

Sabbath Remnant VOICE

May-Aug 2019

Striving to be among the remnant of her seed

The Temptation Of Christ-Part 10

Advent Review and Sabbath Herald, April 1, 1875

Sin of Presumption.

There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire.

Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the

serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as he said. He rashly ate the tempting fruit.

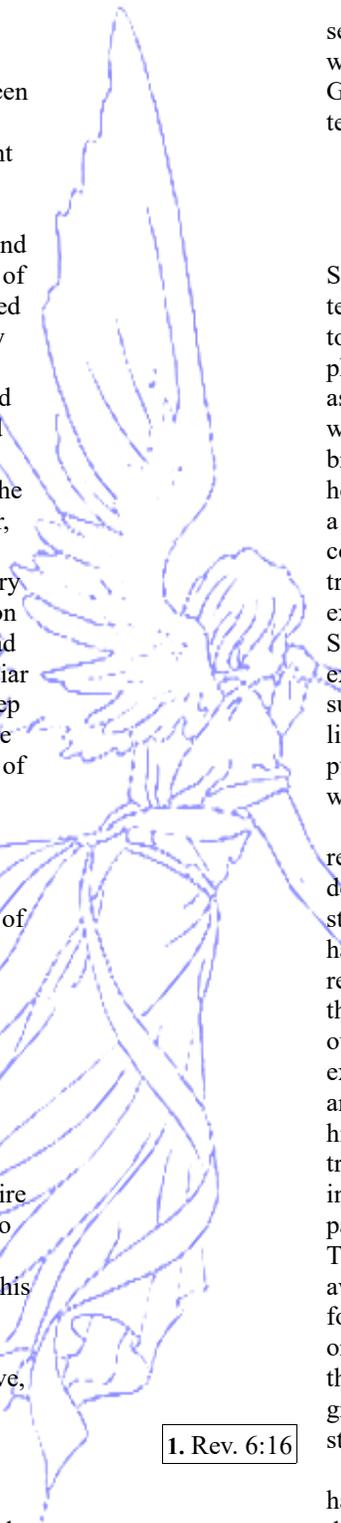
Spiritualism.

Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth. Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth.

Riches, power, genius, eloquence, pride, perverted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted one coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"¹

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest.

1. Rev. 6:16



They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him.

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread."² Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them.

Spiritualists will press the matter to engage in controversy with ministers who teach the truth. If they decline, they will dare them. They will quote Scripture, as did Satan to Christ. "Prove all things,"³ say they. But their idea of proving is to listen to their deceptive reasonings, and to attend their circles. But in their gatherings, the angels of darkness assume the forms of dead friends, and communicate with them as angels of light.

Their loved ones will appear in robes of light, as

familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead.

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things."⁴ But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving.

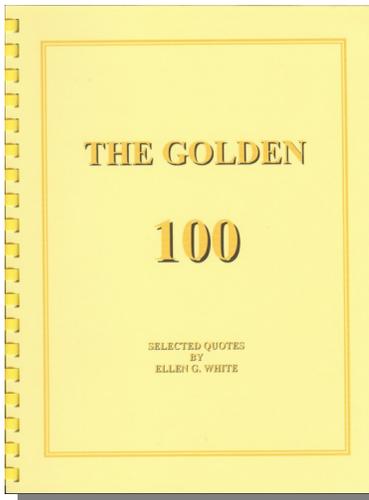
2 Thessalonians 2:9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

—Ellen G. White
(To be Continued.)

4. 1Thes 5:21

2. Matt. 4:3

3. 1Thes 5:21

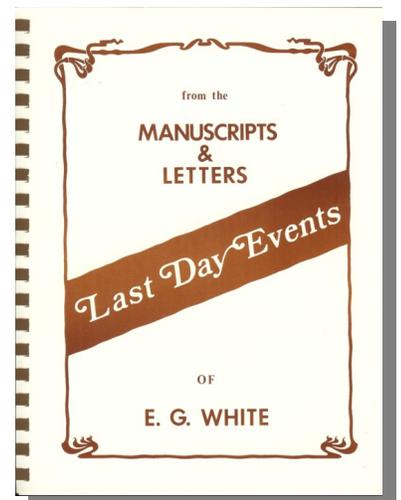


THE GOLDEN 100

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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Editorial—What Does Being Meek Mean?

“Blessed are the meek, for they shall inherit the earth” Matt 5:5.

This is a very familiar quote from the Bible for most of us, but do we all know what it means to be meek? What is the first thing that comes to mind when we think of a meek person? Do we think these characteristics make them weak or strong? Let’s take a closer look at the definition and a good example of someone in the Bible who was described as meek.

The dictionary defines meekness as:

1. “Mild of temper; soft; gentle; not easily provoked or irritated; yielding; given to forbearance under injuries.

2. “Appropriately, humble, in an evangelical sense; submissive to the divine will; not proud, self-sufficient or refractory; not peevish and apt to complain of divine dispensations.”

This sounds like a very nice person to be around, doesn’t it? Someone we would be happy to have for a friend, someone who would always put Christ and others first and be an excellent witness for God. The world is always watching us, whether we know it or not, and our actions can often speak louder than words. Meekness is about living every day with Christ in our heart. Meekness is not about being shy; a shy person is thinking about themselves and fears being seen by others. Meekness is about putting pride and selfishness aside and allowing the kind and humble spirit of Christ to shine through in every aspect of our lives. As our great Teacher Himself says, “Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” Matthew 11:29.

The Bible records that Moses was meek in spirit, but only after he had spent 40 years as a humble shepherd in the wilderness. Before that, he had grown up in Pharaoh’s household, constantly surrounded by the lavish and worldly atmosphere of the court and the influence of pride and idolatry. He had resisted such temptations thanks to the Godly lessons his Hebrew mother Jochebed had instilled in him until the age of twelve, and it kept his faith alive and steadfast. But as a grown man, he was taught to be a general, to value human strength and pride, and when at some point God revealed to Moses that he would be the man to help get the Israelites out of Egypt, Moses

thought it would be done with force. He was thinking like a warrior and a commander of men, and this led him to kill an Egyptian. He was forced to flee his home in Egypt after that, to forsake his rich and comfortable lifestyle and wander in the desert. He took up the lowly and humble life of a tent-dwelling shepherd, and it was only then that he could learn true meekness, and God shaped him into the man needed to lead the children of Israel out of Egypt. The daily challenges that Moses faced during his time were probably no greater than what many of us face today, just different. With the corrupting influence of the world around us, the temptation to go against God’s will is there for each one of us. Whether we were raised by Godly parents or whether we are new Christians, learning to be humble and patient through adversity takes great strength of character. This strength comes from God, and dwells in meekness. The world may see a meek person as being weak, but through God they can overcome every trial and circumstance and shine like a light in a dark place for others to see.

