

Pre-11th Hour Ministry



Antitypical Elijah



Fall Edition 2023



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Behold, I will send you Elijah the prophet
before the coming of the great and
dreadful day of the LORD.

Malachi 4:5

The Science

of

SUCCESS



“TO EVERY WORKER I WOULD SAY: Go forth in humble faith, and the Lord will go with you. But watch unto prayer. This is the science of your labor. The power is of God.” – Testimonies, Vol. 7, p. 272.

“I am instructed to say to my fellow-workers, if you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work?...

“Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion.” – Gospel Workers, p. 272.

“Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work – this is the Christian’s watchword. The life of a true Christian is a life of constant prayer.” – Gospel Workers, p. 257.

“A certain preacher whose sermons converted many souls, received a revelation from God that it was not his sermons or works by all means, but the prayers of an illiterate lay brother who sat on the pulpit steps pleading for the success of the sermon. It may be with us

in the all-revealing day. We may believe, after laboring long and wearily, that all honor

belongs to another builder whose prayers were gold, silver, and precious stones, while our sermonizing, being apart from prayer, is but hay and stubble.” – C. H. Spurgeon.

“God’s messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister’s success. They spoke of his gifts, of his style of address, of his manners. ‘Nay,’ said the old woman, ‘I will tell you what it is. Your man is very thick with the Almighty.’

“When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith.” – Gospel Workers, p. 255.

Rouse to the work, Present Truth teachers! Do the works of Him Who has sent you, “while it is day,” for the night hasteth, “when no man can work.” John 9:4. “And whatsoever is right, that shall ye receive” if ye faithfully teach.

V. T. HOUTEFF

If you would like to support our ministry and take part in advancing the truth, feel free to do so by getting in touch with us at:
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Antitypical Elijah



Bro. Robert Peralta

“BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mall 4:5, 6.

In the light which this prophecy sheds on the subject, no one can possibly escape the conclusion that a prophet — a person — is to be sent “before the coming of the great and dreadful day of the Lord,” and that thus only can there be a group of people in connection with Elijah’s message. The Scriptures make definite and sure the promise, the time, and the work, also the way to our security in the great and dreadful day, “lest,” as says the Lord, “I come and smite the earth with a curse.” Mall 4:6.

No one can afford to commit the absurdity of either treating lightly or of kindling sparks of his own on the subject. We should remember, moreover, that it is not possible that God should leave a one of us in darkness if we want to know the Truth, and if we are mindful of what God would have us to do. (“The Great Controversy,” p... 560). To the end that this may be the happy experience of all of us, we should pray that the Spirit Who leads into all Truth would direct this effort.” (GCS Tract, p. 5-6)

Here we see that the subject of Elijah should not be treated lightly or that we should inject our own kindling sparks on the subject. However, it seems in our

history we have witnessed those who have indeed injected their own ideas on this subject of Elijah.

Unfortunately, our arch-deceiver has tried to hoodwink us into the following snags—

First, Victor Houteff died and therefore he can’t be the anti-typical Elijah because ancient Elijah did not die and was translated.

Second, in GCS Tract, on page 23, it mentions that “should God send another than Elijah” and that means that God will send another prophet before Ezekiel 9.

Third, in 2 TG, no. 24, p.23 it points to “a prophet in the church” at Ezekiel 9. Therefore a living prophet must be alive and in our midst at the time of Ezekiel 9.

Fourth, Victor Houteff died and did not “restore all things” and therefore cannot be the prophesied Elijah to come (Mal. 4:5).

In regards to the translation issue, the message says —

“This stirring hope of every Christian is beautifully foreshadowed in the translation of Enoch (Gen. 5:24), the translation of Elijah (2 Kings 2:11), and the resurrection of the multitude whom Christ led on high (Matt. 27:52, 53; Eph. 4:8) — a threefold typification in triple accord with God’s law of type that where there is type, there must also be anti-type.



Were there not, assuredly, in this connection to be an antitype (ascension of all the saints), then there would not have been a type (translation of Enoch and Elijah, and ascension of the multitude). The type would have been arbitrary, purposeless, and misleading. Not only the saints, therefore, but also The Heavens Shall Depart. The Wicked Shall Cry to the Mountains to Fall Upon Them.” (Tract 9, p.72)

“Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be changed, in a moment, in the twinkling of an eye, at the last trump, without tasting death.” (Prophets and Mings, p.227)

“..Elijah the faithful, arrayed in a glorious white mantle from his shoulders to his feet, leading the 144,000, a royal priesthood, all like himself, attired in glorious white mantles.” (SRod Tract, p.24)

“Since there are two types for the living, and as Enoch himself was not a descendant of Jacob, he cannot logically represent Jacob’s descendants, the 144,000. In fact, the name Jacob, or the title “Israelite,” did not even come into existence until centuries after Enoch was translated.

Accordingly, Elijah, an Israelite himself, logically typifies the 144,000, and Enoch logically typifies the great multitude, who are from “all nations, and kindreds, and people, and tongues” (Rev. 7:9), because from his generation have descended all nations.” (SRod Tract, p.22)

Thus we see that the anti-typical Elijah prophet, the one person, is not the anti-type for translation but the 144,000 are, those who will not taste death as

Elijah did not.

