

Part Two: What are Some Criteria of God's Storehouse?

In part two of this series we aim to determine what God's storehouse should be doing so that we can recognize it from a myriad of counterfeits that have arisen since the prophets death in 1955. To accomplish this goal we will examine several criteria coming from the Bible, Spirit of Prophecy and the *Shepherd's Rod* that will aid us in our search. May God richly bless you as you strive to sink the shaft deep into the mine of Truth and avoid the devil's every ready trap of deception.

Key Text:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—**1 John 4:1**

Summary of Criteria

1. Teach and publish only true doctrines from the *Shepherd's Rod* not adding or subtracting one jot or tittle from the message.

GCS 8 — Only the message and teaching of Elijah has any authority.

2 TG 34:28-9 — Don't waste your time between the Rod literature and some other.

2 SR 288-9 — "Get your doctrine, Brother, Sister, only from the golden bowl."

10 Tr 46 — Avoid Uninspired writings

2 TG 46:47 — Stay within the hedge of inspired revelation

3 SC 5, 6:14 — Teach only that which has been revealed

2 TG 46:43-4 — Watch for additions or subtractions from inspiration

1 TG 21:12 — Don't fall into the trap of being too lazy to study.

1 TG 47:14 — Davidian's don't appreciate study as they should.

2. Distribute free literature (original writings of VTH) for distribution to the field (Isa. 55:1-3, 9 JL 4:3, 2 SC 3:2, GCS 35, 1 TG 9:5).

3. Will establish publishing houses and training centers for Bible Workers at strategic locations around the world (7 T 140, 53).

4. Does not publish any literature or books on *Shepherd's Rod* doctrine or teachings for personal gain (8 T 250, GW 227.2, 2 TG 30:17, 1 TG 5:21, 9 JL 4:3, 1 SR 243.2, 1 SC 7:4.2, 1 SC 14:3.5, 2 SC 1:7).

5. Issues the *Certificate of Fellowship* for qualified members (4 Ans. 63, 4 Ans. 36-7, 5 Ans. 82, 2 TG 34:24, 5 Ans. 82-5, 5 Ans. 92).
6. Institutes proper use of tithes and offerings (CSW 129.2, GW 226, 9 T 247-250, 1 SC 14:9, 4 Ans. 51:1, Lev. 10).
7. Support ministers and Bible workers in the worldwide field (see criteria no. 8 above and Lev. 10-11).
8. Support a benevolent fund for the poor and sick among us from the second tithe (1 SC 13:1-3, 4 Ans. 50-1, 2 SR 179-80, GW 331.2, GW 304.3, GW 335.2, 1 T 633, MB 136.4).
9. Have audited financial books for inspection by members during session (GW 226.4, Kress Coll. 120.3, 4).
10. Publish the *Symbolic Code* as the official voice to the believers in the field (Lev. 7.3, 1 SC 7:3.1, 4).
11. Regularly publish the Association's current by-laws following each session (announced in the *Symbolic Code*, see criteria no. 12 above).
12. Host sessions for believers on a local level and a regular basis according to Lev. p. 7 and 9 T 260.2.
13. Support an organized school of prophets (Davidical-Levitical Institute, 2 SC 9:2.8, 2 SC 9:3.4-5, 2 SC 1:2-3)
14. Actively support and teach health reform (7 T 136-7, 6 T 112, 9 T 112, 161, CH 37-38, 301.1, 2 SC 3:16, 2 SC 5:11). For dangers involving spiritualistic health modalities such as iridology and reflexology that have entered into the message, please see the following link:
<http://knockoutblow.wordpress.com/2010/07/25/why-see-ye-the-god-of-ekron/>
15. Will establish a provisional General Headquarters for the work to be governed according to every word written in the *Leviticus* including an Executive Council comprised of a President, Vice-President, Secretary, Treasurer, and three council members (Lev. 3-10)

16. Will not form any type of confederacy of any sort with the state in order to gain privileges or benefits and thereby forfeit all legal protections afforded by the First amendment of the Constitution of the United States of America. Specifically this entails incorporation with the state so that IRS 501c3 status can be obtained (Isa. 8:9-12, 9T 233.3, 2 SM 371.1, CS 218-19, FE 476.1, Mil. Stand 4.1, 13 Tr 35). For a study on this topic, please follow the link: <http://knockoutblow.wordpress.com/2010/09/02/irs-501c3-state-incorporation-a-trap-for-davidians/>

Summary: By using the above criteria, and any others that can be found exclusively in the golden bowl, we can be assured of the reality of identifying God's storehouse today by seeking for it with determined effort and divine guidance, despite the enemy's determined efforts to bring in confusion through a number of counterfeit storehouses.