Let us humble our hearts and submit to Christ’s teachings, and learn of Him, as He bids us. Let us follow in His footsteps, and study the examples of Moses and many others like him who were meek and lived as great witnesses for God. Let us be among those meek, faithful people at the end who will be ready to meet the Saviour at His return, and say “Lo, this [is] our God; we have waited for Him, and He will save us: this [is] the LORD; we have waited for Him, we will be glad and rejoice in His salvation.” Is.25:9.

For as it is promised: “Blessed are the meek, for they shall inherit the earth” Matt. 5:5.

Recipe- Cheesy Sauce

½ cup Cashew nuts
2 Tbs. Sesame Tahini (opt.)
3 cups Water
1 Tbs. Lemon juice
1/3 cup Pimentos or diced red peppers
½ tsp. Garlic powder
1 tsp. Onion powder
1 ½ tsp Salt
2 Tbs. Yeast flakes

1. Blend all ingredients until very smooth.
2. Place in a saucepan and bring to a boil while stirring.

Serving Tips: Serve hot over broccoli, Cauliflower, or other vegetables. Or drizzle over tortilla chips for Nachos. Or fold into cooked macaroni (2 cups dry) for Macaroni and Cheese.

From: Best Gourmet Recipes
by Neva Brackett, 2nd Edition 1997

My suggestion: Take corn tortillas and spread refried beans on the tortillas and put some of the sauce in the bottom of a baking dish and place the tortilla with the beans then add more sauce. (You can slice the tortillas to fit the dish better) Repeat the layers and then put plain tortilla on top and add more cheese sauce. One recipe will do a square dish but you will need a double recipe of the cheese sauce for a large oblong dish. You can bake at 350° 30-45 minutes. I cover the dish until 10-15 minutes to keep it moist. Enjoy!

**In the military schools of Egypt,
Moses was taught the law of force,
and so strong a hold did this teaching
have upon his character that it required
forty years of quiet and communion with God
and nature to fit him for the leadership of Israel
by the law of love.
The same lesson Paul had to learn.
Education 65.2**

Children's Story—Meg's Work

"But, Miss Laura," said Meg, rather mournfully, to her Bible-class teacher, "it seems as if I must give up trying to be good. Everything hinders me so at our house, mother's sick so often, the children are so much trouble, how can I do my work heartily? And it's such common, every-day work. Now, if I only had something like real good work to do."

"Dear Meg," said Miss Laura, smoothing the drooping head before her, "most of us have common, every-day work of some kind; that is most often the work our Lord gives us. You think, perhaps, if you were teaching a class of heathen girls, you could serve the Lord Jesus better than by making bread or amusing the little ones. But you see that is just the very thing Jesus has put in your hands to do. And surely, Meg dear, it is worth trying to do. Don't forget to ask Him to help you even in the commonest work; and try to remember, when you are doing it, that that is just the work He wants you to do."

"I'm afraid I do forget too often," said Meg thoughtfully. "You help me ever so much, Miss Laura. But it is getting late; and I must go now; Ellen will be tired looking after the children, and the boys will want their supper."

Meg hastened down the street, thinking over what her teacher had said. She nodded her head very decidedly as she stepped across the threshold of her home.

"Well! I thought you never would come, Meg," was Ellen's impatient greeting, as Meg entered the sitting-room. "Tot and Rob have been as cross as could be, and mother's headache's worse; I'm just as tired as I can be!"

"Say, Meg!" called a voice at the foot of the stairs, "are we going to have any supper? I'm hungry as a hunter."

"When were you ever anything else?" answered Meg rather impatiently. "If you ever were, I didn't know of it."

"There ain't no bread for supper," affirmed Sam decidedly.

"No bread!" exclaimed Meg. "Why, I looked into the bread-box before I went out, and there was a loaf and a half."

"Well," said Sam hesitatingly, standing first on one foot, then on the other, "you see me and Jimmy got awful hungry, and Ellen wouldn't find us anything left from dinner and the Brown boys came home with us from school, and so and."

"And so you went to work and ate up everything you could put your hands on"

said Meg angrily, throwing off her bonnet and gloves.

"There was a moment or two's silence, during which an angry spot burned on Meg's cheek. Then there was a little rustle in the sick-room.

"Meg," called a feeble voice.

"Yes, mother," said Meg more softly.

"Send Ned to the baker's, daughter; it is too late for you to go to baking. I was afraid the boys were in mischief; but be patient, dear."

"I think you might set the table, Ellen," said Meg, as she passed Ellen in the dining-room.

"The fire is out, and I must make it up for mother's Tea."

"It wouldn't have been out if you had not stayed so long at Miss Laura's," returned Ellen; "and I'm just worn out with those children."

"Oh dear, dear!" sighed Meg, as she opened the stove door; "how can I be good and cheerful when Ellen's so cross, and the boys make me so much extra work? To think of their eating up all the bread!"

"I'll make the fire, Meg," cried a voice at her elbow, and there was Jimmy, bright and willing, with a basket of kindling.

The fire was soon burning briskly; and Meg found that Ellen, must have repented of her cross speech; for there was the table neatly set, and Ellen singing good-naturedly to Rob, who was awake, and must be amused by someone.

"Maybe it's I that am cross, after all," said Meg to herself.

Mother was not better the next day, and so many things fell on Meg's hands. Ned was teasing, Ellen indifferent, Tot and Rob fretted after mother, and Sam and Jimmy seemed to invent the most ingenious methods of getting in the way, and increasing work for their elder sister.

But Meg toiled bravely; she kept the sick-room dark and quiet, she tried not to notice Ellen's provoking ways and speeches, or the boys' tiresome pranks.

It was not always easy to do so; for everybody knows that great romping boys are not usually very thoughtful of others' comfort. And, sometimes, when something more provoking than usual occurred, Meg had hard work to prevent herself bursting out in a fit of impatience, or else sitting down in a flood of discouraged tears. Ellen, too, did not seem to notice the brave struggle which her sister was making to do her work well and patiently, and Meg suffered almost as much from Ellen's

speeches as from the boys' doings.

Just at nightfall, when she had seen Tot and Rob safely in bed, and told the stories of Moses and Joseph over and over until the sleepy eyes shut, she stole into her mother's room.

