

Sabbath Remnant VOICE

Sept-Oct 2019

Striving to be among the remnant of her seed

The Temptation Of Christ—No. 11, Advent Review and Sabbath Herald, April 15, 1875

John upon the Isle of Patmos, saw the things which should come upon the earth in the last days, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."¹ "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."²

The apostle Peter distinctly points out the class which will be manifested in these days. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children."³

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God.

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race.

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to

1. Rev. 13:13

2. Rev. 16:14

3. 2Pet.2:10-14

4. 1John 2:22-23

5. 2Thess. 2:9-12

those who will dare to follow the same course of sin that they themselves have chosen.

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan.

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them God speed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympathy with spiritualists, however smooth and fair may be their words.

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (but he that acknowledgeth the Son, hath the Father also)."⁴

In Paul's second epistle to the Thessalonians, he exhorts us to be on our guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "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."⁵

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He

writes, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.”⁶

6. 1Tim. 4:1-2

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.”⁷

7. 1Tim. 4:1-2

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ.

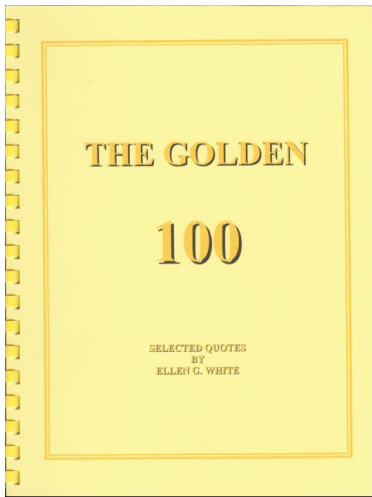
We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man’s behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one

that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atonement Saviour, the more closely do we come into harmony with Heaven.

We have characters to form here. God will test us and prove us by placing us in positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials; for these are God’s tests. He will sit as a refiner and purifier of silver, and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness.

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless he is willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory.

Concluded—Ellen G White

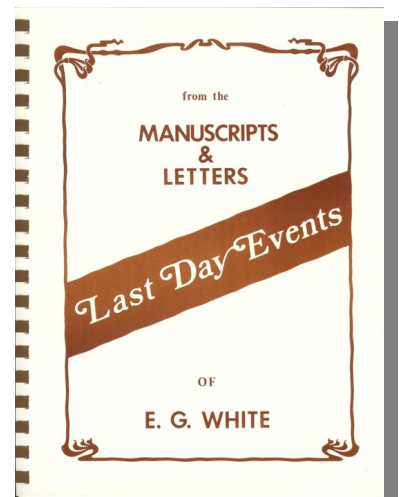


THE GOLDEN 100

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.

LAST DAY EVENTS
(non-conference edition)

In this spiral bound book you will find over 200 pages of unpublished letters and manuscripts of E.G. White concerning the last days. **English & Spanish** versions available! Suggested donation of \$20.00 per copy.



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***Editorial*—“Blessed Are The Poor In Spirit”**

“Blessed [are] the poor in spirit: for theirs is the kingdom of heaven.” Matt. 5:3

Have you ever asked someone who is not a Christian what they thought “poor in spirit” means? They might think that it refers to an unhappy or depressed person, or someone who is down in the dumps. How blessed we are that Christ was not talking about that aspect of being poor.

Christ is giving an invitation to those who are humble, who acknowledge that they are sinners and unable to make it to heaven by themselves. These are people who realize their helplessness, who are able to reach out to Christ to help them overcome their weaknesses and be more like their heavenly Brother. They are “poor in spirit,” unlike those in the world who think they are rich, who are proud and full of self-righteousness and believe that they can meet all the “requirements” for heaven without Christ’s

help.

Our Saviour came to earth to reach all those souls who would humble their hearts and accept His help, who would listen to Him and follow His example. He lived a meek and sinless life to show us that it was possible. He paid the penalty for our sins by dying in our stead. He showed us the way to heaven, and He waits there for us now, willing and able to help us along the same straight and narrow path that He walked.

What a wonderful gift of comfort and encouragement is the verse: “Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.” Matt. 11:28. It is a promise and a blessing for all who are willing. There are so many stories told by people all around the world recounting the many ways Christ has helped them. The problems they faced in their lives were so much easier to endure when they asked the

Lord to lead and guide them. When they knew they were not alone, their burdens seemed lighter. May God help each one of us to become “poor in spirit,” to put away sin and to give Christ the opportunity to walk beside us and lift our burdens from our shoulders. Only then may we gain the kingdom of heaven.

Blessed are the poor in spirit: for their’s is the kingdom of heaven. Matthew 5:3. All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. FLB 136.2

Children’s Story—Grandma’s Story

As all, children like stories, I will tell you one that somebody’s grandma told me. It was more than fifty years ago when she was a little girl that this happened. I will give you the story as she told it to me.

I had a very strict teacher that summer. and as I was a thoughtless, restless child, I soon disobeyed his rules. It was at recess; and as some of the scholars threatened to tell him, I dared not go into school again for fear of the punishment. So when the bell rang, away I ran toward home. But it was so early in the afternoon that I knew my parents would wonder at my return, so I thought I would stop and pick strawberries till school was out, and then go on with the scholars. I borrowed a dish at a house as I passed, but when I had filled it, I suddenly remembered they would wonder at my berries, and I should have to confess what I had done. So I shared the fruit with some of the scholars as I joined them, hid the dish, and went home as if nothing had happened.

Next morning my first thought was of the dreaded school and the punishment that was in store for me there. I rose fully decided that I would not go to school, and complained of being sick. A dose of medicine was given me, and I remained at home all day, finding it hard work to “play sick” except as the medicine sickened me for a time. The next day it was decided I must go to school. I dared not tell why I feared to go, but trudged off without a word.