May God richly bless your search for all Truth as for hidden treasure.

In that blessed hope,

The Publishers

For any questions, comments, or suggestions about this study, please feel free to contact us anytime.

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Detailed Listing of Sixteen Criteria with References

God's True Storehouse teaches and publishes only true doctrines from the SRod adding nothing to or subtracting from the message.

"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.

"Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, you alone in the closet of prayer and with the aid of the Spirit can determine whether the Elijah has come, or whether he is yet to come.

Do not, though, forget that the message which he proclaims will in itself bear the Divine credentials of Truth, and that no priest or prelate [*or minister, teacher Davidian or otherwise*] can decide for you who the Elijah may or may not be. No, not even the appearance of what his message is doing or not doing, or whether it is prospering or disintegrating, can be taken as evidence that God is in it. Neither can numbers of adherents for such have never signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. The message he brings is the only thing to go by."— **General Conference Special, p. 8** [bracket added]

"The Shepherd's Rod, the books that Inspiration so named and inspired its contents, being the only Rod in the world that can be heard speaking, the Lord commands that you should hear it, that you do not waste any time in deciding between the Rod literature and some other. For there is none other today than the Rod literature which God recommends you to hear. And when you hear the Rod, you will find yourself wrapped in the love of Christ and in the 'arms' of God. Try it."— **Timely Greetings, Vol. 2, No. 34, pp. 28, 29**

"*Get your doctrine, Brother, Sister, only from the golden bowl* (see The Shepherd's Rod, Vol. 2), and be not like the waves of the sea, driven with the wind and tossed -- be not carried about by the many winds of doctrine that are blowing wildly from every direction to cause you to lose your way to the everlasting kingdom."— **Tract No. 11, p. 12**

"The truths revealed prior to 1844, and up to 1929, are found in the writings of the "Spirit of Prophecy," and *that which is not written there, is of no value*. Not until our minds have been cleared from all these false theories

can we comprehend the truth...*Find your explanations "in the Bowl," and you will have no trouble in knowing the truth, or of avoiding the ever ready trap of deception.* Thus the difficulty in knowing the difference between truth and error is eliminated."— **Shepherd's Rod, Vol. 2, pp. 288, 289**

"The questions herein treated reveal that an unseen supernatural force working through human beings, is taking advantage of every possible opportunity to bring in distraction and confusion and to scatter the power of thought and concentration. They show that while one theorist is attempting to confuse one truth, another theorist is attempting to confuse another truth. So it is obvious that the enemy of God and men is determined one way or another to plunge the people into his deep pit. To avert this terrible tragedy, *the reader is therefore warned to turn aside from the writings of uninspired men and to take heed only to those who are inspired and unceasingly to watch and study everything that comes in the name of the Lord.*"— **Tract No. 10, p. 46**

"If you, Brethren, stay inside God's hedge of inspired revelation, and walk with Him as did Enoch of old, you will have Him by your side every step of the way. So whatever your burden, leave it with Him, and He Himself will bear it for you to triumph. Know that He has heard your prayer, and that He will grant your request as He sees fit to carry out His plan."— **Timely Greetings, Vol. 2, No. 46, p. 47**

"Teachers of Present Truth, having before them the example of the tragic results caused by conflicting teaching by the SDA ministry and, in addition to this, having been repeatedly warned to *teach only that which has been revealed, and published,* stand in great condemnation before God when they set forth conflicting or unauthorized views on any subject. Be absolutely certain that you are teaching to that which is written, and not according to that which you may think should be or will some day be written."— **Symbolic Code, Vol. 3, No. 6, p. 14**

"The only ones that will endure to the end will be those who carefully watch their steps from *being carried away either by his additions to, or by his subtractions from, the works of Inspiration.*"— **Timely Greetings, Vol. 2, No. 46, pp. 43, 44**