"You are so tired, daughter," said her mother sympathetically. "I know how hard it is for you, Meg, but you are doing so well."

"I don't know, mother," said Meg wearily; "if I could only be patient! I do try, but the least thing puts me out, and makes me forget."

"We all forget too often, dearie. But just as surely as we try to do our work heartily, as unto the Lord, he will help us over the hard places. He never fails, Meggie."

Meg swallowed a sob, and thought, "I ought not to think no one wants to help me; mother does, and I know Jesus won't fail."

Then Meg ran away to her own room, and though she knelt down, she could only say: "Lord Jesus, I do want to work for Thee right here at home; oh, help me!" when someone called, "Meg" and she had to run down again.

"I wouldn't have called you, Meg," said Ned, "but the butcher sent the meat, and I didn't know where to put it."

"I'll attend to it," said Meg cheerfully.

"But I'll carry the basket for you," said Ned, picking it up.

"Thank you," said Meg gratefully. "You're a dear fellow, if you are such a tease."

Meg lay down very weary that night, but with a sweet consciousness that if much of her work was not as she wished it might have been, she was really trying to do it unto the Lord.

True, things were very contrary, mother was still sick; there was much care to fall into the hands of a sixteen-year-old girl. Ellen's moods were very trying; the boys would tear their clothes, and make all manner of unexpected work for hands and feet.

It was all very homely work, sweeping rooms, making bread, keeping quiet in and worry out of the sick-room; but Meg was striving to say truly and earnestly, "This is the place the Lord wants me to work, just here at home, and I must try to do it heartily."

Where is your work, my young reader, and are you doing it heartily, as unto the Lord?

The Youth's Instructor May 16, 1883

Health Nugget— What Are Cantaloupes Good For?

Cantaloupe Tales

Botanical name: *Cucumis melo reticulatus*

“Succulent” is a perfect word for the juicy flesh of the peachy-orange cantaloupe, one of the most refreshing summer fruits. It’s a member of the cucurbit family of plants, along with cucumbers, pumpkins, gourds, and other melon varieties, like honeydew. Their cultivation is widespread throughout the world, including the US. California wins the prize for highest production, although we still import from South and Central America because consumption is high and it’s a warm-season crop. Sometimes it’s difficult to know when cantaloupes are ready for the knife. A few clues: they’re inordinately heavy; the stem end gives just a bit when pressed with your thumb (too much and it may be over-ripe); a firm knuckle rap will sound low and rather hollow.

Once you get the fruit inside, it should be washed thoroughly before being placed on a towel in the fridge to chill. It’s tasty when chopped up and mixed with other fruits, such as watermelon, honeydew, and a few strawberries and blueberries thrown in for a colorful breakfast, brunch, or snack.

The exterior of what many of us call cantaloupe, with its tough, net-like, reticulated rind (hence the botanical name), may actually be a muskmelon. True cantaloupes (*Cucumis melo var cantalupensis*) don’t usually have the even-patterned netting, and do have deep, end-to-end grooves like a basketball. Both types are referred to as cantaloupe in the U.S.

Health Benefits of Cantaloupes

Like other plant-based foods, cantaloupes have their own unique set of nutritional attributes. These include fiber, niacin, vitamin B6, folate, and one of the highest sources of vitamins A (108% of the daily value) of any fruit, while being low in sodium, fat, and cholesterol. Manganese, a co-factor for the enzyme superoxide dismutase, is essential for maintaining strong antioxidant defense, good vision, healthy mucus membranes and skin, and is a known protectant against lung and mouth cancers.

Providing an excellent source of vitamin C (98% of the daily value) to defend the body against infection,

cantaloupes are also an excellent source of potassium, which helps control heart rate and blood pressure and protects against stroke and coronary heart diseases. It has antioxidant flavonoids in abundance, such as beta-carotene, lutein and zeaxanthin, a carotenoid absorbed into the retina, where scientists believe it may provide light-filtering functions to protect against age-related macular degeneration. The flavonoid cryptoxanthin shields cells and other areas of the body from free radicals, and may ultimately inhibit colon, prostate, breast, endometrial, lung, and pancreatic cancers.

However, consume cantaloupes in moderation because they contain fructose, which may be harmful to your health in excessive amounts.

Cantaloupes are also one of several foods often contaminated by toxic insecticides, so it’s best to buy them organic.

Cantaloupe Nutrition Facts

Serving Size: 3.5 ounces (100 grams), raw

	Amt. Per Serving
Calories	34
Calories from fat	2
Total Fat	0.19g
Saturated Fat	0.05g
Trans Fat	
Cholesterol	0mg
Sodium	16mg
Total Carbohydrates	8.16g
Dietary Fiber	.9g
Sugar	7.86g
Protein	0.84g
Vitamin A	3382iu
Vitamin C	36.7mg
Calcium	9mg
Iron	0.21mg

Studies on Cantaloupes

One study determined that cantaloupes have as much as 60% more β -carotene than honeydew melons.¹ Other research was conducted to evaluate the superoxide dismutase (an enzyme that repairs cells and reduces damage by superoxide, the most common free radical in the body) activity in cantaloupe extracts. Results indicated the importance of superoxide dismutase activity for the antioxidant and anti-inflammatory properties offered by eating cantaloupe, preserved during the digestive process.²

Another study found cantaloupe to be one of several fruits and vegetables specifically

linked with lowered breast cancer risk.³

Cantaloupes Fun Facts

The name originated in Cantaloupo, Italy, where seeds were brought from Armenia in the 14th century for cultivation in the Pope’s gardens.

Summary

Cousins to cucumbers and squash, cantaloupes are one of many varieties of melon, all known for their sweet juiciness. One of the garden’s most refreshing delights, cantaloupes also contain notable nutritional qualities. One of them is fiber. Vitamins A and C serve up eye protection and amazing antioxidant and anti-inflammatory capabilities, respectively. These and other compounds actually inhibit several types of cancers.