My way led past my grandmother’s door. It was always pleasant there, and grandma was always glad to see me. So only thinking of my anxiety to get away from school, and not considering what a wicked thing I was doing, I went in and told grandma I was sick, and wanted to stay there instead of going to school. She pitied me and put me on her bed, with soothing words. I stayed there till past school time, and when I thought the scholars had all passed, I felt better, and slipping down from the bed I ran out into the garden to amuse myself. I had played very happily awhile, and had nearly forgotten my trouble, when the glimpse of the teacher coming down the street brought it all back. In terror I ran to grandma’s bed again, feeling really sick with fright. I heard the teacher’s step outside, and then he stopped and inquired for me. How my heart beat. Grandma told him in answer to his inquiries that I was there and was sick. He said he thought not, and told her of my disobedience and leaving school. Grandma answered indignantly, “I know she is sick, for she says so, and she would not tell a lie.” Oh! how I felt then that I had deceived my dear grandmother, who trusted me so fully. It cut me to the heart. I could not lie still long, and went into the garden after he left, but could not make up my mind to tell the truth about it.

That night my father learned what I had been doing and I was severely punished at home. A severe and mortifying punishment

awaited me in school also. Besides this, I was obliged to confess the lies I had told during those two long, sad days. The worst of all was confessing to my kind grandmother how I had deceived her. The dear old lady said she was sorry I had done wrong, but added kindly, “I don’t believe you will tell another lie.” And I do not remember that I did for years afterward. That lesson did me good. All the way through I could see that telling one lie to hide another did no good, and it only grew harder and harder to do right as I waited longer, and went farther from the right way. And how I have hated lying since.

This, children, is grandma’s story. Let me tell you another lesson you may learn from it. “*Be sure your sin will find you out.*” When you do wrong, you may be sure you cannot always hide it. If it is not found out here, God will show it in the Judgment, and is it not better to have our sins all put away before that time? Let us be careful how we commit sin, but when we have done wrong, let us confess our wrong, and not try to hide it. One of the hardest things we have to do, is to confess our faults. You know that; don’t you, children? But the blessing of God is upon those who do it. Now before I close, I want to give you one of grandma’s texts to learn. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Prov. 28:13.

Youth’s Instructor September 15, 1871

Nugget—What Is Spinach Good For?

The Scoop on Spinach

Botanical name: *Spinacia oleracea*

Spinach Nutrition Facts

Obscurely referred to for years as “the Spanish vegetable” in England, the name of this leafy green was later shortened to what we call it today.¹ Spinach cultivation is thought to have originated from ancient Persia, later spreading to Nepal, and by the seventh century, to China, where it’s still called “Persian Greens.” The Moors introduced it to Spain around the 11th century.²

According to the United States Department of Agriculture (USDA), Americans consume nearly 2 1/2 pounds of spinach per year, per capita. This easily quadruples the amount eaten 40 years ago,³ possibly because of a drastic overhaul in image and presentation.

Now greener, tastier and crisper by freezing, fresh spinach is often used for salads and in place of lettuce on sandwiches.

No other vegetable has ever gained the fame that spinach did in the 1930s through the cartoon character Popeye.⁴ Parents often encouraged their children to eat their spinach so they would grow up to be big and strong like the cartoon sailor, and there’s actually some truth to this claim.

Health Benefits of Spinach

Spinach is a good source of vitamin K, A and C, as well as folate, manganese, magnesium, iron, potassium and calcium. It’s also a good source of niacin, zinc, protein, fiber, vitamin E, thiamin, vitamin B6, phosphorus and copper. In other words, it’s loaded with good things for every part of your body⁵ to help keep cholesterol from oxidizing and protect your body from free radicals,^{6,7} particularly in the colon.⁸ The is

folate also good for maintaining a healthy cardiovascular system,⁹ while its magnesium content helps lower high blood pressure levels.¹⁰ Studies have also shown that spinach helps maintain vigorous brain function, memory and mental clarity.¹¹

In order to retain the rich iron content of spinach while cooking, add a bit of lemon juice or vinegar into your dish.¹²

Studies Done on Spinach

Because of the potentially high incidence of Dichlorodiphenyltri chloroethane (DDT) contamination, be sure to buy only organic varieties of spinach as much as possible. A known cause of cancer, birth defects and reproductive damage,¹³ DDT has been banned in the U.S. since 1972,¹⁴ but it may still be manufactured and exported to other countries, where it’s most often used to fight mosquito-borne malaria.¹⁵

What’s worse, DDT can stay in soil for years. In fact, spinaches grown in the soils that have been sprayed with DDT before 1972 contain this pesticide, according to a report by the USDA.^{16,17}

Spinach Nutrition Facts

Serving Size: 3.5 ounces (100 grams), raw

	Amt. Per Serving	% Daily Value*
Calories	23	
Calories from Fat	3	
Total Fat	0 g	0%
Saturated Fat	0 g	0%
Trans Fat		
Cholesterol	0 mg	0%
Sodium	79 mg	3%
Total Carbohydrates	4 g	1%
Dietary Fiber	2 g	9%
Sugar	0 g	
Protein	3 g	
Vitamin A		188%
Vitamin C		47%
Calcium		10%
Iron		15%

*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

Spinach Fun Facts

Known to thrive better in cooler climates, Arab farmers were nevertheless able to successfully cultivate spinach in the warmer climates¹⁸

Summary

Low in calories but packed with nutrients, spinach is one of the many leafy vegetables becoming more and more prevalent on the salad bar. Its versatility makes it easily adaptable in healthy vegetable drinks and smoothies, lightly sautéed as a stand-alone side dish, and added to soups or stirred into a sauce.

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—Mercola.com

He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person.... Those who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are the poor in spirit, whom He declares to be blessed.

Sons & Daughters p. 301.4

AND GOD SPOKE THESE WORDS—Part 2

Last time we discovered 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 personally spoke each one of these ten commandments with His own voice in the hearing of all the people, and then wrote these same commandments with His own finger onto two stone tablets. Thus these ten commandments came directly from God, and not man, proving that this law was not the product of the mind of men, but was 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 ten of them (Deuteronomy 4:13).

We also discovered that the God who spoke this law in the hearing of all the Israelites was not God the Father, but was the Mighty Lord God Michael—the Word, the Great Prince, the Great I Am, who was to become Jesus Christ—the Son of God, the Messiah, the Saviour of mankind, the way, the truth and the life—when He should be born into human flesh. Last time we examined the first through the fourth commandment and we discovered that these first four commandments were very simply stated and were easy for all to understand, yet they were so broad and far reaching as to encompass all aspects of daily life. Now we will examine the remaining six commandments of this great divine law from God Himself.