"The bad fish represent those who, with no real knowledge, conviction and conversion of their own but through emotion and the influence of others join the church. So it is that those who never studiously, whole-heartedly and

zealously take hold of the principles of Christ are cast out, there to perish with the tares. All who are too lazy to study, and who give the Devil a chance to sow devilish seed in their hearts, making them believe that the preacher or the minister will take them through the Pearly Gates, having no experience of their own, are cheated of eternal life; they instead get eternal death."— **Timely Greetings, Vol. 1, No. 21, p. 12**

The people that have come to this antitypical time of trouble are returning to the homeland, are comforted. Apparently it is bad enough to frighten all, but God's encouraging counsel is, "Fear not."

Plainly, the burden of this chapter (*Jer 30*) is concerning the antitypical returning to the homeland. Though terrible the trouble may seem, yet the outcome of it is to be the same as in the type. *Right now we may not appreciate this study as we ought to, but the time is soon coming in which we will dig as fast and as hard for it as we would to get out from under an avalanche.* Those who have but little faith in the Word of God though, the study will not do them much good. Now is the time to start cultivating the faith we need to have then."— **Timely Greetings, Vol. 1, No. 47, p. 14**

The published writings of the SRod message are to be distributed without Cost to the people.

Q: Is the tithe and offerings to be used to support the publication of the message as free literature?

A: "This is God's reason for no plate passing now in our gatherings, for no money raising in any form, and for *scattering our literature* everywhere as the leaves of autumn *without money and without price* to the people. In other words, the literature, *the ministers, and the Bible workers* -- those who bring the message of the hour to your door, are to be paid by the tithes and offerings that come to the Lord's storehouse."— **Jezreel Letters No. 9, p. 4, par. 3**

"This monthly comforter [Symbolic Code] gladly calls on all S.D.A.'s who open their doors and welcome its visit. *It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service.* It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.) . . .

If you like to have this printed friend come to your home regularly, also *other free literature*, send your name and address to the Universal

Publishing Association, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.”— **Symbolic Code, Vol. 2, No. 3, p. 2** [bracket added]

“Further concerning this timely truth this "meat in due season," Isaiah declares that it will be dispensed to all without their having to pay for it -- "without money and without price." He urges them, moreover, to stop wasting their money in purchasing "that which is not bread" (Isa. 55:1, 2) -- that which is not inspired of God.”— **General Conference Special, p. 35**

“. . . Since the antitypical prophet Elijah, who appears just before the great and dreadful day of the Lord, just before the Judgment day for the living, finds the church overrun by the Devil as badly as was the Jewish church in Christ’s day, and as the saints, the first fruits, are to be rescued one by one, He at first sends fishers to fish them out and afterwards hunters to hunt them out (Jer. 16:16). Thus He gathers them one by one (Isa. 27:12, 13). And so it is today—they are fished by this free literature, and are now hunted by men right to their houses, be they in the city, village, or countryside.” — **Timely Greetings, Vol. 1, No. 9, p. 15**

Will establish publishing houses and training centers for Bible Workers at strategic locations around the world.

“And in *a large degree through our publishing houses* is to be accomplished *the work of that other angel* who comes down from heaven with great power and who lightens the earth with his glory.

Solemn is the responsibility that rests upon our houses of publication.” —

Testimonies, Vol. 7, p. 140

Our institutions for any land are not to be crowded together in one locality. God never designed that the light of truth should be thus restricted. ...Truth is to be planted in every place to which we can possibly gain access. It is to be carried to regions that are barren of the knowledge of God. Men will be blessed in receiving the One in whom their hopes of eternal life are centered. The acceptance of the truth as it is in Jesus will fill their hearts with melody to God...

To absorb a large amount of means in a few places is contrary to Christian principles. Every building is to be erected with reference to the need for similar buildings in other places. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in a few favored places, or in one or two lines of work, all the means that can be secured.” — **Testimonies, Vol. 7, p. 53**

God's Storehouse does not publish any literature or books on SRod teachings, or conduct other business transactions for personal gain.