A healthy serving of cantaloupe imparts a greater amount of body-beneficial nutrients, so remember: When you’re passing around the cantaloupe, don’t worry about the carotenoids and flavonoids — they’re in there.

foodfacts.mercola.com

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- (1)<http://www.sciencedirect.com/science/article/pii/S0889157510002772>, Provitamin A and vitamin C contents in selected California-grown cantaloupe and honeydew melons and imported melons, Aug. 2012
- (2)<http://www.ncbi.nlm.nih.gov/pubmed/15261965>, Antioxidant and anti-inflammatory properties of a *Cucumis melo* LC. extract rich in superoxide dismutase activity, Aug. 2012
- (3)<http://www.ncbi.nlm.nih.gov/pubmed/19358284>, Greater vegetable and fruit intake is associated with a lower risk of breast cancer among Chinese women, Aug. 2012

Moses also had his trial. God chose him to deliver Israel. He had been trained as a general, and he thought that it was by force that he was to deliver the people. One day, seeing an Egyptian smiting an Israelite, he killed the Egyptian. Then he fled to Arabia, and for forty years he kept sheep. There his pride and self-sufficiency were swept away. He became patient, reverent, humble, “very meek, above all the men which were upon the face of the earth.”

AUCR March 25, 1907, par. 9

....And God Spoke These Words—Part One

After three whole months had passed since the Israelites had left “the land of Egypt, the same day came they into the wilderness of Sinai” (Exodus 19:1), and had “camped before the mount” (Exodus 19:2). This was the very same mountain that the Great I Am—the mighty Lord God had personally spoken to Moses earlier when He gave him his commission to free the Israelites from Egyptian bondage. So “Moses went up unto God” (Exodus 19:3) to the same spot where the burning bush was on the mountain, and “the Lord called unto him” (Exodus 19:3) and gave him a specific message to take to the children of Israel.

The Lord God began His message by declaring that “Ye have seen what I did unto the Egyptians, and how I bear you on eagles’ wings, and brought you unto myself” (Exodus 19:4). God then told them that “if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation” (Exodus 19:5-6).

You will notice that God did not force them back into slavery by demanding their obedience; neither did He pressure them to obey Him because of all the wonders and miracles He had performed in delivering them from Egyptian bondage; and neither did He state that they owed Him their obedience as a fair compensation for satisfying all of their daily needs for these past 3 months of wilderness living. But instead this divine message was a simple invitation for them to consider, and then to freely choose to either accept or reject it. So, even though God had every right to command this people to obey Him since they, as well as the earth they lived on, was His creation, yet He chose instead to appeal to them as the free people that He had made them.

Through all that He had done for this Israelite people, in all His dealings with them so far, the Lord God had revealed that He loved them as a father, and had even tenderly borne them “on eagles’ wings” so that they would be protected and shielded from all harm. And He now declared that He—the Great I Am, the Lord God of all the earth—would mercifully embrace them all as His chosen people “above all people” of the earth, if they would only lovingly respond back to

Him and choose of their own free will to obey Him as their God. If so, then He would continue to perform the same miracles for them and even more on their behalf, because He viewed them as a precious and “peculiar treasure unto me” and not just as simple, lowly subjects of His kingdom.

You know, what other pagan gods ever revealed such love and compassion for their followers? Not in one recorded instance throughout all of their sacred writings did any of the pagan gods ever treat people who had not yet chosen to serve them in the same tender, fatherly way as the Lord God had done with the Israelites! The type of character revealed and manifested by God was so vastly different than all the rest of the pagan gods, that it stood alone in comparison! This is because all the pagan gods looked upon humanity with unloving eyes. They viewed humanity as being nothing more than dumb slaves and their rightful property to command and even play with, whose duty it was to satisfy their every desire, and that humanity must earn the blessings of the gods through faithful, unquestioning obedience. While the Lord God did not look upon humanity with the same cold, dark, paganistic eyes. He instead compassionately viewed them as being free people who had been led astray through the errors, superstitions and false doctrines which were holding them captive to corrupt men and an oppressive religious system, and He willingly chose to expend all the divine power necessary to deliver them from their abject slavery, so that they could as free people then decide for themselves whether to accept Him as their God and serve and obey Him because they loved Him, or to continue to serve the other gods, or no gods at all. Thus it was the difference between forced or willing obedience; slavery or freedom; hatred or love; Lucifer or God; and God was putting all His divine power and the resources of heaven on the line in order to make it possible that each and every human being had the right to choose their own destiny of either destruction or salvation; either eternal death or eternal life.

After the Israelites heard the message of the Lord God, “all the people answered together, and said, All that the Lord hath spoken we will do” (Exodus 19:8). When Moses “told the words of the people unto the Lord” (Exodus 19:9), the Lord God then told Moses something amazing. He declared that three days from now He would personally “come down in the sight of all the people upon mount Sinai” (Exodus 19:11) “in a thick cloud,

that the people may hear when I speak with thee” (Exodus 19:9).

This was something unheard of in any of the paganistic religions—that a God would personally manifest Himself in the sight of all of His followers, and would also allow them all to hear His own voice speaking out loud! In all pagan religions, it was always the priests or the kings that told the people what the gods had supposedly revealed to them through signs, or in dreams or trances. Never once had any of the pagan gods ever manifested themselves to their worshippers, or allowed them all to audibly hear them speak. So there was really no hard evidence showing that any of their pagan gods were really alive at all, and nothing to prove that their gods were not just being kept alive through their teachings and superstitious imaginations.

In order to counter this lack of proof, the people had to be taught to believe without question what they were told came from the gods, and that they had to manifest absolute faith that what their priests or kings were telling them was honestly the truth. But the Almighty Lord God wanted all of His worshippers to know that He was indeed a living God who was strikingly different from all the other gods they knew about in Egypt or elsewhere, because they could see and hear for themselves that He really existed! Thus they could indeed implicitly trust all that Moses was telling them came from God because they had the proof and could know without a doubt that it was the truth because they knew that God really existed.

After all the Israelites had spent two days preparing themselves to meet with the Lord God, “it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled” (Exodus 19:16). This loud trumpet blast was the signal for all the people to “come up to the mount” (Exodus 19:13) in order “to meet with God” which they did (Exodus 19:17). As all the Israelites “stood at the nether part of the mount,” again “the trumpet sounded long, and waxed louder and louder” (Exodus 19:19) thus gaining the undivided attention of all the people. In the hearing of all the people “Moses spake” to God, the trumpet then ceased, and “God answered him by a voice” (Exodus 19:19). Then the people watched in amazement as “the Lord came

down upon mount Sinai, on the top of the mount” (Exodus 19:20) enveloped in fire so that “no similitude” of His form was seen (Deuteronomy 4:12), “and the mountain burned with fire unto the midst of heaven” (Deuteronomy 4:11).