The fifth commandment of God is:

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” Exodus 20:12.

The fifth commandment of this covenant revealed how God wanted His people to respect and uphold authority by honoring “thy father and thy mother,” and in doing so He would bless them so they could live a long time in the promised land. Notice that God did not say to only honor your parents if they worshiped the same God you did, or if they treated you properly while growing up, or if they raised you without making any big mistakes or blunders. The Hebrew word for “honor” used here is “kabad,” which translates and means “to be heavy in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable), to

be chargeable” (Strong’s, word #3513).

Thus this commandment to honor our parents was not to be taken lightly, but was a very heavy or weighty responsibility.

All offspring were chargeable to honor, respect and care for their parents irregardless of whether their parents were rich and had ability to take care of themselves, or were poor and had become burdensome in their old age. They were chargeable to care for their parents whether they had been loving and generous with their kindnesses, or had been very dull and unloving; whether they had indeed been honorable by properly and unselfishly raising their children, or had been too severe, demanding, and selfish.

By keeping this commandment and honoring, obeying and respecting their parents and their parent’s authority over them, the offspring were also learning how to honor, obey and respect God Himself and His authority—who had manifested such Fatherly care over them all. Thus in following this commandment, they not only would obtain the blessings from God which would allow them to live a long life on the promised land of the earth, but also to be able to live forever in the future promised heavenly land.

Yet not only were they learning how to honor, obey and respect their parent’s and God’s authority, but also to honor, obey and respect others in positions of authority over them—whether these were religious or civil and governmental leaders, and irregardless of whether or not they felt these leaders deserved their respect. Thus this commandment worked to promote harmony and contentment, while discouraging and eliminating disorder and rebellion. It brought peace and order within the family, within the religious and civil or governmental community, and between the people and their God, while preventing unrest and chaos.

But honoring, respecting and obeying parents, religious leaders and civil or governmental leaders has its limitations in one and only one area. The only time the authority of our parents, religious leaders or civil and governmental leaders falls outside of this fifth commandment’s jurisdiction, and they can therefore be safely disrespected and their commands disobeyed without displeasing God, is when their authority and commands directly disagree with the authority and commands of God.

When either our parents, or religious leaders, or civil and governmental leaders

urge or command us to do something that God commands us not to do, or not to do something that God commands us to do, then “we ought to obey God rather than men” (Acts 5:29) in that issue. While we are still to respect our parents and other leaders since they are in positions of authority over us, yet when their laws or commands conflict with God’s laws and commands then we are instead to obey God first and foremost as He is the greatest authority. Whatever consequences we have to suffer, because of our polite yet firm disobedience of the commandments of men so that we can remain faithful to the commandments of God, we can safely trust God to help us bear and carry us through. This is because God promises that “them that honor me I will honor” (1 Samuel 2:30).

The sixth commandment of God is: “Thou shalt not kill.” Exodus 20:13.

The sixth commandment of this covenant revealed how God wanted His people to respect and uphold life, declaring that they were not to kill any other person. Yet this commandment does not forbid all taking of life because then God Himself would be guilty of breaking His own law in regards to the flood killing all those who chose not to enter into the ark, as well as in the killing of many of the Egyptians throughout the plagues. The Hebrew word for “kill” used here is “ratsach”, which translates and means “to murder” (Strong’s, word #7523), and murder means “the unlawful and malicious or premeditated killing of one human being by another” (Webster’s New World Dictionary, under word “murder”). Thus this commandment does not forbid all killing, but it forbids all unlawful or unjustified killing or murdering of others.

The seventh commandment of God is: “Thou shalt not commit adultery.” Exodus 20:14.

The seventh commandment of this covenant revealed how God wanted His people to respect and uphold moral purity, declaring that adultery was not to be committed. So instead of God permitting His followers to give loose reign to their sexual passions like the pagans around them, He desired them to be morally pure by keeping their bodies and passions under the control of reason, and to reserve any and all sexual intimacy for their own married spouse.

Yet not only does this command apply to human relations with other humans, but it also applies to human relationships with

God. The Hebrew word for “adultery” is “na’aph”, and it translates and means “to commit adultery, to apostatize” (Strong’s, word #5003), and to apostatize means to “abandon one’s faith” (Webster’s New World Dictionary, under word “apostatize”). Thus all who have chosen to enter into a covenant agreement with God to keep His commandments have actually entered into a relationship between God and them—like a marriage contract between partners—with God promising to be their faithful God, and they promising to be His faithful people. If after entering into this covenant relationship with God, they should then choose not to live up to their agreement, would mean that they were no longer faithful in their relationship with God—their faithful Partner, and thus would be in apostasy or adultery against Him.

“Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.” But “Turn, O backsliding children, saith the Lord; for I am married unto you...” Jeremiah 3:20, 14.

The eighth commandment of God is: “Thou shalt not steal.” Exodus 20:15.

The eighth commandment of this covenant revealed how God wanted His people to respect and uphold the property rights and possessions of others, declaring that all stealing was prohibited. Yet it was not just the stealing of the actual property or possessions of another by your own personal action that this commandment alone forbids. The Hebrew word for “steal” is “ganab”, and it translates and means “to thief, to deceive” (Strong’s, word #5003). Thus any and all deception which might be utilized to gain the property or possessions of another, whether through lawsuits or other legal processes, is also prohibited.

The ninth commandment of God is:

“Thou shalt not bear false witness against thy neighbour.” Exodus 20:16.

The ninth commandment of this covenant revealed how God wanted His people to respect and uphold the truth, declaring that they were not to bear false witness against their neighbor. The Hebrew word for “false” is “sheqer”, and it translates and means “an untruth, a sham, falsehood, lie” (Strong’s, word #8267). The Hebrew word for “witness” is “ed”, and it translates and means “a witness, testimony, recorder” (Strong’s, word #5707). Thus God prohibited His people from lying, telling untruths or spreading falsehoods under any conditions, whether they were a witness to some event, or were giving testimony about some person or group, or were writing and recording something about another. This meant that His people were to be very

careful in all that they said, spoke or wrote about their neighbors.

