

Symbolic Code

Pre-Session 2010



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Removing Our Obstacles

God's Righteousness, you see, is His integrity, His sure promises, His might to perform. He guarantees His promises; they never fail. To have the Righteousness of the Lord, therefore, is to have His integrity and faithfulness, and these we can never have so long as we mistrust Him. Never so long as we doubt His Word, for to doubt is nothing short of calling Him a liar! To doubt is the greatest offense one can commit! No one can doubt God and still receive His blessings and promises. To have the Righteousness of the Lord, therefore, is to implicitly trust Him without reservation. And where does He expect us to begin? —He wants us to begin with the thing that troubles us most—the temporal things of tomorrow. He wants us to learn that we cannot serve self and God, too:

Matt. 6:24-26 — "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

These three verses plainly say that to live to make a living, and to worry how you are to fare tomorrow, is nothing less than serving mammon (self); that you cannot serve self and God at the same time; that if you serve God you should be as free from worry of the future as are the birds. Yes, you should be even more confident of His care, for you are worth more than are the birds. You are wholeheartedly to know that so long as you serve Him, He will never leave you nor forsake you.

Isa. 41:17 — "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

Isa. 49:15 — "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Matt. 6:27-34 — "Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they

grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Take no thought for the morrow, for it will take care of itself—why cross bridges before you come to them? Why worry how you are to fill up your stomachs and with what you are to cover your bodies tomorrow if they are cared for this day? Why worry about your own needs, why not worry how to advance the Kingdom of God? Putting in overtime to make tents or cobble shoes for a living is all right if you do not say, "I will do this and the other and get money to buy and build this or that." You should instead say, "If God permits, I will do this or that, so that I may get here or get there, do this and the other for the advancement of His cause." Whatever the aim behind your act it must be for the advancement of His Kingdom.

Why not make your chief interest His business? Why not the Kingdom of God and His righteousness, so that "all these things be added unto you"? Why work to feed yourself? Why not work for God and let Him feed and clothe you? He is far more capable of providing for you than you will ever be. Why not let Him take charge of your work, of your home, of your body?

While you do His bidding, He will never fail you. Why not do this and be an altogether Christian? Why be a Christian in name, but a Gentile in heart and faith? Work no longer for self, work for God and be free of worry, free of having to make your own living in your own way. The fishermen of Galilee while fishing in their own way failed, but when they cast the net where Jesus said they should cast it, it was instantly filled with fish.

Know first that God is not interested in your selfish business, but in you and His saving business. There is



therefore no need of you serving mammon (self), and at the same time expecting His blessing on mammon's interests. No man even in the world can work for his own interest and still expect his firm to promote him, or keep him at any post of duty. No employer hires persons because he wants his employee to make a living, but only because he wants his own business cared for. Know that God's business is of greater importance and of further-reaching consequences than any man's business, and that God is more particular than any man ever was or ever will be.

Matt. 11:28-30 — "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Always remember that God has not called you to your post of duty in order to feed you or to make you rich, but to save you and to save others through you. Therefore, whatever you do, do it for the glory of God. Then and then only will He provide "all these things," the things God sees fit to give. He will see that you earn your needs one way or another. Nothing less than the faith of Noah, of Job, and of Daniel will pay the bill, Brother, Sister, because anything short of this is an insult to God. It is the same as to call Him a deceiver. Doubt in the promises of God completely robs the doubter of all God's blessings and promises. Only when you learn to trust Him will He be to you "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." This promise held good in David's time, and it will hold good now: Ps. 4:5 — "Offer the sacrifices of righteousness, and put your trust in the Lord."

By personal experience David knew God's faithfulness: Having done all that was to be done in serving God, he was confident that when the bear and the lion came to devour his lambs, God would deliver him if he did all he could to spare them.

Moreover, believing that God had promised the kingdom to him, and having been anointed to be king over God's people, David doubted nothing. Recognizing his duty, he fearlessly went after the giant Goliath who was defying God and His Kingdom, and he was confident that the giant could not harm him. By faith he freed his people from the power of the giant. By faith he overcame the lion and the bear, and saved the lambs. By faith he knew that Saul could not take his life, nor deprive him of the throne.

No, there is neither beast nor man that can take your life or cheat you of promotion if you do God's bidding, if you know that He Who keepeth Israel neither sleeps nor slumbers (Ps. 121:3, 4); that He knows all about you, my friends, every moment of the day and of the night; that He takes notice even of the hairs that fall from your heads; that whatever befalls you is but God's own will for your own good. I say, if you know and believe that He is God and the Keeper of your bodies and souls, then regardless what befalls you, you will be happy in it and give God the credit for it, not murmuring, but glorying even in your trials and afflictions.

Isa. 26:4 — "Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength."

If you wholeheartedly trust in God, and if the world should fall into space and collide with the stars, you shall happily fly along with God.

Let us now turn to 2 Corinthians, the first chapter, and see what Paul knew by experience about God's care over him:

2 Cor. 1:8, 9 — "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

Paul learned by personal experience that it is futile to trust in man and self, but that it pays high to trust in God, that He alone is able to protect and keep both body and soul.