“John the Baptist’s statement that he himself was not the Elijah, and Jesus’ statement that John was the Elijah of that day, not of our day, clear three points:

(1) That John was not in any sense of the word fulfilling the mission of the Elijah who is to come before the great and dreadful day of the Lord, but that he, the last prophet to the church of his day, simply came in the spirit and power of Elijah, to prepare the way for the Lord’s first advent. So it is that the Elijah of the great and dreadful day of the Lord, the last prophet to the church of this day, comes in the same spirit and power, to prepare the way for the Lord’s second advent.

(2) That as John was the Elijah of his day, yet not Elijah the Tishbite himself, then the promise of the prophet Elijah is not necessarily to be fulfilled in person by the ancient prophet himself. (3) That as the Elijah of Christ’s first advent was one person, and also as the Elijah of Mt. Carmel of old was one person, not a multitude of priests, then by parity of reasoning the Elijah of today must also be one person, not a multitude of ministers.” (GCS, p.31-32)

The above references clears some facts for us. The prophesied Malachi 4:5 Elijah is to be the “last prophet” to our SDA church today. That the promised Elijah that brings God’s final message to His SDA church is to be one person, not a multitude of people.

Further proof that only one anti-typical Elijah prophet is to come to our SDA church before Ezekiel 9 —



“Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.” Mal. 3:1. {9JL 1.2}

The promise here is that the Lord will send a messenger, and as the fourth chapter of Malachi is but a continuation of the story in the third, we are there told that the messenger is antitypical Elijah (Mal. 4:5), the one who is “to restore all things” (Matt. 17:11) and Inspiration of a later addition, and in a special message to the Seventh-day Adventist ministry warns: {9JL 1.3}

“Prophecy must be fulfilled. The Lord says: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’” — “Testimonies to Ministers,” pp. 475, 476. {9JL 1.4}

There are two main points to note in these quotations: (1) that the message and messenger here mentioned are the very last; (2) that they are to restore all things, (3) that there is danger for some to make fools of themselves by daring to tell him how to teach his message — assuming to take God’s place!” (Jezreel Letter, no. 9, p.1-2)

Now let us address the following

reference —

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ...for the testimony of Jesus is the Spirit of Prophecy.” Rev. 12:16, 17; 19:10.

Here is the Bible’s own answer, which says that there is to be a people who will have the Testimony of Jesus Christ at the time the earth swallows up the flood, the hypocrites. And since this incident is yet future, it shows that there is to be a prophet in the Church, for the Bible’s own interpretation of “the Testimony of Jesus Christ,” is “the Spirit of Prophecy” (Rev. 19:10). The first part of chapter 19 you will note explains that the Spirit of Prophecy is brought to them by a man, a “fellow servant,” and that those who receive him feel like worshiping him, but he directs them to worship God, not a man.” (2 TG, no. 24, p.22-23)

We notice that “there is to be a people who will have the Testimony of Jesus Christ at the time the earth swallows up the flood, the hypocrites.” And also ““And since this incident is yet future, it shows that there is to be a prophet in the Church”.

Thus we see that “a people” are to be alive at Ezekiel 9 —the 144,000. It is not necessarily saying that a prophet is to be alive at Ezekiel 9. Further, because this Ezekiel 9 prophecy needs to be explained and is yet future, a prophet needs to be in the church to explain it future ramifications . This work, the anti-typical Elijah has done.

Therefore the people will know all about it and be ready. Elijah's preparation work.

When we go by "weight of evidence" as counseled in numerous places throughout the message, we can only conclude that there will not be another prophet with a message to go by except the anti-typical Elijah.

"Thus will be the Devil's deal while the day of God is approaching, and while Elijah is making the announcement of it as the scroll unrolls and while the prophecies concerning the day of God are being unsealed. His work and his interpretation of the prophecies for the great day will identify him as the promised Elijah the prophet ("Testimonies to Ministers," p. 475), and this will enrage the Devil as never before. Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other voice of timely Truth and authority to whom one may turn. Any others will lead their victims blind-folded into perdition." (GCS , p.7-8)

And finally we'll address the "restoration" issue.

"And Jesus answered and said unto them. Elijah truly shall come first and restore all things (Matt. 17:11)

"Indeed, Elijah is coming first and restores all things." (Mark 9:12)

"Ezekiel 9 fits Elijah's experience for this reason. The prophet, or the message is called, Elijah, "with the spirit and power of Elijah." (SRod, volume 1, p.47)

We see that the work of Elijah comes with both the physical work and spiritual work. While both Elijahs died, and their preparation work completed, more work will come.

While Sister White and Brother Houteff rest in the grave, the Lord promises that the faithful will be raised up to "take up

our work once more."

"The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more." (7 Testimonies, p.17)

Summary —

The idea that the anti-typical Elijah (the one man) will not die, has no Biblical, SOP or Rod foundation.

We do not base our faith on maybe's, if's, or possibly could's. GCS Tract , p.23 proves no foundation to stand upon that there will be another prophet to our SDA after VTH. 2 TG, no.24, p.23 is misinterpreted by some to say another prophet will be alive at Ezekiel 9. The SRod message is the Elijah message and IT will restore all things. VTH will be raised to "finish the work".

For those who want a thorough understanding on anti-typical Elijah, please read the tract "General Conference Special".





ISMS, AND THE REMEDY

LET ME INTRODUCE my subject by telling you a simple story.