But this restriction against all forms of lying included more than just the people living next door to you. The Hebrew word for “neighbour” is “reya”, and it translates and means “an associate whether close or not, a brother, companion, fellow, friend, husband, lover, neighbour, or another” (Strong’s, word #7453). Thus this prohibition against all forms of lying and spreading falsehoods included every person that His people had any form of contact with—whether close or not. Thus God did not care whether these people were family, or relatives, lovers, companions, friends, or associates. Nor did He care whether these people were close in relationship or very distant; whether they were known or were complete strangers; whether they were an Israelite, or from a different nation; whether they were or were not of the same faith, religion, race, color or class distinction. This commandment prohibited all forms of lying and spreading of false information about anyone else without limitations or conditions.

Yet this commandment did not just prohibit all forms of untruths and falsehoods being personally spoken, written, or otherwise provided by you against another, but it also prohibited listening to all falsehoods being told you about others! The Hebrew word for “bear” is “anah”, and it translates and means “to heed, pay attention, to testify, announce, hear, utter” (Strong’s, word #6030). So not only did this commandment prohibit God’s people from themselves bearing or uttering false information about another, but it also prohibited them from hearing or paying attention to false information being told them about another, and went even further in prohibiting them from giving heed to what they were told and then announcing or uttering it to others. Thus telling as well as listening to all forms of gossip, story telling, and otherwise exaggerated statements about others were prohibited by this commandment. And how quickly would character destroying gossip die for lack of listeners?

The tenth commandment of God is:

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour’s.” Exodus 20:17.

The tenth commandment of this covenant revealed how God wanted His people to respect and uphold contentment with what He had already provided them with, declaring that they were not to covet their

neighbor’s house, or his wife, servants, animals, or anything that he owned. In being content with whatever possessions you already have would eliminate envy and jealousy over the spouse, property or prosperity of others—no matter how beautiful and pleasing to eye all these things might be. Thus it would elevate the trap of overspending or borrowing in order to “keep up with the Jones,” and then having to overwork in order to pay the bills that such selfish indulgence brought. Thus this commandment was actually promoting economy and the need to live within one’s own means, and the contentment it brought was producing peace, rest, and health among God’s people.

So these are the ten commandments that the mighty Lord God Himself spoke and wrote down to govern His people, and you can see some of the broadness and far reaching aspects that each commandment had which affected the daily lives of His followers.

Now, as you examine each of these ten commandments, you will notice that they can actually be divided into two main areas. The first four commandments are seen to be dealing with our relationship with God. While the last six are seen to be dealing with our relationship with other human beings. The first four commandments dealt with our commitment to God: showing who He was and His supremacy in our lives, how to worship Him, how to communicate with and about Him, and how to spend our time with Him. The last six commandments dealt with governing our interactions with others, showing that we are to respect and uphold authority, life, moral purity, possessions and property of others, truth, and contentment.

Since these ten commandments can be divided into two main areas, and they were written upon two tables of stone, it is easy to understand that the first four commandments were written upon one tablet of stone, and the remaining six upon the second tablet.

But there was one common principle running through each one of these commandments and binding all ten together into a perfect whole. That principle was love: the first four commandments dealt with love to God, and the last six dealt with love to our fellow human beings. And there was also one common area which all ten commandments was specifically directed against. That area was selfishness: doing our own will either against God or against other human beings. So this law of God led its followers to deny self by loving God supremely above all else, and then to deny self by loving their fellow human beings as themselves. So if followed, the ten commandments would produce perfect

peace, rest, happiness, contentment and prosperity, while eliminating envy, unrest, disorder, rebellion and chaos. Thus while on one hand God's law upheld righteousness and moral purity in the daily life of His people, on the other hand it restricted and downplayed the wicked desires of their fallen, sinful nature throughout their daily life. And there was not an area in daily life that the law of God did not address.

All ten commandments were seen to be so broad and far-reaching in all its governing areas of life that one could not give in to selfishness without being found breaking one of the commandments in some way, nor could they choose to deny self without being found keeping one of the commandments. As these commandments were seen to be so broad and far-reaching that it affected in some way every aspect of daily life, without a single aspect of life being left out, then all ten of these commandments formed a complete governing law.

In fact, so complete was this law which the Lord God Michael gave that when one closely examines it they discover that each one of these commandments are not isolated from each other, but are all very closely connected together. They are found to interweave and blend together so fully that they actually form a complete whole. So even though God's covenant was made up of ten distinct commandments, yet they all blended into each other thereby making up just one body of law. This meant that no one could be considered obedient to God if they neglected to keep all ten commandments, because to ignore or refuse to obey just one of the commandments, would actually make you a breaker of the whole law or the other nine commandments as well because of this intricate relation and connectedness to each commandment with the other.

An example of this interconnectedness is as follows: if one of God's followers decided not to worship God on His Sabbath day—being the seventh-day of the week or Saturday, then they would have clearly broken the fourth commandment. By choosing to do their own pleasure on God's rest day, then this follower of God would be making their own desires to be greater than following the will of God, thereby making their own desires into a god, and thus breaking the second commandment. They would also be placing their own will as a supreme god before the Lord God, and thus would be breaking the first commandment.

As the Sabbath day itself is the day of the Lord God—His holy day, but this follower of God wanted to do their own thing upon this day, then they are actually coveting what belongs to God, and thus breaking the tenth commandment. Since they choose not to

devote this day to worshiping God, then they have actually stolen time away from God that should have been given to Him, thus breaking the eighth commandment. Neither are they showing the honor and respect due to God who has manifested such fatherly love and care over them, thus breaking the fifth commandment.

By not keeping the seventh day as a holy worship day to God, yet they profess to be a follower of God, then they have broken the ninth commandment by falsely claiming to be something that they really are not. They have also taken God's name or character in vain and broken the third commandment because they are not following God's example of resting upon this Sabbath day, and thus are not manifesting the same righteous character of God whom they profess to serve.

By choosing not to remember to keep the Sabbath day holy, thereby willing committing sin and deserving the penalty of death, then they have actually chosen death for themselves—or are committing suicide—which breaks the sixth commandment. And finally, since they voluntarily chose to be a follower of God, and entered into a covenant relationship with Him—they agreeing to remain faithful to Him as His bride, and God agreeing to remain faithful to them as their Husband, because they have now chosen to break the Sabbath, then they are no longer upholding their part of this marriage contract or covenant. As they are no longer faithful to their righteous God and loving Husband, but have committed sin, then they have actually left His side and united with another—who is the author of sin, and have thereby committed adultery and broken the seventh commandment.