Psa. 127:1 — "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Many of God's faithful people had the same experience as Paul. Time, however, will not permit me to speak of more than a few. When we enter into the belief which the Bible recommends, then we are ready to enter into the experience which God wants us personally to be in, which after all counts most to us. p

This article is excerpted from *Timely Greetings* Volume 2, No. 35, pages 5-11.

The Journey Home

A distance of only eleven days' journey lay between Sinai and Kadesh, on the borders of Canaan; and it was with the prospect of speedily entering the goodly land that the hosts of Israel resumed their march when the cloud at last gave the signal for an onward movement Jehovah had wrought wonders in bringing them from Egypt, and what blessings might they not expect now that they had formally covenanted to accept Him as their Sovereign, and had been acknowledged as the chosen people of the Most High?

Yet it was almost with reluctance that many left the place where they had so long encamped. They had come almost to regard it as their home. Within the shelter of those granite walls God had gathered His people, apart from all other nations, to repeat to them His holy law. They loved to look upon the sacred mount, on whose hoary peaks and barren ridges the divine glory had so often been displayed. The scene was so closely associated with the presence of God and holy angels that it seemed too sacred to be left thoughtlessly, or even gladly.

As they advanced, the way became more difficult. Their route lay through stony ravine and barren waste. All around them was the great wilderness--"a land of deserts and of pits," "a land of drought, and of the shadow of death," "a land that no man passed through, and where no man dwelt." Jeremiah 2:6. The rocky gorges, far and near, were thronged with men, women, and children, with beasts and wagons, and long lines of flocks and herds. Their progress was necessarily slow and toilsome; and the multitudes, after their long encampment, were not prepared to endure the perils and discomforts of the way.

After three days' journey open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as they, was following the guiding cloud. Dissatisfaction is contagious, and it soon spread in the

encampment.

Again they began to clamor for flesh to eat. Though abundantly supplied with manna, they were not satisfied. The Israelites, during their bondage in Egypt, had been compelled to subsist on the plainest and simplest food; but then keen appetite induced by privation and hard labor had made it palatable. Many of the Egyptians, however, who were now among them, had been accustomed to a luxurious diet; and these were the first to complain. At the giving of the manna, just before Israel reached Sinai, the Lord had granted them flesh in answer to their clamors; but it was furnished them for only one day.

God might as easily have provided them with flesh as with manna, but a restriction was placed upon them for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man--the fruits of the earth, which God gave to Adam and Eve in Eden. It was for this reason that the Israelites had

been deprived, in a great measure, of animal food.

Satan tempted them to regard this restriction as unjust and cruel. He caused them to lust after forbidden things, because he saw that the unrestrained indulgence of appetite would tend to produce sensuality, and by this means the people could be more easily brought under his control. The author of disease and misery will assail men where he can have the greatest success. Through temptations addressed to the appetite he has, to a large extent, led men into sin from the time when he induced Eve to eat of the forbidden fruit. It was by this same means that he led Israel to murmur against God. Intemperance in eating and drinking, leading as it does to the indulgence of the lower passions, prepares the way for men to disregard all moral obligations. When assailed by temptation, they have little power of resistance.

God brought the Israelites from Egypt, that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them.

Says the Psalmist: "They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? Can He provide flesh for His people? Therefore the Lord heard this, and was wroth." Psalm 78:18-21. Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai, but in pity for their ignorance and blindness God had not then visited the sin with judgments. But since that time He had revealed Himself to them at Horeb. They had received great light, as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. "The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp." The most guilty of the complainers were slain by lightning from the cloud.

The people in terror besought Moses to entreat the Lord for them. He did so, and the fire was quenched. In memory of this judgment he called the name of the place Taberah, "a burning." (*Patriarch & Prophets* 374 – 378)

How frighteningly similar the above experiences by Israel of the flesh to our experiences today (Israel of the Spirit). We are, as it were, a short distance from the establishment of the Kingdom; yet it seems, from all evidence, that we are growing reluc-

tant to proceed with our journey. Instead of reminding ourselves that "this world is not our home, we are just passing through," we seem to be putting down root! As we get nearer and nearer, and as the Lord is pruning our characters, we are complaining more and more. As present-truth believers, we should be "eating strong meat" instead of constantly feeding on the "milk" of the word.

Brethren, we should be advancing daily in our daily walk with the Lord. No longer should be striving to overcome the same sins of years ago, but we should be advancing upward and overcoming new challenges. We should be testifying of the battles won and the victories gained as we get closer and closer to the Kingdom.

Let us no longer allow Satan to have the victory. Let us no longer allow the evil one to cause us to lust after forbidden things. Unrestrained indulgence of appetite tend to produce sensuality, and by this means allow us to be more easily brought under his control. Remember, he is the author of disease and misery. Just as God brought the Israelites from Egypt so that He could establish them in the land of Canaan, so God is bringing us, modern Israel, back to that land. He wants to bring a pure and holy and happy people. For our own good, God is subjecting us to much discipline, He is purging us as "gold tried in the fire" so that He can bestow all His wonderful blessings upon us. Let us continue to "sigh and cry" so that He will put His seal of approval upon us and we can indeed be candidates fit for habitation with a Holy and Righteous God.