Once upon a time six brothers were building a bridge, supposedly to the god of Justice. The purpose of the bridge was to unite the east with the west.

They had no difficulty laying the foundations and setting the pillars. But, lo, when they came to join the east wing with the west one, they found themselves confronted with a phenomenal obstacle: What they had built up during the day was torn down during the night. This miracle continued day after day. Finally the brothers sat down in a council meeting to discuss how they might solve their harrassing problem. Feeling that to quit would be the greatest folly they could ever commit, that it would bring their names into disrepute, they studied and they prayed.

At long last they concluded that the god of Justice was for some reason displeased with them and that a human sacrifice would appease him. So it was that they resolved to sacrifice the best one of their wives. This, however, was not to be divulged to the women. In order to make an impartial and acceptable selection, they further resolved that on the morrow each would instruct his wife to prepare the best possible breakfast and dinner, and to take the meals to him at the bridge as early as possible. They were to explain to their wives that they must needs eat and pray at the bridgeside to the glory of the god of Justice, and for the success of their project. The woman to arrive with the meals first was to be the victim.

Five of the men, though, did not stick to their solemn oath. Each of them straightway told their wives what was to be done, and that therefore they should not hurry to the bridge with the meals.



In the morning, at the appointed time, the men were at the bridge site. Shortly afterwards they saw in the distance someone coming to the bridge. For a few moments no one knew for sure who it was, but soon the man who had kept his part of the agreement recognized it to be his wife. He, of course, immediately burst into tears, and with groans he fell to the ground. Seeing her husband's strange behaviour, the wife dropped her basket of food and ran to the scene to learn what was the trouble. But while she was at-tempting to comfort her husband, the other five brothers seized her, carried her to a gap in the bridge, and there they cemented her alive. Now, the brothers confidently expected the bridge to stay up, for they felt that they had done all they could to appease the god of Justice.

Thus it was that while the five dishonest men that night returned home in happiness, the honest one returned to his home in grief.

On the following morning, all the men hurried to the bridge, expecting to find it standing intact. But to their surprise and consternation they found the whole bridge lying flat on the ground!

Naturally, the incident was rumored throughout the city, and the judges of that city went to see what the great excitement was about. As they listened to the builders argue and philosophize from cause to effect, they learned that the unfortunate woman was not sacrificed by fair chance, but by fraud! Thus they judged that the whole disaster was due to the fact that unjust men were trying to build a bridge in the honor of a just god! The matter

was brought to court and the judges finally decreed that Justice must be satisfied, else not only the bridge, but even their city might fall to the ground. Accordingly, on that very day the five unjust men were executed, and the honest one was made mayor of the city.

Christians have been building a bridge, so to speak, to the God of Justice for many years. But they do not seem to be any more successful than were the six bridge-builders. And for what reason?—For the very same reason the six builders were unsuccessful: Selfish men are engaged in the work, and though they see the need for a sacrifice, yet they somehow always manage to make others do the sacrificing.

And you remember that though the building of the tower of Babel was counter to God's will and His order, still all the while the builders worked harmoniously among themselves, their project prospered—their tower skyrocketed. But when their language was confused and they could no longer understand one another, then the progress of the tower stopped. And to show them that He was displeased with their project and that He was the One Who had confounded their language, God blasted the tower so that it crumbled to the ground. That which happened to the bridge happened also to the tower.

Christians are working at cross-





purposes among themselves. One Christian brother is betraying another. Christian ministers, rather than preaching the Truth, are preaching against one another. One goes ahead to build up, and another trails behind to tear down. They do not see eye to eye; nor do they understand one another even as much as did the confused tower-builders.

Just so long as such selfishness, and dishonesty, confusion and animosity, exist among Christians, their bridge and their tower, so to speak, will come to naught as certainly as did the bridge of the six covenant-breakers and as did the tower of the prophet Noah's mockers. There is no way of stopping ism trouble without removing the cause—no, no more than a splinter wound can heal before the splinter has been removed.

You are familiar with the fact that there was no ism trouble in Moses' day as long as Moses alone interpreted the Word of God to the

people. But just as soon as Korah, Dathan, Abiram and others aspired to Moses' office ism trouble started. And the only remedy that even God Himself could find was to cause the earth to open her mouth and to swallow the ism-breathing multitude, the self-appointed representatives of God.

In our day there is an even greater flood of private interpreters of the Scriptures (the cause of today's isms) than there was in Moses' day. And according to Revelation 12:15, 16, the Lord warns that He will again use a remedy similar to the ancient remedy against today's ism-breeding flood. Then some may learn to respect the office of the Spirit of Prophecy. Let us now read of the fate of those who chose to continue walking in sparks of their own kindling.

Rev. 12:16— . . . and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Here we see that a similar remedy which caused isms to cease in Moses' day, is again to be used to cause isms to cease in our day, the only means by which harmony can be restored among fellow-members in the church itself, as well as among Christians in general.

V. T. Houteff





The Church and The Home

The Sin Of Licentiousness

RESCUE From Sin and Impurity—When the law of God is written in the heart, it will be exhibited in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence, for out of it are the issues of life.

All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God.

Last-day Dangers—The danger that lies before those living in these last days is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths, as did the Jewish nation; but in their failing to practice the truth they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within the soul, renewing it in true holiness; therefore the Lord sends His appeals to them to urge upon them the practice of what is right. The appeals of His Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day.