"God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury." — **Gospel Workers, p. 227.2**

"This is God's reason for no plate passing now in our gatherings, for no money raising in any form, and for *scattering our literature* everywhere as the leaves of autumn *without money and without price* to the people. In other words, the literature, *the ministers, and the Bible workers* -- those who bring the message of the hour to your door, are to be paid by the tithes and offerings that come to the Lord's storehouse."— **Jezreel Letters No. 9, p. 4, par. 3**

"Those who go forth as ministers have a solemn responsibility evolving upon them which is strangely neglected...There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe." — **Testimonies for the Church, Vol. 9, p. 250.**

Mal. 3:6-9 Quoted "These verses do not blame the individual members of the church for robbing the Lord, but the whole denomination, the "whole nation." Moreover, you will note that the story of Malachi chapter three begins with chapter two. There you will note that the Lord addresses the ministry, not the laity, saying, ". . . O ye priests, this commandment is for you." Mal. 2:1. Plainly, then, the trouble lies in the fact that though the laity as a rule pay faithful tithe and offerings God nevertheless is robbed because the Denomination is taking the tithes and at the same time is fighting rather than accepting and promulgating His message for today -- the Judgment for the Living. His money is used to cheat His people from His Truth instead of enlightening them with It -- keeping His people in darkness and deception, even barring them from investigating the message of the hour for themselves. What a charge!"— **Timely Greetings, Vol. 2, No. 30, p. 17**

"The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses."-- Isa. 3:13, 14

"This scripture emphatically declares that the Lord is pleading while He stands to judge the people, showing that the Judgment of the Living begins after this announcement of it has sounded throughout Laodicea. The charge against the ancient and the princes (leaders and ministers) is that they have eaten up the vineyard, that they have consumed the entire income, and that *they have robbed His people to enrich themselves*. It is a known fact that not only the tithe (the only lawful allowance for the ministry) but also the offerings (the portion for the poor) and all else are consumed by the ministry, and that they have turned even the Sabbath and the house of worship into institutions of money raising, using all kinds of means and devices in the name of religion by which to make the poor poorer and themselves richer. Not I, but the Lord is the One Who says so. It is no exaggeration, therefore, to say that the house of God is become a house of merchandise, run by thieves, that the dwelling places of the ancients and the princes thereof are used as pack rat nests, and that the Sabbath day has been turned into a market day. "Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking."--Testimonies, Vol. 8, pg. 250." — **Timely Greetings, Vol. 1, No.**

5, p. 21

Commenting on Mic 7:14: ""Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: Let them feed in Bashan and Gilead, as in the days of old." "Feed thy people with thy rod:" The verb "feed" is to be understood as spiritual food, and that food (truth) is found in the "Rod," therefore *we again have the command to give out the book* ("Feed thy [God's] people)."" — **1 Shepherd's Rod, Vol. 1, p.**

243.2

From a letter of a thankful hearer of the message... "I praise the Lord for sending to me this wonderful message of present truth. Hereafter, I shall

send my tithe and offerings to the storehouse that this message which is "meat in due season" may be given to others who are hungering for truth." — **Symbolic Code, Vol. 1, No. 7, p. 4.2**

For a more through answer to a question on the use of the first tithe for building up the camp at Mt. Carmel Center where Brother Houteff was accused by some to be for gain in the purchase of property, see: **Symbolic Code, Vol. 2, No. 1, pp. 7-8.**

God's Storehouse issues Certificates of Fellowship for qualified members.

"So while it is imperative that all Present-truth believers avail themselves to this *Certificate of Fellowship*, it is even more urgent that all such should be first and second tithe payers, because if a Certificate of Fellowship is extended to those who could be but are not such tithe payers, they would become not only a demoralizing influence among believers but also deadly parasites in their midst. For this obvious reason the Association is therefore obliged to grant the Certificate of Fellowship only to full-fledged believers and cheerful doers of the Word. (In cases where it is impossible to pay a full second tithe, then, of course, a part is acceptable.)" — **Answerer Book, No. 4, pp. 63**

WHAT IDENTIFIES ONE AS A DAVIDIAN SEVENTH-DAY ADVENTIST?

Question No. 150:

As the Davidian Seventh-day Adventist Association does not have a formal membership what evidence can one give to identify himself as a member of the organization? And how can he establish the length of time he has been with it?