So as can be seen in this example, by just breaking one commandment all the other 9 commandments are broken as well. Thus “whosoever shall keep the whole law, and yet offend in one point, he is guilty of [breaking] all” the commandments (James 2:10).

This wholeness and oneness of God's law clearly reveals that it is a perfect law in all aspects. As anything that is perfect could only be created by someone else who was already perfect, then this perfect law proved that God was indeed perfect in all aspects, and that there was no imperfection in Him. And as this perfect law of God dealt with all aspects of action and relationships towards God and others, thus dealing with character, then this law was seen to be a perfect reflection of the perfect character of God—just like a written transcript. As this is true, then anyone who would follow all ten commandments to the letter would thereby become perfect in character as God is. While

anyone who chose not to keep all ten commandments of this perfect law would thereby not become perfect in character. Thus this perfect ten commandment law of God is clearly seen to be the standard between what actions were perfect, versus what actions were imperfect. It is seen to be the deciding factor between righteousness and unrighteousness; between what is not sin versus what is sin, because “all thy commandments are righteousness” (Psalms 119:172), and “All unrighteousness is sin” (1 John 5:17).

Since this perfect ten commandment law is the standard of righteousness, and is also a perfect reflection of God in character, then this proves that God Himself is the Author and Originator of all righteousness. Therefore disobedience to this righteous law is a perfect reflection of the character of the one who first disobeyed God—or Lucifer, proving that he is the author and originator of all disobedience or sin. So if one chooses to keep all ten commandments in every aspect, then they would become just like God in character—perfectly righteous because “it shall be our righteousness, if we observe to do all these commandments” (Deuteronomy 6:25). But if they should instead choose to disobey one or all of the commandments in any aspect, then they would actually become just like Lucifer in character—perfectly sinful because “the devil sinneth from the beginning” (1 John 3:8). Thus this perfect law of God is seen to be the deciding factor between those who serve God, versus those who serve Lucifer; it is seen to be the standard to judge between those who are the followers of God, versus those who are the followers of Lucifer.

As this is true, then no one ever needs to deceive themselves by hiding behind a empty name or profession alone, and also no one needs ever be deceived again by someone professing to be a follower of God when they are really a follower of Lucifer. This is because all that anyone need do is to examine their own life and actions, or the life and actions of another, by this perfect law of God in order to clearly see whose follower they really are. Any disobedience of God's great perfect law and standard is sin, and since “sin is the transgression of the law” (1 John 3:4), then anyone “that committeth sin is of the devil” (1 John 3:8) and is not a follower of God.

So this law was not only complete in itself; it was not only bound together into such a whole law that one part could not be violated without breaking all the rest in the same violation; it was not only the standard of judging between who was worthy of blessings or cursings; it was not only the deciding factor between what was sin versus

what was righteousness; but this law was absolutely perfect in all areas! All these things showed conclusively to any thinking person—whether Israelite or pagan—that this law had to be of divine origin and could not have been the product of any sinful human mind.

No other pagan god or sinful human being had ever before produced such a complete and perfect law as this—ever. This was because no other pagan god had been depicted, nor any human being has been, perfectly righteous in their character as God is, and since their characters were less than perfect, then the only law they could produce would be one that is less than perfect. Therefore such a perfect and complete law could have only come from the Lord God Himself, and this was further substantiated and backed up by God Himself speaking it and writing it down at Mount Sinai. These facts proved beyond any doubt that all others, whether human or pagan gods, were less than perfect, and thus no gods at all, and that the Lord God of the Israelites was the one and only true God of this earth.

As “all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking” (Exodus 20:18), and knew that God Himself had “shewed us his glory and his greatness, and we have heard his voice” speaking His ten commandment law out of the “midst” of this great weighty devouring and intense fire (Deuteronomy 5:24), they became afraid. They knew that they all were guilty of breaking God’s law and had thereby committed sin, and they also realized that “the Lord thy God is a consuming fire” (Deuteronomy 4:24) towards sin, and knew they would all be instantly destroyed if God chose to come down into their midst and visit them at that instant, and so they were very fearful that “this great fire will consume us” (Deuteronomy 5:25).

Yet “Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exodus 20:20). The Hebrew word “fear” in “fear not” is “yare” which translates and means “to frighten, to be afraid” (Strong’s, word #3372). But the second word “fear” in “his fear” is “yirah” which translates and means “to reverence, dreadful, exceedingly” (Strong’s, word #3374), and “dread” or “dreadful” in this context means “fear mixed with awe, inspiring awe, awesome” (Webster’s New World Dictionary). So the Lord God Michael did not want the worship of His followers to be based solely upon fear, but wanted their worship to be founded upon reverence for Him because they recognized His exceeding

awesomeness as a God.

Worship from the motive of fear alone produces those who only grudgingly give service and obedience so they can avoid being punished or destroyed. While worship from the motive of reverence produces those who give willing service and obedience out of honor and respect. The one can only produce slavery without choice. While the other produces freedom through choice. The one leads to discord, rebellion and sin. While the other leads to harmony, devotion, and righteousness. The one can only generate disrespect and hatred in the heart for the one being served and obeyed. While the other can generate respect and love in the heart – which is exactly what Michael was seeking to produce in, and receive from, His people.

Yet Michael did not want all fear to be removed from His followers, because no fear at all leads to unappreciation, disrespect and carelessness in worship and service. Thus while on one hand His followers were not to worship the Lord God Michael because they were afraid of Him, on the other they were to honor and respect Him and keep His commandments, worshiping Him with reverence and love and tempering their fear with awe of Him, because they recognized that He was their Mighty God who had manifested so much loving-kindness upon them. Just as children honor, respect and obey their father out of love and devotion for all that he has done for them, yet fearing to disobey his commands and cause his displeasure and receive punishment from his hand, so the same with the Lord God Michael. He was seeking the same kind of honor, respect and obedience from His followers because He was as a father to His people, and thus deserved their love and devotion. And it was only under these motives and conditions that their worship and service to God would indeed keep them from sin and disobedience. Any other motives or conditions would utterly fail to prevent disobedience and sin.

