeance** cast their shadows over the devoted city. But men perceived it not. While angels drew near on their mission of destruction, men were dreaming of prosperity and pleasure. The last day was like every other that had come and gone. Evening fell upon a scene of loveliness and security. A landscape of unrivaled beauty

was bathed in the rays of the declining sun. The coolness of eventide had called forth the inhabitants of the city, and the pleasure-seeking throngs were passing to and fro, intent upon the enjoyment of the hour.

—PP 157.4

Christ’s heart had said “How can I give thee up?” He had dealt with Israel as a loving, forgiving father would deal with an ungrateful, wayward child. With the eye of Omniscience He saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of **vengeance** which unmingled with mercy was about to burst upon them. With choked, half-broken utterance, Christ exclaimed, “O that thou hadst known, even thou in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes.” The irrevocable sentence was pronounced (MS 30, 1890).

—5BC 1098.6

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers with great clamor denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassable, impenetrable barrier between themselves and the **vengeance** of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

—4SP 378.1

God has given His word for all to investigate, that they may learn the way to life. None need err if they will submit to the conditions of salvation laid down in the word of God. Probation is granted to

all, that all may form characters for eternal life. An opportunity will be given to all to decide for life or death. Men will be judged according to the measure of light given them. None will be accountable for their darkness and their errors if the light has not been brought to them. They have not sinned in not accepting what has not been given them. All will be tested before Jesus leaves His position in the most holy place. The probation of all closes when the pleading for sinners is ended and the garments of **vengeance** are put on.

Many entertain the view that probation is granted after Jesus leaves His work as mediator in the most holy apartment. This is the sophistry of Satan. God tests and proves the world by the light which He is pleased to give them previous to the coming of Christ. Characters are then formed for life or death. But the probation of those who choose to live a life of sin, and neglect the great salvation offered, closes when Christ’s ministration ceases just previous to His appearing in the clouds of heaven.

—2T 691.1&2

As year after year passed, deeper and deeper grew the tide of human guilt, darker and darker gathered the clouds of divine judgment. Yet Enoch, the witness of faith, held on his way, warning, pleading, and teaching, striving to turn back the tide of guilt and to stay the bolts of **vengeance**.

The men of that generation mocked the folly of him who sought not to gather gold or silver, or to build up possessions here. But Enoch’s heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. The greater the existing iniquity the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light.

—8T 330.4&5

I have seen the most costly structures in buildings erected and supposed to be fireproof, and just as Sodom perished in the flames of God’s **vengeance** so will these proud structures become ashes. . . . The flattering monuments of men’s greatness will be crumbled in the dust even before the last great destruction comes upon the world.

—3SM 418 or LDE 111.6

For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of **vengeance** for clothing, and was clad with zeal as a cloke.

—Isaiah 59:17