It was from “out of the midst of the fire” (Deuteronomy 4:12) that the Lord God began audibly speaking to all the Israelites “with a great voice” declaring “his covenant... even ten commandments” (Deuteronomy 4:13) as all the people listened in amazement. God began the first commandment of His covenant by declaring that “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Exodus 20:2). After identifying Himself to be the very same God that performed all the miracles and wonders that brought about their deliverance from Egypt, He then continued declaring the first, then the second, until He had finished with the 10th commandment, and then “he added no more” (Deuteronomy 5:22), signifying that He had given a complete law. Afterwards “the Lord said unto Moses, Come up to me into the mount” (Exodus 24:12), and it was there that these same 10 commandments were written “upon two tables of stone,” and then God “delivered them unto” Moses (Deuteronomy 5:22).

Each of these two stone “tables were written on both their sides; on the one side and on the other were they written” (Exodus 32:15). Thus about half of the 10 commandments were written on one stone tablet, and the remaining commandments were written on the other. Moses had not carved out these two tablets, and neither had he chisled the words on them, but “the tables were the work of God, and the writing was the writing of God, graven upon the tables” (Exodus 32:16) being “written with the finger of God” (Exodus 31:18).

These events reveal that God considered His law to be of such importance that He would not allow any human being to tell it to others, but He Himself had to personally speak each one of these 10 commandments with His own voice in the hearing of all the people, and then had to personally write these same commandments with His own finger onto two stone tablets. Thus these 10 commandments came directly from God and not man proving that this law was not the product of the mind of men, but from God Himself. Also since they were written by God Himself with His own finger in stone instead of on cloth or paper, plainly shows us that God considered His law to be permanent and unchanging. And these

commandments were His covenant or agreement with the people that He would be their God, and they would be His people, if they would keep and “perform” all 10 of them (Deuteronomy 4:13).

These 10 commandments are recorded in Exodus 20:3-17 and again in Deuteronomy 5:7-21. Each commandment was very simply stated and was easy for all to understand, yet they were so broad and far reaching as to encompass all aspects of daily life.

THE FIRST COMMANDMENT

The first commandment of God was:

“I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” Exodus 20:2-3.

This first commandment of this covenant revealed who God was—the God which had delivered the Israelites from Egyptian bondage, and further declared that “no other gods” were to be chosen or worshiped by His people “before me.” But who was the God that declared in the hearing of all the people that no other gods were to be before Him?

“And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**” John 5:37.

Previous to when Jesus had spoken this, no one had heard the Father’s voice at any time. So it was not the voice of God the Father that all the Israelites heard declaring each of the 10 commandments at Sinai! Then whose voice was it? Who was this Great I Am? Who was this Lord God who performed all the miracles in delivering His people from Egyptian bondage, and who was now speaking to the people His ten commandments?

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” John 8:58.

So Jesus declared Himself to be the Great I Am, the Lord God who had appeared to Moses, and to Abraham before him. But the name Jesus was only given to Him after He became human. So then who was Jesus known as before He became human?

“In the beginning was the Word, and **the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made....**He was in the world, and the world was made by him, and the world knew him not.” John 1:1-3, 10.

So before becoming Jesus in humanity, He was identified as the Word, who was not only with God, but was also a God Himself. He was the God who had created the world and all

things in it by the power of His word, and who had formed man in His own image (Genesis 1:26-27, 2:7). But was this particular God only known as the Word?

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace.**” Isaiah 9:6.

“Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** [shall be] seven weeks, and threescore and two weeks...” Daniel 9:25.

“And killed the **Prince of life**, whom God hath raised from the dead; whereof we are witnesses.” Acts 3:15.

“And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the **prince of the kings of the earth**. Unto him that loved us, and washed us from our sins in his own blood...” Revelation 1:5.

“Him hath God exalted with his right hand [to be] **a Prince and a Saviour**, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31.

So this mighty God who became Jesus Christ the Son of God in the flesh, was also known as Messiah the Prince, the Prince of peace, the Prince of life, the Prince of the kings of the earth, or just simply a Prince. But what was this mighty God and Prince all about?

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth.**” John 1:14.

So the Word, who was this mighty God and Prince, who also became Jesus the Son of God in the flesh, was full of grace and truth. In fact, this mighty God was Himself the truth.

“Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, but by me.” John 14:6.

“Now I say that Jesus Christ was **a minister of the circumcision for the truth of God**, to confirm the promises [made] unto the fathers.” Romans 15:8.

“If so be that ye have heard him, and have been taught by him, as **the truth is in Jesus:**” Ephesians 4:21.

So Jesus—the Word, was the truth, and He specifically came to minister the truth to the Israelites, as well as to all humanity, because the truth was in Him. And since He is the truth, then He knows everything there is about truth, and no one else knows more about truth than He does. But was this Mighty God and Prince who was with God in the beginning, and who was specifically

working for His people, known only by the name of the Word?

“But I will show thee that which is **noted in the scripture of truth:** and [there is] none that holdeth with me in these things, but **Michael your prince.**” Daniel 10:21.

“And at that time shall **Michael stand up, the great prince** which standeth for the children of thy people...” Daniel 12:1.

So this mighty God, this great Prince, the Word, and the truth itself, was known by the name of Michael before being born into humanity and becoming Jesus Christ the Messiah and Son of God in order to minister the truth to His people. So Michael was this mighty God who was with God the Father in the beginning! And it was to this mighty God Michael that God the Father had declared “Let us make man in our image, after our likeness” (Genesis 1:20)! Then is it really true that in the beginning there was the Almighty God the Father, and the mighty Lord God Michael, thus making two Gods and not just one?

“But unto the Son [he saith], **Thy throne, O God, [is] for ever and ever:** a sceptre of righteousness [is] the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, [even] thy God,** hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:8-9.

So then Michael, who became Jesus Christ—the Son of God, is here called by God the Father to be a God Himself! Thus there are two Gods listed in this text—the God Michael, and His God the Father. So then this Word who was a God along with God the Father in the beginning, and who then created the world through His own divine power, was Michael—the truth, the great Prince, the future Messiah to His people when He would be born into humanity becoming Jesus Christ the Son of God. And even though God the Father is greater in authority than the God Michael, yet Michael’s power as a God is not lessened in the least degree by this fact.

It was the mighty God Michael who put down the rebellion of Lucifer in heaven, defeating him and his followers, winning the warfare, and then casting them all out.

“And there was war in heaven: **Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out,** that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, **and his**

angels were cast out with him.” Revelation 12:7-9.