Moses wrote down “all the words of the Lord” (Exodus 24:4) in a book called “the book of the covenant” (Exodus 24:7). The covenant spoken of here is the same covenant that the Lord God Michael had made with Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob and now with all their offspring in the children of Israel. The Hebrew word for “covenant” in all these instances is “beriyth”, and it translates and means “a compact, or league” (Strong’s, word #1285). All these patriarchs were faithful and obedient to God and His law, and now God made it very plain to all of their Israelite offspring gathered together before Mount Sinai that if they also wanted to enter into a covenant or compact or league

with Him, then they also had to be faithful and obedient to His law just as their patriarchal fathers were. Thus promising to keep God’s ten commandment law was the necessary requirement for entering into this compact or league or covenant with God. That is why the Lord God Michael referred to His law as a covenant.

As God’s ten commandment law was the focus of this covenant, and promising to keep God’s law was the terms necessary to enter into this compact or league with God to be His people and He their God, then it was very easy to determine whether or not one was remaining true to their covenant with God. If they were keeping all of God’s commandments, then they were also keeping their covenant and agreement with God, and were also showing themselves to be righteous in life. But if they were breaking one or more of these commandments, then they were also breaking their covenant and agreement with God, and were also showing themselves to be sinful in life. Thus God’s ten commandment law was not only the distinguishing factor between those who served God versus the pagans who served Him not, but was also the distinguishing factor between all those who claimed to be His people. Those who did in fact keep all ten of God’s commandments were indeed remaining faithful to their covenant agreement with God to be His obedient people, and their obedience proved their claim to be true. But those who were not keeping all ten of God’s commandments were thereby showing that they were not remaining faithful to their covenant promise with God, and their disobedience proved their claim to be false.

After the Israelites had heard the ten commandments spoken directly to them by the Lord God Michael Himself, and also had heard all the judgments and statutes that God had spoken to Moses, “all the people answered with one voice, and said, All the words which the Lord hath said will we do...and be obedient” (Exodus 24:3, 7). Moses then took sacrificial blood and “sprinkled it on the people” (Exodus 24:8) signifying that their covenant promise of faithfulness and obedience to the Lord God Michael was now ratified and binding.

So by agreeing to obey and keep all the commandments and words of the Lord God Michael, the Israelites had bound and pledged themselves in a compact or league or covenant agreement with Him to be His faithful followers, and Michael in turn had bound and pledged Himself in this covenant agreement with them to be their faithful Lord God. Thus this binding covenant of pledging faithfulness to one another was just like a marriage contract between husband

and wife. The Lord God Michael pledging Himself to be their faithful God/Husband, and they pledging themselves to be His faithful people/wife.

“...as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isaiah 62:5.

“For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” 2 Corinthians 11:2.

Remember, the mighty Lord God said “I am married unto you” Jeremiah 3:14.

This shows again that the God which Israel was espoused and married to was not

the Father, but was Michael who later became Jesus Christ the Son of God when born in human flesh. Yet the big question to be answered is, dear reader, will you also agree and pledge words of the Lord yourself to obey and keep all the commandments and God Michael? Will you covenant with the Lord God to love and remain faithful to Him as a bride would to her husband? If you do, then the Lord God Himself will agree and pledge Himself to be your God, and will also remain faithful to you as a husband would be to the one that He truly loved and adored above all others!

Now after the Israelites had bound and pledged themselves to faithfully keep this covenant of God’s ten commandments, did you know that the Lord God Michael then did something so completely amazing and astounding that it stands alone in recorded history? Nowhere is it recorded in any of the sacred writings from any culture that any of their pagan deities ever did what the Lord God Michael was now going to do! And this great, amazing and marvelous occurrence is what we will examine next time.

--Robert Sessler

The words of our lesson are from the lips of no other than the Majesty of heaven; of Him who was equal with the Father, one with God. “Blessed are”—those who are filled with joyful emotion? who are highly elated? who feel that they are rich in spiritual attainment?

—No. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.”

To be poor in spirit is to feel our deficiency and need because we have sinned and come short of the glory of God. It is this that causes us to mourn. But are we to conclude that Jesus would have us always lamenting our poverty of spirit, our lack of spiritual grace?—

No; for by beholding we become changed, and if we talk of our poverty and weakness, we shall only become more poverty stricken, more feeble in spiritual things.

To be poor in spirit is to be never satisfied with present attainments in the Christian life, but to be ever reaching up for more and more of the grace of Christ.

The poor in spirit is one who looks upon the perfection of character, and is ever responding to the drawings of Christ, and who, in obtaining nearer and nearer views of Christ’s perfect righteousness, sees in contrast his own unworthiness and unlikeness to Him who is glorious in holiness.

Bible Echo May 15, 1892, par. 2

Recipe—Vegan Spinach & Lemon Quinoa Bake

Ingredients:

- 2 cups vegetable broth
- 1 cup Quinoa (or 2 cups cooked) Olive oil
- 2 tsp Ener-G Egg Replacer + 4 tbsp water
- 1 medium Onion, peeled and diced
- 2 cloves Garlic, peeled and minced
- 1 tbsp fresh Thyme leaves (or 1 tsp dried)
- 1 tbsp fresh Rosemary, finely chopped (or 1 tsp dried)
- ¼ tsp crushed Red Chili flakes
- 1 pound Spinach leaves, picked and washed (or ¾ cup frozen spinach, chopped and thawed)
- 1 cup Tofutti sour cream
- 1 tsp fresh Lemon zest
- 2 tbsp Nutritional Yeast

Instructions:

If using uncooked quinoa: Bring broth and quinoa to boil. Lower heat to lowest setting and simmer while covered for about 20 minutes or until it is fluffy and the tiny curls stick out from the seeds.

Preheat oven to 350 degrees. Coat an 8-by-8-inch glass or ceramic baking dish with olive oil.

In a large medium mixing bowl, whisk egg replacer and water together. Set aside.

Heat 1 tbsp olive oil in a medium pan. Add onion and garlic and sauté until translucent, about 8 minutes.