Session

JULY 30 – AUGUST 8, 2010

THEME: REMOVING Our OBSTACLES

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chronicles 7:14

Another year for Mt. Carmel is coming to a close and we are all looking forward to Session 2010. As we take a brief look at the events of the past months, we can rejoice and praise God for His tender mercies and His loving watch care toward His people. The past months have been trying ones, many of us have lost jobs or seen our salaries reduced; many of us have suffered different illnesses or have gone through trials of all sorts. Through it all, however, we are led to give God praise and thanks more than ever before, because we know that these challenges are just preparation for the days ahead.

We are indeed delighted to announce the schedule and agenda for the upcoming Session. We thank God for the opportunity to come together and fellowship with each other and to make plans for His great work once again. We are certain, as can be agreed by all, that as present-truth believers that the love of God toward us is manifested in our very existence and that serious - yes, very serious times lay ahead for God's people. Let us constantly praise the name of Jesus for the things He has thus far accomplished through us and in anticipation for the things He will accomplish for the future.

We should ever remember that “Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. . . .

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history--the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. . . . Restored to His presence, man will again, as at the beginning, be taught of God: "My people shall know My name: . . . they shall know in that day that I am He that doth speak: behold, it is I." . . .

There, when the veil that darkens our vision shall be removed and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope;

when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear "in the beauty of the Lord our God," what a field will be open to our study!

Heavenly Knowledge Will Be Progressive.—All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through the ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. {AH 548.1}

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. (AH 547-548)

Let us remain faithful to the charge He has given us, laying aside all that is unlike our Savior. Let us continue to press forward in unity understanding that as a united force, the 144,000 will soon be gathered and the Kingdom at last established., always remembering “They that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles. They shall run and not be weary, they shall walk and not faint.” Isaiah 40:8.

Spiritual Preparation

Our first preparation must be that of seeking the Lord our God with all our hearts and with extra prayer and fasting, confessing and repenting of our sins individually.

To this end we are proposing a voluntary period of prayer and fasting from 6:00 a.m. July 18, 2010 to 6:00 a.m. July 25, 2010, with daily mid-day prayer.

We are strongly recommending all eligible attendees acquaint themselves with the The Leviticus of Davidian Seventh-Day Adventists, Acts of the Apostles p. 195, 196 and Testimonies, Vol. 5 pps. 617-619.

Physical Preparation

Please remember that because of limited room and board, first priority will be granted to the aged and those who will actually be attending and/or voting in the business meetings. That is delegates, ministers, Bible Workers and all other card-holding members. Please contact the office to advise the date of your arrival and departure dates. NOTE: Please make every effort to arrange your ar-

rival time for Thursday, July 29th. If you have to arrive on Friday, July 30th, as far as possible, it should be no later than 1:00 p.m.

Session Agenda

Thus far, the items submitted for the agenda are:

1. Resolution in Bylaws
2. U.S. Field Emphasis
3. Regularity of Session
4. Hlth Ctr & Independent Dpt.
5. Role of Branches
6. Mt. Carmel Overseas Workers

Session Schedule

Date	Time	Event
Friday, July 30th	7:30p.m. – 9:00 p.m.	**Opening Meeting
Sabbath, July 31st	10:00 a.m. – Sunset	**All Day Religious Convocation
Sunday, August 1st	9:00 a.m. – 6:00 p.m.	*Business Meetings
Monday, August 2nd	9:00 a.m. – 6:00 p.m.	*Business Meetings
Tuesday, August 3rd	9:00 a.m. – 6:00 p.m.	*Business Meetings
Wednesday, August 4th	9:00 a.m. – 6:00 p.m.	*Business Meetings
Thursday, August 5th	All Day	**Social Activities
Friday, August 6th	9:00 a.m. – 12 Noon	*Business Meetings/**Sabbath Prep.
Friday Evening Svcs.	7:30 p.m. – 9:00 p.m.	**Sabbath Services
Sabbath, August 7th	10:00 a.m. - Sunset.	**All Day Religious Convocation

*Cardholders

**Open to All

Who is the Elijah for today? Was he Victor Houteff, or some other? This little booklet answers these questions. It will help you understand and identify the real Elijah and help you quickly unmask the imposters. Read it.

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GENERAL CONFERENCE SPECIAL



Elijah's Ascent Into Heaven. II Kings 2:11-12



"The great and dreadful day of the Lord." Mal. 4:5

Everything that can be done will be done to distort the Truth and thus distract and dishearten believers and draw their attention to something other than the message of Elijah. – page 7

... His work and his interpretation of the prophecies for the great day will identify him as the promised Elijah. – page 7

... one's only safety will be in the teaching of Elijah. – page 8

... Elijah's message and movement will be the only God-sent ones. . . . – page 9

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 The promise, itself, moreover, is for only one. . . . – page 32