Duties and Obligations of Ministers—The Jewish priests were required to be, in person, all that was symmetrical and well-proportioned, that they might reflect a great truth. "Be ye clean that bear the vessels of the Lord." The Lord required not only a



well-proportioned mind and symmetrical body of the Jews' ministry in holy office, but He required also pure and uncorrupted minds. And He requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into His marvelous light. The same Bible that contains the privileges of God's people, and His promises to them, contains also the sacred duties and the solemn obligations He requires of the shepherd who has charge of the flock of God; so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to Him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men.

True Character an Inward Reflection—What a man is has greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted; defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power.

Faults and Practices of a Few—The

officers who were sent to take Jesus reported that “never man spake like this Man.” But the reason of this was that never man lived like this Man; for if He had not so lived, He could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few.

There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world; but instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial.

At Baal-peor—The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor. Notwithstanding the punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Balaam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations. They were invited to idolatrous feasts, and their indulgence in wine further beclouded



their dazed minds.

The power of self-control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation, even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still further by idolatry, thus showing contempt for the God of Israel.

Satan's Repetitious Plots—Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations—to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with

arguments in vindication of His law, against which Satan has made such a raid—over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man.

Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored!

Licentiousness, One of Satan's Enchantments—The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Balaam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation.

The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character.

Women as Tempters—There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affections, and then to induce them



to break God's holy law. Those who have dishonored their minds and affections by placing them where God's Word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections.

It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's Word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts.

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against Him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird.—The Review and Herald, May 17, 1887.

Fitted for Translation—There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will cooperate with Jesus in the work of redemption. He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of His will in all wisdom and spiritual understanding.

A theoretical knowledge of the truth is essential, but the knowledge of the

greatest truth will not save us; our knowledge must be practical. God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid.

Demoralizing Practices in Marriage—In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation.

God is purifying a people to have clean hands and pure hearts to stand before Him in the judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust.

Source of Spiritual Power—The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to His glorious power, we are thus fortified against the temptations of Satan. Christ and His purity and His matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may



be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith.

Like Christ in Character—We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character.

I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftenest, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and His loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust....

The Infernal Wisdom of Satan—Satan is at work now as he worked in Eden, as he has worked through all successive generations. The archfiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character.

Sin is committed by many who think their crime is effectually concealed. But there is One who says, "I know thy works"; "there is nothing covered which shall not be revealed; and hid, which shall not be known." When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed.

No Concealing of Sins From God—God sees the sinner. The eye which never slumbers knows everything that is done. It is written in His book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in His book of record.... David was a repentant man, and although he confessed and hated his sin, he could not forget it.

He exclaimed, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me.... Yea, the darkness hideth not from Thee; but the night shineth as the day" [Psalm 139:7-12].

God is everywhere. He sees, He knows, all things, and

When the law of God is written in the heart, it will be exhibited in a pure and holy life.



understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from His notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitants of the old world, and numbered their days and punished them with a flood. He saw the sins of His own covenant people, the Jews, when they plotted against the life of the Son of God.

Book of God's Remembrance—As surely does He mark every transgression, and every secret thing will be brought into judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes; yet God sees them. All sins will be revealed in the day of judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude; for a record of all the deeds of men is kept in the book of God's remembrance. All the good actions, all the evil actions, of life are recorded.

The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact; and why those professing to be sons and daughters of God venture, in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices?

The Day of God's Revelings—The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very

borders of the heavenly Canaan? Oh, what revealings! The husband will know for the first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of judgment is almost here—long delayed by the goodness and mercy of God. But the trump of God will sound, to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality.

Whatever have been the little sins indulged [they] will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving of loose reins to the baser passions under the marriage vow, will lead to every other sin, the transgression of all the commandments of God.

Tyrannical Growth of Human Weakness—Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and, not having the grace of Christ in the soul, will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective; the soul culture has not been carried forward from one advance to another; inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that



they may be overcome through His grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished.

Intellectual Greatness Insufficient—I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs.

But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented, men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.—The Review and Herald, May 24, 1887.

Reasons for Israel's Failure—Many of ancient Israel fell just in sight of the promised land. What was their sin? Licentiousness. And these unholy passions of the heart are controlling with masterly power many of those who claim to be following Christ. The words and works of many who know the truth are corrupt. They have reasoning power, they comprehend the truth, but have not been thoroughly converted; have not felt the saving power of the truth upon their souls. They do not entertain Christ as an honored guest in their house. Sensual gratification is corroding the entire man, tainting and corrupting the entire household.... The purity and sanctity of the marriage relation instituted in Eden to be kept sacred, elevated, is brought down to administer to lust.—Manuscript 31, 1885.

David's Departure From Right—God selected David, a humble shepherd, to rule His people. He was strict in all the ceremonies connected with the Jewish religion, and he distinguished himself by his boldness and unwavering trust in God. He was remarkable for his fidelity and reverence. His firmness, humility, love of justice, and decision of character, qualified him to carry out the high purposes of God, to instruct Israel in their devotions, and to rule them as a generous and wise monarch.