Add thyme, rosemary, and red-pepper flakes, and spinach and sauté until just wilted. Remove from heat; transfer to the egg mixture.

Add quinoa, sour cream, lemon zest, and nutritional yeast to the spinach-onion mixture, and stir until well combined.

Pour the mixture into the prepared baking dish, and place in the oven. Bake for 60 minutes, until set and edges are brown. Let cool slightly before slicing. Serve warm or at room temperature (it’s also good cold).

Notes: Adapted from Martha Stewart Living magazine, Sept. 2001

Recipe by Vegangela at <https://vegangela.com/2012/12/18/spinach-lemon-quinoa-bake/>

Letters—Uganda, Tanzania

Uganda

Dear ones, Heb. 6:10-11

I have been pressing on for general establishment of the Remnant Movement of God's people which is needed now, but this must begin with individual personal movements imbued in the working of Holy Spirit. (Isa.51:45) The influence exerted by the minister with whom God works with is weighty and monumental if it is done to their very best (1Cor.14:40).

This work is to be done without delay; for we have but a short time in which to work. Everything that can be done to reach the people must be done speaking to them in the way that will win their confidence. This has costed my every thinking of mind to live a legacy if we are to stay for a little pace of time before Christ's second coming.

In a number of meetings held on different occasions, we first agreed over the issue of independent ministries registering under the different names but same doctrine and belief were to be considered for incorporating them under SRA-Uganda to enable us register under the new bill soon to be enacted now in parliament (1Cor. 12:5-6). The activities of churches are more than what the NGO format of registration provide and a cross section of Pastors met the president of Uganda on 22/09/2019 to express their discontent with the new bill and we as Remnant Movement are watching.

I have been working on constitution of SRAPA—Uganda to be submitted to the registrar of companies in Uganda so that every work in soul winning is not a personal attribute for the movement—SRAPA-U. This will help in checking printing out of gospel materials by a board to avoid error and fanaticism. This process is much simple process than registering a church organization. Application was submitted and now waiting for certificate.

For the past 2 month I was engaged in the work of translating the booklets 'Caught Unprepared & Time of Trouble' into French language to cater for the big Adventist population in the DR Congo, Rwanda and Burundi. It is an effort which requires collective sharing to keep the exact meaning of literature without change. After completing the work, I will email copies to G__ so that they can help us get funds for bulky printing for these countries. I believe soon we shall be done.

We have been in a series of camp meetings and I am engaging every minister

to get united with us so that we can move on (TM 26) I have traveled to all home churches we agree with in the region to realize the time we are in needing complete organization of the Remnant Movement at all levels of their development (AA 88.2).

It is a journey with challenges that takes arguments and deep sharing of scriptures and SOP in reference of the pioneers experience and past history. This means that we have to meet many obstacles to slow my efforts but we have to propel and stand by strong faith and doctrine to hold on.

I thank you for the continual support sent every other time a call is made to support the work we do. I pray for continual support so that our small efforts can be computed into huge reaping harvest as Christ come on the clouds of heaven.

God bless you.

N J

Tanzania

Dear brother M

Am very much happy to hear that good news. I will be there as soon as I get means. I really love that message, am praying and I know God will open ways and they will get those booklets they needed. May God bless you and all remnants families. Greetings to you all. We love you so much.

In God I Trust.

I__

Dear brother I__ Oct.15, 2019

Hope you are doing good. Brother am very much happy to inform you that through your prayers, sermon and booklets you delivered to one of the Sunday churches near to the place we did our crusade 6 months ago has born great fruit. The pastor of that church came to me that he needs a special attention.

He told me that the whole church has decided to worship on Sabbath because, they have been studying the booklets we gave them for a quit awhile and find that Sunday is not the true Sabbath.

So, they want to see you in person, and also they are requesting for these booklets, Caught Unprepared, Golden 100, True Sabbath booklet you gave then.

Please may I know when to come and also let's pray if we can get some funds for printing. God bless your work.

Yours in Christ

M__

Pray Every Minute

"OH, dear! I would be a Christian if I only knew how," and little Jessie threw herself impatiently upon my lap.

"What is the trouble, Jessie? You love Jesus, don't you?"

"Yes, but I am always doing something wrong."

"Do you ask Jesus to help you?"

"Always, auntie."

"When do you ask him, my dear?"

"Every morning before I come down stairs. But just as likely as not, even before breakfast I get angry with Eddie, and then everything goes wrong, and the whole day is spoiled."

"Why Jessie, I am surprised that you would let one little word upset the whole day. When you see things going wrong, just stop and ask Jesus to make them right for you."

"But, auntie, I can't always go to my room, so I ask Jesus in the morning to take care of me all day."

"Do you ask your mother in the morning for all you may want during the day?"

"No, but mother is ready to answer me at any time."

"So is Jesus ever more willing than your mother; for she is often busy and cannot attend to you, but Jesus is always ready. And you need not go to your room to ask him, but just think a prayer in your mind, and He will answer it."

"Why, auntie, I can pray in school in that way."

"Certainly, Jessie, you can pray always wherever you are. If you want to be faithful to the Saviour, you must not only try to do right, but ask Him to help you every minute."

—Youth's Instructor Aug 1, 1871

**Call unto me,
and I will answer
thee, and show thee
great and mighty
things, which thou
knowest not.
Jeremiah 33:3**

Proper Noun—Part 2

I went back to that website again and now it wanted me to select the accent I wanted the pronunciation in so it wasn't the same as it was before and you can't reproduce my experiment. I have to use something else.

I would now like to turn your attention to what I just downloaded, "Translation Buddy." I added it to my Chrome browser. It gives me translations into a whole bunch of languages, There are 104 languages. I didn't try them all but enough of them to show that Jericho has a soft "g" sound in all that I tried except Arabian. Even Spanish and German pronounce Jericho with a soft "g" sound. For Hebrew and Persian there is no audio available.

Before I go any further we need to review the progression of the use of Latin letters in English. There was no "j" and "i" difference originally. When an "i" was used for both the "j" and the "i" sounds, you had to look at the context and see if the letter "i" was being used as a vowel or consonant. Once that was determined you would know how to pronounce it. It didn't take the printers very long to start putting a "hook" on the bottom of the "i" to make it easier to read. Exactly the same thing happened with the "v" and "u." That's why when you determine "the number of a name" both a "u" and a "v" give 5. An "i" gives a 1 and, I assume, a "j" gives a 1, too. The number of the name "James" must be 1001, J=1 and m=1000.