Answer:

One's support of the timely Davidian message, and his living out its principles (baptism, Sabbath observance along with the rest of the ten commandments, vegetarianism, dress reform total abstinence from tobacco and alcoholic beverages, and all else contained in the Spirit of Prophecy), are the truest witnesses of his affiliation, and the only genuine visible certification of the fact. These are the only absolutely convincing evidences of one's worthiness to membership in the Davidian Seventh-day Adventist Association.

Just how long one has been a member of the Association depends entirely upon how long one has known and lived these principles.

To those who make request, the Association will send an application blank for Fellowship. If the applicant is unable to comply in full with all the requirements of the message, then to his application he must attach a satisfactory statement of explanation. Otherwise a *Certificate of Fellowship* cannot be granted.

MUST I REACH PERFECTION FIRST?

Question No. 151:

In order to sign the application for the "Certificate of Fellowship," must one have attained perfection?

Answer:

The applicant must be striving to be an overcomer--to be freed from sin, to keep the Truth and to continue in the race; striving not to fall but resolving, in case he should fall, to rise again and to press on more determined than ever to reach the goal. He must be able thus conscientiously to sign the application for fellowship.

MUST BAPTISM PRECEDE FELLOWSHIP?

Question No. 152:

Though I have never been baptized, yet I fully believe the additional message of "The Shepherd's Rod," and now I wish to know if I am eligible to apply for the "Certificate of Fellowship."

Answer:

Being the initial step in the Christian's public confession of his faith, baptism is requisite to fellowship. So first apply for baptism, and afterward for the certificate.

IS ONE A MEMBER WITHOUT THE *CERTIFICATE OF FELLOWSHIP*?

Question No. 153:

May one be a member of the Association without holding a "Certificate of Fellowship?"

Answer:

Yes, one may be a member without holding the *Certificate of Fellowship*. But to be an accredited member, privileged to enjoy to the fullest all the benefits which the Association affords, he must hold the certificate.

WHO MAY HOLD OFFICE?

Question No. 154:

Are Davidians who do not hold a "Certificate of Fellowship" eligible to hold office?

Answer:

All officers serving the Davidian Seventh-day Adventist Association, as well as all Mt. Carmel residents, should hold the Certificate of Fellowship.

WHOSE SCHEME IS MONEY-GRABBING?

Question No. 155:

If only those who pay a second tithe are eligible for a "Certificate of Fellowship," then is not such a requirement only a money-grabbing scheme?

Answer:

Were one who can but does not pay second tithe to secure the Certificate of Fellowship, he would indeed be "money-grabbing," for he would be reaping where he had not sowed--enjoying benefits from a fund he had contributed nothing to build up, and which he had declined to support. In other words, while hoarding his own second tithe, he would be gaining the benefits of the Association's second tithe fund.

WHAT IF I HAVE NO TITHES TO PAY?

Question No. 156:

Can one hold the "Certificate of Fellowship" if he has no tithes to pay?

Answer:

Yes, if he is otherwise eligible. — **Answerer Book, No. 5, pp. 82-85**

HOW TO MATRICULATE IN THE INSTITUTE?

Question No. 164:

What makes one eligible for matriculation at the Davidic-Levitical Institute? What part of the student's expense at Mt. Carmel does the second tithe take care of, and how much in cash must one pay?

Answer:

Only those who hold the Association's *Certificate of Fellowship*, are eligible to matriculate in the Davidic-Levitical Institute. And it is required that the enrollee deposit with the Bank of Palestina the Qualification Fee of \$30. This fee will care for his room, board, and laundry during his orientation period-- his first two months only. Should he readily adapt himself to the manual phase of his training and, during this two-month period of orientation, earn enough wages to defray these expenses, then the \$30 fee may be credited to his drawing or savings account."— **Answerer Book, No. 5, p. 92**

God's Storehouse institutes and teaches proper use of tithes and offerings.

Q: What is the first tithe to be used for?