So it was the mighty God Michael who defeated Lucifer and his followers in heaven. It was the mighty God Michael who created the world and all things in it. It was the mighty God Michael, the Great I Am, who was the Lord God who had spoken to Moses, who had then worked all the great and marvelous signs, wonders and miracles in delivering His people out of Egyptian bondage. And it was the mighty God Michael who was now declaring His 10 commandment law and covenant with His own divine voice to all of His people declaring that they were to have no other gods before Him.

But in commanding that His people were to worship “no other gods before me,” the mighty Lord God Michael was not including the Almighty Most High God and Father who is definitely to be worshiped! So, then, how do we understand this very first commandment stating there is to be no other gods worshiped but Michael when both Michael and the Almighty Most High God are two separate Gods? The Hebrew word for “gods” used in this commandment is “elohiym” (Strong’s, word #430), which in this sense translates and means “gods in the ordinary sense,” or, in other words, pagan deities. So then Michael was not declaring in this commandment that only God who could be worshiped was Himself and thus the Almighty Most High God of the universe is not to be worshiped. But Michael was referring to all the pagan gods that were being worshiped on the earth. So, since Michael was the real Creator, God of the earth, then in this first commandment He was declaring that there were to be no other earthly gods worshiped but Him.

Yet this commandment means more than just having no other literal pagan gods placed before the Lord God Michael. It also included His people allowing the Lord God Himself to reign supreme in all areas of their lives—whether in thought, plans, or in worship, and allowing His will to be the first that they followed. In other words, this commandment prohibited all forms of rebellion against God, and restricted His people from giving lose reign to any thoughts, plans, desires or actions that were not in harmony with His supreme authority and will.

With the Lord God enthroned in the heart and reigning supreme in the lives of His people, and with His will placed first and foremost to be followed before everything else, then God would be allowed to correctly lead, safely guide, and divinely preserve them in all areas of life. But if His people would allow some rebellious thought, plan, desire or action that is in direct opposition to the will of God to take His supreme place in their life, then God would be dethroned out of the heart,

and their own will would now be placed in supremacy to be the leader and guide of life. In allowing this to occur, then their own rebellious will would be on a par with God Himself in their life, and anything that is allowed to dethrone the Lord God from His supreme position of authority in the life and allowed to be on par with God Himself, would take the form of another god that is being placed before the Lord God, and thus breaking this commandment.

So this first commandment not only prohibited all literal pagan gods from being placed before the Lord God Michael in supremacy and authority, but it also prevented any and all forms of rebellion from ripening in the very lives, thoughts, plans, desires and actions of His people by making His will and authority first and foremost to be followed.

THE SECOND COMMANDMENT

The second commandment of God is: “Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.” Exodus 20:4-6.

This second commandment of this covenant revealed how the Lord God wanted to be worshiped, declaring that the people were not to make “any graven image, or likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth”. This was because Michael was the great living God who had created and upholds all things and therefore was above all created things, and thus nothing which He had created could correctly represent all that He is. So, to make an idol or image of something which He had created, and then believe that this represents or symbolizes the Great I Am, would only work to lessen God’s majesty and greatness. This idol or image of the created thing would be so far from the actual truth, and so far off the mark of correctly representing Him, that it would only mislead souls into error and falsehood regarding exactly who God is.

To make an image or idol “of any figure, the likeness of male or female, the likeness of any beast... of any winged fowl... of any thing that creepeth on the ground... of any fish,” or even of “the sun, and the moon, and

the stars” (Deuteronomy 4:16-19) would only work to take the eyes of the people off of the Creator Himself and focus them instead upon the creation itself. Thus the great and mighty Lord God would be made to appear no greater than the created thing which the idol or image depicted, and since the idol itself cannot speak, hear or answer because it is lifeless and dead, then people would be led to believe the same about God.

In regards to any pagan image or idol that had already been formed, God further declared that He did not want the people to “bow down thyself to them, nor serve them.” This was because just as a husband jealously refuses to allow the affections of his covenant bound wife to be shared with another man, so Michael stated that “I the Lord thy God am a jealous God” who also refuses to allow the worship and affections of His covenant bound people to be shared with another god of the pagans, and especially not with Lucifer who all these pagan gods ultimately symbolized and represented.

So it wasn’t that God forbade all images or statues or pictures, but just those which were believed to be, or were worshiped as, a sacred representation of any god—including Himself. That is why God did not allow the people to see His actual form, or any “manner of similitude on the day that the Lord spake unto you” (Deuteronomy 4:15), but to only see the fire that He was hidden by, as well as to hear His voice. Michael knew that if they saw His actual form then they would eventually be led to “forget the covenant of the Lord your God, which he made with you, and make you a graven image” (Deuteronomy 4:23) of what they saw the Lord looked like.

Yet this commandment just did not forbid the making of, bowing to and worshiping a literal image or idol, but also prohibited making a non-literal image or idol out of anything else, and then bowing to, and worshiping it more, or instead of, the Lord God Himself. These types of non-literal idols could be anything that is allowed to take up so much time and attention of His people that there is little time left, or little energy remaining, for them to devote to the worship of and due service to God. Various hobbies, work, houses, land, pets, family, friends, etc.,—anything that His people allow to take their time away from what is due to God is made by them to be an idol in their life that they are bowing to, serving and worshiping more than God Himself.

God further declared in this second commandment that He was the One who

either visits the iniquity upon or punishes the disobedient and their families, or is merciful towards and thus blesses the obedient. This is because as God is the Creator and Author of all things, then He has the right and authority to either bless or punish all things. But instead of arbitrarily doling out these good or bad rewards irrespective of whether or not they were merited, Michael instead blesses or punishes according to the actions which people themselves choose to perform.

But in order to justly determine who is indeed worthy of reward based upon their actions, their actions must be compared to, or judged by, some standard. And to be completely unbiased, this standard must be openly available for all to learn about, as it would be unfair to punish those who had no way of knowing that their actions were displeasing God because they did not comply with this standard. This is one of the main reasons why the Lord God Michael was openly providing His 10 commandment law, by both speaking it in their hearing and then writing it in stone, so it could be this standard to which all His people would be judged by according to their works and actions in order to justly determine whether they deserve His blessings or His curses. And it was not just the Israelites that would be held to this standard of law.