There are now two more things we can look at, a "v" sound instead of a "w" sound and if we have two syllables instead of three.

For a proper noun I chose Vashti, that's the only proper noun I could find that starts with a "v" ("vav" in Hebrew, my KJV has it as "vau" and the NKJV has it as "waw"). She was the queen before Esther.

Now "Vashti" is not as well known as "Jericho" in other cultures so I did not expect as good results. But, "Translation Buddy" accepted it as a proper noun and

made the pronunciations match English in every case I tested except in Arabic. Even German did not pronounce the "v" as a "w" as it would do normally any other noun. I do not know why Arabic would be an exception. But, perhaps, the exception proves the rule. To me the evidence is that "g" and "v" sounds in Jehovah are valid.

What about 2 or 3 syllables? Jehovah has 3 syllables and Yahweh has 2 syllables. I guess we should look at it as Jahveh. Notice that Jehovah has three vowels and Jahveh has two. So, it is the number of vowels that will determine how many syllables in this case.

The Hebrew alphabet consists of 22 letters. All are consonants. They have no vowels, as it were. You can't pronounce any words in any language without vowels. So, how did the Hebrews do it? They marked the consonants with marks to denote the vowel following. The argument is that the vowel markings did not exist in the original manuscripts but were added later, some time after 500AD. Is that true? Can we find out?

The argument on the other side is that not only the consonants but the vowel markings were original. And, thus, the vowel markings were from inspiration. Also, that without vowel markings not all the words were unique and you could choose from several words resulting in various meanings of the passage. That the Catholics used this to show that was the reason you needed the guidance of the clergy to understand the scriptures. They also maintain that this allowed the Jews to alter texts that prophesied the Messiah and justified their rejection of Jesus of Nazareth.

This was a major disagreement hotly discussed among the Protestants in the 17th century.

The Dead Sea scrolls, whose discovery began in 1946, gave us documents written as early as almost 100 years before Christ. This gave us original documents 1000 years earlier than we had before. Now, if we can

find among these documents, the use of vowel markings we will discredit those that want the vowel markings added later.

I found one! You can, too. Put in "Dead Sea Scrolls" in a search engine and then ask for images. Most of the documents do not have vowel markings but all you have to do is find one. And it does exist. So, the Hebrew language at the time of Christ, and not 500 years later, had vowel markings in their writings.

Those that support "Jaweh" also support the view that the vowel markings came later.

Now, whenever the Hebrew uses vowel markings in the Hebrew letters for Jehovah (or Jahvey), JHVH, there are 3 of them, and not 2. The "J" has a mark for the letter "e" following it. The "H" has a mark for the letter "o" following it, and the "V" has a mark for the letter "a" following it. That gives us no other option but to pronounce Jehovah just as the English would pronounce it. Jehovah's Witnesses are right in their pronunciation of the name of God.

It has been said that most of the time, even when there were vowel markings in the rest of the text they left off the vowel markings off of JHVH so the scribe would not pronounce it as it was expected that the scribe was saying out loud the words he was writing. But there are still places where the JHVH does have vowel markings in the Hebrew available today.

I have shown that God's name starts with a "J" and not a "Y" and that the last part starts with a "V" and not a "W." And that the name has 3 parts and not 2 (syllables). That means the "Jehovah" is right and "Yaweh" is wrong.

For a much more comprehensive study on what God's name is and how to pronounce it I would like to refer the reader to pages 413 to 435 of G. A. Riplinger's, "In Awe of thy Word." All of what I have found supports Riplinger's position on the name God but coming at it from a different way.

—Jim Snipes

“Christ pronounces his blessing upon those who hunger and thirst after righteousness. In Luke we read, ‘Blessed be ye poor.’ The poor have not a hundredth part of the delusive temptations of the rich.

**In Matthew we read,
‘Blessed are the poor in spirit; for theirs is the kingdom of heaven.’
Poverty of spirit signifies wealth to be supplied by the riches of the grace of God.
Southern Watchman August 14, 1902, par. 7**

Christian Service—Chapter 10 Continued – Methods

The Combination of Spiritual Revival and Personal Work

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. The extensive work will not be neglected. The larger plans will be laid at the right time; but personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing.—{ChS 121.1}

One soul is of infinite value; for Calvary speaks its worth. One soul, won to the truth, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more real good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls.—{ChS 121.2}

Go to the People

We are not to wait for souls to come to us; we must seek them out where they are. When the word has been preached in the pulpit, the work has but just begun. There are multitudes who will never be reached by the gospel unless it is carried to them.-- Christ's Object Lessons, p. 229.—{ChS 121.3}

The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message.—{ChS 121.4}

Invite to Your Home for Bible Study

Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, Christ Himself will be present, as He has promised, and hearts will be touched by His grace.—{ChS 122.1}

While in Ephesus, Apollos "began to speak boldly in the synagogue." Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, "took him unto them, and expounded unto him the way of God more perfectly." Through their teaching he obtained a clearer understanding of the Scriptures, and became one of the ablest advocates of the Christian faith.—{ChS 122.2}

Be Social

To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.. —{ChS 122.3}

The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word, and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment.—{ChS 122.4}

Christ was not exclusive, and He had

given special offense to the Pharisees by departing in this respect from their rigid rules. He found the domain of religion fenced in by high walls of seclusion, as too sacred a matter for everyday life. These walls of partition He overthrew. In His contact with men He did not ask, What is your creed? To what church do you belong? He exercised His helping power in behalf of all who needed help. Instead of secluding Himself in a hermit's cell in order to show His heavenly character, He labored earnestly for humanity. He inculcated the principle that Bible religion does not consist in the mortification of the body. He taught that pure and undefiled religion is not meant only for set times and special occasions. At all times and in all places He manifested a loving interest in men, and shed about Him the light of a cheerful piety.—{ChS 123.1}

In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy.—{ChS 123.2}

Manifest Sympathetic Interest

Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the Spirit of Christ.—{ChS 123.3}

Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked.—{ChS 124.1}

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