His religious character was sincere and fervent. It was while David was thus true to God, and possessing these exalted traits of character, that God called him a man after His own heart. When exalted to the throne, his general course was in striking contrast with the kings of other nations. He abhorred idolatry, and zealously kept the people of Israel from being seduced into idolatry by the surrounding nations. He was greatly beloved and honored by his people.



He often conquered, and triumphed. He increased in wealth and greatness. But his prosperity had an influence to lead him from God. His temptations were many and strong.

Sad Result of Polygamy—He finally fell into the common practice of other kings around him, of having a plurality of wives, and his life was embittered by the evil results of polygamy. His first wrong was in taking more than one wife, thus departing from God's wise arrangement. This departure from right prepared the way for greater errors. The kingly idolatrous nations considered it an addition to their honor and dignity to have many wives, and David regarded it an honor to his throne to possess several wives. But he was made to see the wretched evil of such a course by the unhappy discord, rivalry, and jealousy among his numerous wives and children.

David's Repentance—His crime in the case of Uriah and Bathsheba was heinous in the sight of God. A just and impartial God did not sanction or excuse these sins in David, but sends a reproof, and heavy denunciation by Nathan, His prophet, which portrays in living colors his grievous offense. David had been blinded to his wonderful departure from God. He had excused his own sinful course to himself until his ways seemed passible in his own eyes. One wrong step had prepared the way for another, until his sins called for the rebuke from Jehovah through Nathan.

David awakens as from a dream. He feels the sense of his sin. He does not seek to excuse his course, or palliate his sin, as did Saul; but with remorse and sincere grief, he bows his head before the prophet of God, and acknowledges his guilt. Nathan tells David that because of

his repentance and humble confession, God will forgive his sin, and avert a part of the threatened calamity, and spare his life.

Transgression and Punishment—Yet he should be punished, because he had given great occasion to the enemies of the Lord to blaspheme. This occasion has been improved by the enemies of God, from David's day until the present time. Skeptics have assailed Christianity and ridiculed the Bible, because David gave them occasion. They bring up to Christians the case of David—his sin in the case of Uriah and Bathsheba, his polygamy—and then assert that David is called a man after God's own heart; and if the Bible record is correct, God justified David in his crimes.

I was shown that it was when David was pure, and walking in the counsel of God, that God called him a man after His own heart. When David departed from God, and stained his virtuous character by his crimes, he was no longer a man after God's own heart. God did not in the least degree justify him in his sins, but sent Nathan, His prophet, with dreadful denunciations to David because he had transgressed the commandment of the Lord.

God shows His displeasure at David's having a plurality of wives by visiting him with judgments, and permitting evils to rise up against him from his own house. The terrible calamity God permitted to come upon David, who for his integrity was once called a man after God's own heart, is evidence to after generations that God would not justify anyone in transgressing His commandments, but that He will surely punish the guilty, however righteous and favored of God they might once have been while they followed the Lord in purity of heart. When the righteous turn from their righteousness to do evil, their past righteousness will not save them from the wrath of a just and holy God.



Saints' Sins in the Bible—

Leading men of Bible history have sinned grievously. Their sins are not concealed, but faithfully recorded in the history of God's church, with the punishment from God which followed the offenses. These instances are left on record for the benefit of after generations, and should inspire faith in the Word of God, as a faithful history. Men who wish to doubt God, doubt Christianity, and the Word of God, will not judge candidly and impartially, but with prejudiced minds will scan the life and character to detect all the defects in the life of those who have been the most eminent leaders of Israel.

A faithful delineation of character, God has caused to be given in inspired history, of the best and greatest men in their day. These men were mortal, subject to a tempting devil. Their weakness and sins are not covered, but are faithfully recorded, with the reproof and punishment which followed. "These things were written for our admonition upon whom the ends of the world are come."

God has not allowed much said in His Word to extol the virtues of the best men that have lived upon the earth. All their victories and great and good works were ascribed to God. He alone was to receive the glory, He alone to be exalted. He was all and in all. Man was only an agent, a feeble instrument, in His hands. The power and excellence were all of God. God saw in man a continual disposition to depart from, and to forget Him, and worship the creature instead of the Creator. Therefore God would not suffer much in the praise of man to be left upon the pages of sacred history.

The Penitential Psalm—David repented of his sin, in dust and ashes. He entreated the forgiveness of God, and concealed not his repentance from the great men, and even servants of His kingdom. He composed a penitential psalm,

recounting his sin and repentance, which psalm he knew would be sung by after generations. He wished others to be instructed by the sad history of his life.

The songs which David composed were sung by all Israel, especially in the presence of the assembled court, and before priests, elders, and lords. He knew that the confession of his guilt would bring his sins to the notice of other generations. He presents his case, showing in whom was his trust and hope for pardon. "Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin." "Deliver me from bloodguiltiness, O God, Thou God of my salvation" [Psalm 51:1, 2, 14].

David does not manifest the spirit of an unconverted man. If he had possessed the spirit of the rulers of the nations around him, he would not have borne from Nathan the picture of his crime before him in its truly abominable colors, but would have taken the life of the faithful reprover. But notwithstanding the loftiness of his throne, and his unlimited power, his humble acknowledgment of all with which he was charged is evidence that he still feared and trembled at the word of the Lord.

Results of David's Wrongdoing—David was made to feel bitterly the fruits of wrongdoing. His sons acted over the sins of which he had been guilty. Amnon committed a great crime. Absalom revenged it by slaying him. Thus was David's sin brought continually to his mind, and he was made to feel the full weight of the injustice done to Uriah and Bathsheba. —4SGa 85-89.