Since Michael was the Creator of mankind, then all peoples of the earth would be held to this same one standard of law. Thus any person could know what this righteous standard of God’s law was, then could compare their lives to it and see for themselves whether they were pleasing or displeasing God—irregardless of whether they were Israelite or from another race. And most importantly, if they found that their actions had been displeasing God by being against His law, would they manifest sorrow and repentance towards God for their sinful actions, and then choose to change their lives so that they could now be in harmony with His law? Would they plead for God to work in them to bring about this miraculous change in their life? Or would they knowingly choose to continue breaking God’s commandments and stubbornly refuse to repent for all their sinful actions that have brought sorrow and displeasure to God and His curses upon them?

So with God’s great standard of law within sight and knowledge of each and every human being, God could not be charged with arbitrarily doling out rewards, because each would decide for themselves whether they would receive God’s blessings or His curses depending on what kind of life they chose to live. And ultimately, each person would decide for themselves exactly what their own destiny would be at the final judgment—either eternal death or eternal life—precisely by how they

chose to live their life after knowing about God’s great standard of law, as well as His willingness to forgive and change all truly repentant sinners.

THE THIRD COMMANDMENT

The third commandment of God is:

“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” Exodus 20:7.

This third commandment of this covenant revealed how God wanted His people to communicate to Him or about Him, declaring that the people were not to “take the name of the Lord Thy God in vain,” and any who did would not be held guiltless. Thus God’s followers were not to use His name in a light or frivolous manner in their communications, but when speaking to, or speaking or writing about Him, they were to respect and honor His name.

But since the mighty Lord God had never revealed His real name of Michael to any of His people, but had instead always gave them a general name descriptive of His character, then this commandment means something more than just not taking God’s literal name in vain.

The Hebrew word for “name” used in this commandment is “shem” (Strong’s, word #8034), and it translates and means “a mark or memorial of individuality, character.” Thus the name God did not want His people to take in vain was not His literal name, but was His character—which was a mark or memorial of His individuality from all the other so-called gods.

As this true that God’s name represents His character, then how could His people take His name or character in vain? The Hebrew word for “take” in this commandment is “nacah” (Strong’s, word #5375), and it translates and means “to lift, accept, advance, bear, carry, hold up, respect, wear.” And the Hebrew word for “vain” is “shav” (Strong’s, word #7723), which translates and means “deceptive, false, lying.” So instead of this third commandment only forbidding the irreverent usage of God’s name, it more importantly forbids His people from being deceptive, or false, or lying about His character.

God had separated His people from all of the other pagan nations, and brought them into a special covenant relationship with Himself. They were no longer to worship any pagan gods, nor were they to abide by pagan laws, practices, rules, rituals, etc. But now they were to worship only the Mighty Lord God, and were only to abide by His

laws. In doing this, no longer would they develop characters resembling what was depicted of the pagan gods, but would instead develop characters resembling the living God. And it was this character of the living God that His people were to then take or accept or wear in their own lives. By doing this they would reveal before others that they had respect for God's name because their lives worked to advance, bear, carry, hold and lift up a correct representation of God's true holy character.

But if their character was different than the true character of the living God whom they claimed to be followers of, then their lives would work instead to lift up or manifest a false representation of the true character of the living God to others. Thus by giving a false representation of God's true character, while claiming to be a follower of God, they would be guilty of lying to and deceiving others, and thus guilty of taking "the name of the Lord thy God in vain".

So this third commandment forbade His people from believing that they could live like pagans, while still claiming to be God's followers. It showed that profession alone, without corresponding works and actions, was absolutely worthless. If the lives of God's followers were not in harmony with God's name or character, then they showed by their own lives that they were not followers of God at all, but were really deceivers and liars. Thus by the lives, actions and characters revealed to others, precisely communicated to all exactly which God or gods were being followed.

THE FOURTH COMMANDMENT

The fourth commandment of God is:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:8-11.

This fourth commandment of this covenant revealed how God wanted His people to spend their time during each day of the week. The Lord God Michael plainly told them that "Six days shalt thou

labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God". Michael also revealed that this Sabbath commandment was not something newly created just for the Israelites to keep, but had been first established at creation because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day".

So the first six days of the week were nothing more than common work days to be spent in earning a living and doing anything and everything else the people wanted or needed to get done. But the seventh day of the week was different: it was not a common day like all the rest. The seventh day was set aside to be a day of rest and worship to God because "the Lord blessed the sabbath day and hallowed it" after all His labor of creation those first six days. And just so that no one would forget this fact of truth, Michael began this fourth commandment of His covenant by plainly stating and even warning: "Remember the sabbath day to keep it holy!"

Thus this Sabbath day of God was a day which Michael chose as His holy day for all of His people to worship Him on.

"If thou turn away thy foot from **the sabbath, [from] doing thy pleasure on my holy day**; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it]." Isaiah 58:13-14.

From ancient times, all the pagan worshipers had kept the day of the sun or Sunday holy as a special worship day to their deity: whether it was Marduk—the supreme god of Babylon; or Amun-Ra—the supreme god of Egypt; or Baal—the supreme god of the Canaanites; or Zeus—the supreme god of the Greeks, etc. But the day which the Lord God Michael had chosen to be His Sabbath was not Sunday the first day of the week, but was the seventh day of the week, or Saturday. And this was not an afterthought, but Michael had established His Sabbath day at creation, which was before sin had entered into this world, and way before any of the pagan religions had first been developed. It was those that rebelled against the Lord God and refused to keep His Sabbath law who had chosen to worship on a different day of the week and chose Sunday in honor of their supreme sun god to be their worship day. This then shows us that Sunday, the first day of the week, had no connection whatsoever with the Lord God of heaven, but was connected with honoring and worshiping all the pagan gods who ultimately represented

Lucifer himself.

As such, then this Sabbath day of the Lord God Michael, was a special day between God and His people which actually distinguished them from all pagan worshipers. The Sabbath was actually a sign between God and His people, designating those that kept it holy to be a worshiper of the Lord God, and designating God to be the God and protector of those that kept it holy.

"Verily my **sabbaths ye shall keep: for it [is] a sign between me and you** throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you." Exodus 31:13.

"Moreover also I gave them **my sabbaths, to be a sign between me and them**, that they might know that I [am] the LORD that sanctify them... And hallow my sabbaths; and they shall be **a sign between me and you**, that ye may know that I [am] the LORD your God." Ezekiel 20:12, 20.

So the Sabbath day itself was a distinguishing sign or mark between God and His people who He had done so many marvelous things to deliver them from Egyptian slavery. While Sunday was itself the day which was a distinguishing sign or mark between Lucifer and His pagan followers. So, the day of worship at that time indicated exactly which people were serving the Lord God and which were not—and the same today. As the seventh day of the week today is Saturday, therefore any who are not keeping this Sabbath day of God as a holy worship day to Him are plainly showing that they are really not serving the Lord God of heaven whom they may claim to be worshiping, but are actually serving another god depending on the day of the week they choose to keep holy! Thus by the day we keep as a holy day of worship today, just like anciently, shows exactly which God or gods we are really worshiping and whose followers we really are.