A: "This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; *it is to be devoted solely to support the ministry of the gospel.* After the tithe is set apart, let gifts and offering be apportioned, "as God hath prospered" you.-- Review and Herald, May 9, 1893." — **Counsels Sabbath Work, p. 129.2**

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work." — **Gospel Workers, p. 226**

"God has not changed; the tithe is still to be used for the support of the ministry." — **Counsels Stewardship, p. 102.4**

"The tithe is the Lord's, and is to be used for the support of His message." — **Symbolic Code, Vol. 1, No. 14, p. 9**

"This great responsibility, along with that of carrying our maintenance program at the Headquarters of the "closing work for the church" requires, of course, a greater amount of means than merely *the first tithe, the ministerial income.*" — **Answerer Book, No. 4, p. 51:1**

"This is God's reason for no plate passing now in our gatherings, for no money raising in any form, and for *scattering our literature* everywhere as the leaves of autumn without money and without price to the people. In other words, the literature, *the ministers, and the Bible workers* -- those who bring the message of the hour to your door, are to be paid by the tithes and offerings that come to the Lord's storehouse." — **Jezreel Letters No. 9, p. 4, par. 3**

"The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry." — **Testimonies for the Church, Vol. 9, p. 251, 251.**

"Section 2. (a) The essential working funds of the Association shall consist of tithes and offerings." — **Leviticus, p. 10**

Q: What is tithe not to be used for?

A: "The tithe is set apart for a special use. *It is not to be regarded as a poor fund.* It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose.--R. & H. Supplement, Dec. 1, 1896." — **Counsels Stewardship, p. 103.2**

Aided From Special Contributions, Not Regular Church Income.--In the sixth chapter of Acts we are shown how when men were to be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. *The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church but by special donations. The tithe was to be consecrated to the Lord, and was always to be used for the support of the ministry.* Men must be chosen to oversee the work of caring for the poor, to look after the proper distribution of the means in hand, that none among the believers should suffer for the necessities of life.--Letter 9, 1899." —

Welfare Ministry, p. 275.2

God's claim is to take precedence of any other claim and must be discharged first. Then the poor and the needy are to be cared for.--Youth's Instructor, Aug. 26, 1897." — **Welfare Ministry, p. 277.3**

"I was shown that it is wrong to use the tithe for defraying the incidental expenses of the church. In this there has been a departure from correct methods. It would be far better to dress less expensively, cut down your indulgences, practice self-denial, and meet these outgoings. By so doing you will have a clear conscience. But you are robbing God every time that you put your hands into the treasury for funds to meet the running expenses of the church.--Special Testimony to Battle Creek Church, pp. 6, 7 [August, 1896]." — **Counsels Stewardship, p. 103.3**

Q: Where is the tithe to be brought to?

A: "Note that not to the Levites, or to some other place or people but into God's storehouse are the tithes and offerings to be brought. And for no other reason than that His storehouse may have the means to dispense spiritual food, "meat in due season."— **Jezeel Letters No. 9, p. 4, par. 3**

Q: How do we dispense spiritual food, i.e. warn our brethren of their impending doom?

A: "Many have taken up the work as their God-given duty to warn our people of their danger by sending a copy of the SRod Volumes to each one of their friends; *distributing our free literature*; studying with others; selling the books; and sending us the names."— **Symbolic Code, Vol. 1, No. 8, p. 1.6**

"Because some of our brethren are writing for a third volume of "The Shepherd's Rod," we herein announce that the third volume is being published in the form of tracts and are sent out free to all S.D.A.'s. . . . Any S.D.A. who desires to have the "Symbolic Code" sent to him regularly, free of charge, please fill out the following blank."— **Symbolic Code, Vol. 1, No. 16, p. 9**

Q: What is the ministry?

A: "Bless ye the LORD, all [ye] his hosts; [ye] ministers of his, that do his pleasure."— **Psalms 103:21**

"The ministry is becoming enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work. Many have made a mistake in receiving credentials. They will have to take up work to which they are better adapted than the preaching of the word. They are being paid from the tithe, but their efforts are feeble, and they should not continue to be paid from this fund. In many ways the ministry is losing its sacred character.

Those who are called to the ministry of the word are to be true, self-sacrificing laborers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their labors. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in it should constantly increase in efficiency. They should have an earnest desire to strengthen their powers, knowing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be won to the truth."—

Gospel Workers, pp. 94-95

Includes Bible Teachers

"Our conferences look to the schools for educated and well-trained laborers, and they should give the schools a most hearty and intelligent support. Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again."—

Testimonies, Vol. 6, p. 215.

Q: Why are not there more men in the ministry?