Warnings in Others' Examples—God's reproof has been plainly uttered against



men and women who have sinned by corrupting their bodies and defiling their souls by licentiousness. They have the warnings to others placed in similar circumstances, who have been overcome by the tempter, and they know that the displeasure of God rested upon them.... God has expressed condemnation of sin in all its forms. The sin of licentiousness is plainly rebuked and condemned. Men and women will be judged according to the light given them of God.—Testimonies to Ministers and Gospel Workers, 437.

Control by Sanctified Reason—Every unholy passion must be kept under the control of sanctified reason, through the grace abundantly bestowed of God in every emergency. But let no arrangement be made to create an emergency; let there be no voluntary act to place one where he will be assailed with temptation or give the least occasion for others to think him guilty of indiscretion.—Mind, Character, and Personality 1:237.

Correct View of Self in Light of God's Word—Satan's constant temptations are designed to weaken man's government over his own heart, to undermine his power of self-control. He leads man to break the bands which connect him in holy, happy union with his Maker. Then when he is disconnected from God, passion obtains control over reason, and impulse over principle, and he becomes sinful in thought and action; his judgment is perverted, his reason seems to be enfeebled, and he needs to be restored to himself by being restored to God by a correct view of himself in the light of God's Word.—Mind, Character, and Personality 1:228.

The Power of Religion—By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will, intellect, and emotions when controlled by the power of religion will become transformed. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" [1 Corinthians 10:31]. Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God.

The voice and passions must be crucified. "I can do all things through Christ which strengtheneth me" [Philippians 4:13]. The will, the appetites and passions, will clamor for indulgence, but God has implanted within you desires for high and holy purposes; and it is not necessary that these should be debased. This is so only when we refuse to submit to the control of reason and conscience. We are to restrain our passions and deny self.

Satan's Pursuit of the Youth—The unsanctified mind fails to receive the strength and comfort which God has provided for all who will come to Him. There is an unrest, a burning desire for something new, to gratify, to please and fascinate the mind, and this indulgence is called pleasure. Satan has alluring charms with which to engage the interest and excite the imagination of youth, and fasten them in his snare. Do not build your character on the sand.—Manuscript 59, 1900.

Testimonies on Sexual Behavior, Adultery, and Divorce.

Chapter 11



TRUE

Health Reform



WHAT IS IT ?

QUESTION No. 261:

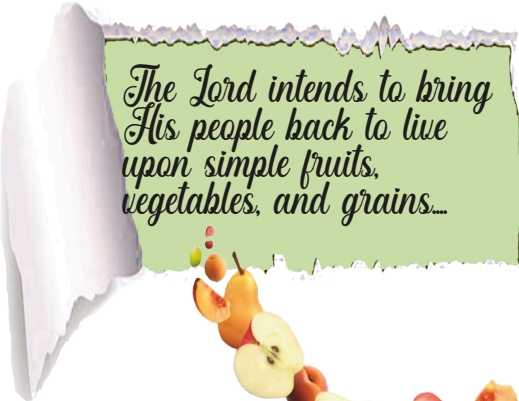
Does not one meet the full demands of “health reform” when he discards from his table all food-stuffs pronounced unclean by the Bible?

Answer:

The term “health reform” means more than abstaining from the use of such foods as the Lord pronounces unclean for human consumption (Lev. 11; Isa. 66:16). Abstention from forbidden foods is but the negative phase of the science. It is the forbidden tree in the garden of today. In its positive and more important phase, it teaches intelligent selection of foods—the clean or forbidden foods

which are the most nourishing, which agree best with us, and which will give us the most of the nourishment we need.

No one, however, can prescribe a diet to meet the differing needs of all; for as the countenances of individuals differ, so do their constitutions. Hence, what may be beneficial to one, may be harmful to another, especially so now in



*The Lord intends to bring
His people back to live
upon simple fruits,
vegetables, and grains...*





this sin-deteriorated generation: for example, an individual whose system is hyperhydrochloric should drink some water with his meals to neutralize somewhat the excessive flow of acid, while, contrariwise, one whose system is hypohydrochloric, should not drink water with his meals, lest he further reduce the strength of the acid by dilution. When, however, one's condition is normal, water may be drunk about two hours after meals.

In another case, if one's metabolism is too rapid, slowly digesting foods can be used to help establish normalcy, but if one's metabolism is sluggish and retarded, slow digesting foods may aggravate his condition.