In the next part, we will continue examining the remaining commandments of God.

—Robert Sessler

**Seek ye the LORD,
all ye meek of the earth,
which have wrought his
judgment;
seek righteousness,
seek meekness: it may be ye
shall be hid in the day
of the LORD'S anger.
Zephaniah 2:3**

Letters—Uganda, Tanzania

Uganda

2019-05-07

Dear ones,

Heb. 6:10-11

We wish to appreciate the sincere sacrifice of support that is sent every time we put a call in for the cause of the 'Present Truth' towards workers in many of the African countries where most congregations have little to give in to meet the need and curb the apparent and prevalent sin in the world. We are made to understand the need and recourse of your ethical responsibilities to hold to the gospel call. Math. 25:40

This quarter of 2019 has been a busy period of the year with many tasks to accomplish among which was to print out booklets and tracts. I made a number of travels to this end reaching for this desired goal. We had organized meetings in different places of K__ in K__, K__ in W__ U__, B__ in central U__, Youth retreat in K__ and a major conference in T__ to bring together minister from other countries and share experiences from the different places they operate. I was much exercised than before facing many challenges pressing my maximum efforts by his grace to make all work out by his grace. I love to see many come together for encouragement and discuss how His blessings are wrought among his people as they give a living testimony. Ps. 133

K__, J__, K__, B__ and I were at the forefront to see that the T__ conference take place at the stipulated time. J__ and K__ laid down the budget of the function while I was fixing out materials for printing out messages of present truth.

I planned to get about 300 copies of each booklets printed out as 'Time of Trouble', 'Caught Unprepared', 'Government Of God Part 1&2' and tracts which I translated into local L__ language which include: 'The Beast', 'The Empires of the World', 'The Final Judgment' and 'The Last Message of Mercy' to be given to our ministers as they go back to help in their outreaches. We expected to host 300 people and each would get at least a copy. It has been a tedious work nevertheless I made many travels to invite all to attend the conference.

K__'s church was the host and had to

clear with local authorities & Police boss for allowing our meeting to take place since according the 'Public Management Order Act' of our constitution stipulates that yet there were many foreigners to attend. You know days are passed when we used to just organize to stage big meetings of any magnitude without any interference. While materials were ready to enlighten all coming for the T__ conference; we have been let down by wave of protesting circumstances which has brought regime changes in the region compelling our division police boss to halt our meeting. Fear of motives of meetings putting many demands to fulfill. Many brethren had registered to attend right from S. Africa; R__, S__ and S__ and his family, J__ of M__ - M__, D__ S__ from N__ and many other were willing to come. Another nearby date shall be set as soon as we shall be cleared. J__ M__ will soon announce date and probably change venue.

Meanwhile minor meetings went as planned and the K__ meeting which was postponed to June 2019 to give way to T__ conference took precedence to be conducted on time. I had to send parcels of prints for tracts rubber banded in 200 batches of 12 per box. Some copies "Caught Unprepared & Time of Trouble" were most demanded as it explained the time of end and king of the north by brethren. Some food has been sent to feed those camping in K__. N__, K__ & K__ camped there.

K__ and I are now pursuing a number of legalities demanded by government to answer the questions of "who are you", "what is our take on" to the community etc..

I have submitted in the SRA constitution to NGO board for registration of 'Sabbath Remnant Publishing Association' [SRPA]. H__, G__ and Company Advocates are helping us to have things done soon.

However, we have been engaged in other small local meetings in B__, central U__, K__ area - K__ and B__ where I have given them printed booklets and tracts to help them in their efforts.

These have spoken loudly where our physical presence is denied hoping a lot more is to be done as we pass them out silently. Pray for brother N__'s family who was a strong pillar in B__ area of J__.

We hope all will be alright by His guidance as we all do what is possible to get men of God to present the last message of mercy to the world. I hope this will build and strengthen the Remnant family a legacy to be followed. We thank you for your prayers and support for

the cause of present truth without which it would be very difficult to write the achievement we are at.

God bless you.

NJ

Tanzania

Dear brethren and sister,

I want to thank you all again for your donations and prayers. May God continue to bless you abundantly.

Our goal is to spread the gospel to the world so that they know and can make good or bad decision. But we are praying for good.

We had a big challenge concerning our agenda of the outreach.

Hiring a public address system is very much costly here and we are praying for our own use anytime anywhere we want to evangelized. We are appealing to anyone who might be touched to donate anything small to help in purchasing PA. System. (include, amplifier, microphones, wireless MIC's, horn speakers ,speakers, mixer) .

God's mercies be with you all. We love you so much! Am earnestly praying to meet everyone of you in heaven. Am longing for that.

Brothers here sent you a love greetings.

Bro, M N

**“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”
Psalm 37:11.**

Christian Service-Chapter 10 Continued - Methods

With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church. {ChS 118.1}

There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart.—The Desire of Ages, p. 141. {ChS 118.2}

One of the most effective ways in which light can be communicated is by private personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit.—Testimonies, vol. 6, pp. 428, 429. {ChS 118.3}

Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit.—Thoughts from the Mount of

Blessing, p. 36. {ChS 119.1}

Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts.—The Desire of Ages, p. 151. {ChS 119.2}

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."—The Ministry of Healing, p. 143. {ChS 119.3}

We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life. {ChS 119.4}

So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "chiefest among ten thousand," and the One "altogether lovely." This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour.—Christ's Object Lessons, pp. 338, 339. {ChS 119.5}

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid

the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. {ChS 120.1}

He taught all to look upon themselves as endowed with precious talents, which if rightly employed would secure for them eternal riches. He weeded all vanity from life, and by His own example taught that every moment of time is fraught with eternal results; that it is to be cherished as a treasure, and to be employed for holy purposes. He passed by no human being as worthless, but sought to apply the saving remedy to every soul. In whatever company He found Himself, He presented a lesson that was appropriate to the time and the circumstances. He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless, and harmless, attaining such a character as would make them manifest as the children of God. Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, and fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory. - The Desire of Ages, p. 91. {ChS 120.2}

**“The meek will He
guide in judgment:
and the meek
will He teach
His way.”
Psalm 25:9.**