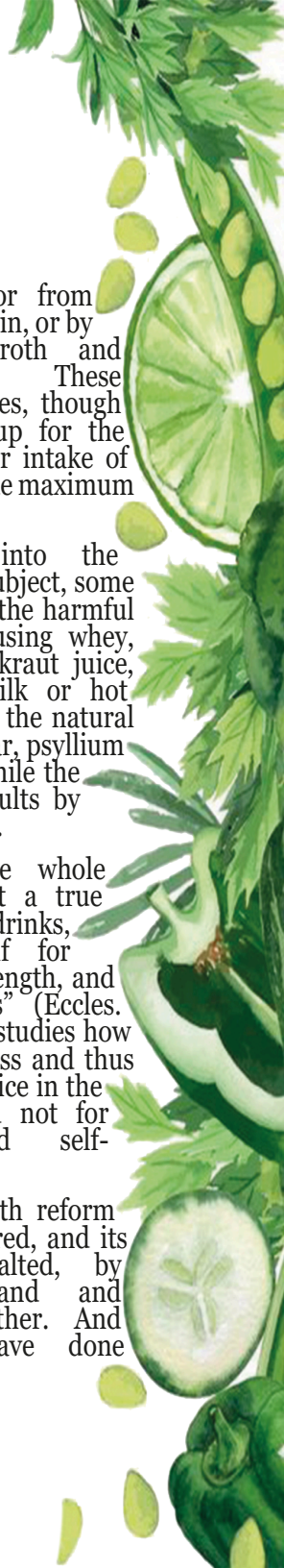
Likewise, if a stomach in a weakened condition cannot handle the coarse whole grain products, they should give place to refined or semi-refined ones. It should always, however, be remembered that a refined product is deficient both in nutriment and in roughage, and that the deficiency must be compensated for in some other way. One may, for example, make up for the laxative deficiency, caused by insufficient roughage, by using dates, figs, prunes, and the like, and he may make up for the nutritional deficiency by drinking the water

from soaked bran or from some other soaked grain, or by taking vegetable broth and especially juices. These supplemental nutritives, though not wholly making up for the nutriment in a proper intake of whole foods, do provide maximum compensation.

Going further into the remedial side of the subject, some may avoid the use of the harmful purgative drugs by using whey, some by using sauerkraut juice, others condensed milk or hot lemonade, still others the natural hydrogels (such as agar, psyllium seed, and the like), while the majority may get results by the use of any of these.

The sum of the whole matter, then, is that a true health reformer eats, drinks, and clothes himself for better health, "for strength, and not for drunkenness" (Eccles. 10:17). He constantly studies how to live for better fitness and thus for more efficient service in the Lord's vineyard, and not for self-indulgence and self-serving.

The cause of health reform has been greatly injured, and its advance almost halted, by faddists on the one hand and gluttons on the other. And perhaps the former have done





the greater harm of the two. Let us therefore pray for grace and wisdom to strike a balance between these two extremes.

The need for health reform in its proper perspective becomes doubly urgent to us when we realize that nowhere does the importance of the proper use of our time show to greater advantage than at our meal periods. To bolt our food on any occasion, under pressure of time-saving, is false economy. And giving way habitually to this temptation is a sign of uncontrolled appetite, the continued indulgence of which must eventually wreck the strongest constitution, physically, mentally, and morally. One simply cannot save time at the expense of health, and cannot develop high morals giving way to intemperate eating. When only a few moments are available for lunching, a few bites of food thoroughly masticated, are beneficial, whereas a full amount gulped down in a wolfish manner is not only positively brutish but also positively harmful.

It is likewise nothing short of abuse if we eat while under mental stress or nervous tension. Only when the mind is free from anxiety and is surrounded with an atmosphere of cheerfulness, can

one realize the full benefit of a meal and sustain no harmful effect.

Amazing indeed are the twisted mental processes of the sinful human mind! For example, when one should be in haste, he is not; and when he should not be in haste, he is! Ironically, the former evil is peculiar to the job, and the latter to the table—the heart of health. It is with this latter evil that we are here concerned. Reform on it will compel one to attach as much importance to the chewing of his food as to the digesting of it, and he will accordingly no more deprive his mouth of the time required for mastication than nature would deprive the stomach of the time required for digestion. Indeed, it is imperative that both be properly maintained. How essential, then, that the mastication as well as the digestion be trouble-free.

The time spent in masticating should be governed by the flow of the saliva. Let the food be thoroughly salivated, for as we have seen, the result of compelling the stomach to handle it unsalivated is indigestion. So to eat fast at meals is to deprive the stomach of its proper chemical action. This delicate balance is easily disturbed when the food does not receive the right amount of saliva to blend perfectly with the gastric juices.



Ignoring this principle will cause a vicious circle, and a preponderance of hydrochloric acid, and in turn bring a long train of woeful results: fermentation, irritation, constipation, abdominal disturbances, belching of gas, bad breath, ulcers, malnutrition—ill health.

“Meal-time should be a season for social intercourse and refreshment. Everything that can burden or irritate should be banished. Let trust and kindness and gratitude to the Giver of all good be cherished, and the conversation will be cheerful, a pleasant flow of thought that will uplift without wearying.”—Education, p. 206.

Again: time spent in catching a few bites here and there, promiscuously between meals, is worse than wasted.

Some will have to muster more than average will-power, and summon supernatural assistance, to gain victory on this front, and all must pray constantly to this end. No one can enjoy perfect health and experience maximum happiness by living on cooked food altogether. To get the fullest joy out of life, one must have the fullest development of the

physical powers, and to gain this desideratum one cannot discount the importance of the daily use of the raw foods, particularly the leafy and other vegetables. Fruit cannot take the place of vegetables.

The human family of this present generation are suffering more and more ill health in direct proportion to their decreasing use of the raw vegetables. Some have already gone so far in this way of wrong living, that even if they would now completely reform and start using all the greens they could eat, they could only with the greatest difficulty compensate for the nutrition lost. The best they could possibly do in such a case would be to utilize these neglected elements in their most concentrated form. This they can do best by availing themselves of the raw vegetable juices. The Health Page of the next issue of the Code will include some featured formulas for the convenient, inexpensive home manufacture of these palatable and vital liquids.

Watch for them!

8SC1-12: 21-22



Children's Corner

Swallowed by a Big Fish Part 1

One of the most important stories in the Bible is that of the man who was swallowed by a fish. Palestine was then divided into the kingdoms of Judah and Israel, and Assyria dominated the World. One of the largest cities at that time was Nineveh, capital of the Assyrian Kingdom. It was an exceedingly great city, 3 days journey and famous for its wickedness. Inspiration describes it as a city of blood, full of lies and rapine. The Prophet Nahum compared the Ninevites to a cruel and devouring Lion. As wicked as Nineveh had become, it was not completely given over to evil. God knew that many in that city wanted something better and that if they were given opportunity to know the living God, they would turn from their evil deeds and worship Him, so in His wisdom God revealed Himself to them to induce them if possible to

repentance. The instrument he chose for this work was the prophet Jonah. The Lord said to him, Go to the great city of Nineveh and proclaim against it because its wickedness has come up before Me.

But Jonah began to think of the possible difficulties of what he had been charged with from his point of view, it seemed that nothing could be gained by proclaiming the message in that proud city. He forgot for the moment that the God he served was Omnipotent and all-knowing, while he

continued to doubt, Satan discouraged him and Jonah was overpowered by a great fear. That was the reason for Jonah. He decided to go as far away from Nineveh as possible. So he made his way to the docks of Joppa, where he found a ship about to leave for Tarshish. He paid the fare and went on board, perhaps thinking that no one, not even God, could find him there. Yes, the task he had received was a great responsibility for Jonah, but the One who had commanded him could sustain his servant and grant him success. Had Jonah obeyed without hesitation, he would have been spared many bitter experiences and would have received many blessings, but the Lord did not abandon Jonah through a series of trials and strange providences. He revived the prophet's confidence in God and in His infinite power to save.

As it turned out, Jonah did not make it to Tarshish, but no one can flee from God's presence, and when the ship weighed anchor and moved toward the harbor entrance, the Lord was closer to Jonah than ever before. Tired, Jonah soon began to sleep. But God did not. His eyes. They had not lost sight of the boat or the prophet who was trying to flee from Him. Soon the strength

of the wind began to increase. The sea was getting rougher and rougher and shook the small boat as if it were a cork. Great waves were breaking over the boat and both the captain and the crew feared that the ship would go down with them. As the storm grew worse, they threw the cargo into the sea, and then feeling the ship being tossed to and fro, all on board began to cry to their gods for help. Some invoked Baal, others Astarte, others Molotov, but calm did not come. At a certain point. The distressed captain looked for Jonah and found that he was sleeping soundly and woke him up shouting. How can you be sleeping? Get up, cry out to your God. Perhaps he will have compassion on us and we will not perish. But the prayers of the man who had strayed from the path of duty brought no help. The sailors thought the strange violence of the storm was a sign of how angry their gods were, they said. Come on, let's draw lots to find out who is to blame for bringing this disaster upon us.

This story will continue.



Woman's ministry

We would like to share a series of stories dealing with the role of women in the Bible.



Who was it?

Esther was a beautiful young Jewish girl, a cousin of Mordecai, who raised her in his home after her parents died, regarding and loving her as his own daughter. God used Esther to save the Jewish people in the land of the Persians. HD 44,3

What did you do?

In ancient times, the Lord worked wonders through consecrated women who joined forces with those men who had been called to be God's representatives.

There were women who won great and decisive victories. More than once in times of crisis, they were placed in important positions that enabled them to save many lives. Through Queen Esther, the Lord effected a mighty deliverance of His people. When there seemed to be no human power that could save them, Esther and the women associated with her prayed, fasted and

acted quickly, and brought about the salvation of her people.... HD 44,4

What do we learn from it?

A study of the work of women in relation to the cause of God in Old Testament times will teach us lessons that will enable us to face emergencies in our day. We may not confront such a critical situation or be placed in such a prominent place as happened to God's people in the days of Esther. However, many converted women can accomplish important things from humbler positions. Many have done so and are still ready to do so.-Special Testimonies, Series B 15:1-2 (1911).



Field Report



U.S.A



We praise the lord for our convocation this past Labor Day weekend in Texas. The brethren were blessed by the different topics presented during the sabbath. We are thankful for sister Gloria Blomfield taking the time to drive 3 hours from Houston to come and bless us with a health presentation and a cooking class. We had about 40 brethren including children attend our convocation this year.

Lastly, we want to thank all our supporters for supporting this ministry. We are continuing to work on getting this message to “Mother”. At the present time, we are printing the Rod literature. Having our weekly Bible studies, prayer meetings, and other activities throughout the week. We solicit your prayers for the work in Kenya, Vanuatu, Colombia, El Salvador, Mexico, and here in the U.S.A. May the lord continue to bless you and your loved ones.

Colombia



We are happy to announce our new Licensed Minister. Brother John Robert Posso. For more than 10 years since he became a believer in this wonderful message, He has been faithful teaching and sharing this message in Colombia. He has demonstrated and has given evidence that the lord is calling Him to this most sacred position. We ask for your prayers on behalf of our brother John Robert Posso and His family.

Pre-11th Hour Ministry.

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