A: "Read carefully the third chapter of Malachi and see what God says about the tithe. If our churches will take their stand upon the Lord's word and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. *More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes or made use of them to support other lines of work.*"— **Testimonies, Vol. 9, p. 249.3**

"*There is a lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never before worked, have been given the instruction, "You must sustain yourselves. We have not the means with which to support you."* This ought not to be if the tithe, with gifts and offerings, was brought into the treasury. When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar. The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements. The tithe is sacred, reserved by God for himself. It is to be brought into his treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God' reserved portion." — **Bible Echoes, June 21, 1905 par. 4**

Q: What happens when the tithe is misused or misdirected?

A: "God's reserved resources are to be used in no such haphazard way. *The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry.* The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury." — **Gospel Workers, p. 227.2**

"A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which, though good in themselves, are not the object to which the Lord has said the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge for these things. *One reasons that the tithe may be appropriated for school purposes; still another would reason that canvassers and colporteurs should be*

supported from the tithe, but a great mistake is made when the tithe is withdrawn from the object for which it is to be used--the support of the ministers. There should today be in the field one hundred well qualified laborers where now there is one. God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and far off. Those who proclaim the message of truth before great congregations, and who do house to house work, are doing double missionary work, and in no case are their salaries to be cut down. The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given." — ***Bible Echoes, June 21, 1905 par. 3***

Q: Who is it that robs God of tithe and offerings in the church?

A: "These verses do not blame the individual members of the church for robbing the Lord, but the whole denomination, the "whole nation." Moreover, you will note that the story of Malachi chapter three begins with chapter two. There you will note that the Lord addresses the ministry, not the laity, saying, ". . . O ye priests, this commandment is for you." Mal. 2:1. Plainly, then, the trouble lies in the fact that though the laity as a rule pay faithful tithe and offerings God nevertheless is robbed because the Denomination is taking the tithes and at the same time is fighting rather than accepting and promulgating His message for today -- the Judgment for the Living. *His money is used to cheat His people from His Truth instead of enlightening them with It* -- keeping His people in darkness and deception, even barring them from investigating the message of the hour for themselves. What a charge!" — ***Timely Greetings, Vol. 2, No. 30, p. 17***

"This scripture (*Isa 3:13, 14*) emphatically declares that the Lord is pleading while He stands to judge the people, showing that the Judgment of the Living begins after this announcement of it has sounded throughout Laodicea. The charge against the ancient and the princes (leaders and ministers) is that they have eaten up the vineyard, that they have consumed the entire income, and that they have robbed His people to enrich themselves. *It is a known fact that not only the tithe (the only lawful allowance for the ministry) but also the offerings (the portion for the poor) and all else are consumed by the ministry,* and that they have turned even the Sabbath and the house of worship into institutions of money raising, using all kinds of means and devices in the name of religion by which to make the poor poorer and themselves richer. Not I, but the Lord is the One Who says so. It is no exaggeration, therefore, to say that the house of God is become a house of merchandise, run by thieves, that the dwelling places

of the ancients and the princes thereof are used as pack rat nests, and that the Sabbath day has been turned into a market day. "Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.' Testimonies, Vol. 8, pg. 250." — **Timely Greetings, Vol. 1, No. 5, p. 21**

"God's Plan for the Tithe and the Offerings Abused

Originally God set apart the tithe for the support of the whole tribe of Levi and as only a Levite was permitted to minister in anything pertaining to religious service, it proves that from the high priest, whose office was the highest, down to the janitor, all were supported by the tithe. Howbeit, our leading brethren at this time make the local church elders, the deacons, the choir, etc., who are doing the work that pertains only to a Levite, work for nothing and support themselves, and as a consequence the work of the Lord is neglected, whereas the table of the ministry is overloaded. Moreover, God originally sanctified the gifts and offerings of the people as He did the tithe, but not for the support of the Levites in ancient times or for the ministry in our time, but for feeding the poor, ministering to the sick, etc. notwithstanding, *the ministers of our time are consuming both -- tithes and offerings -- and by so doing they have not only deprived other workers in connection with the gospel but also the poor and the sick, the fatherless, and the widow.*" — **Symbolic Code, Vol. 1, No. 14, p. 3.5**

"The Verdict Rendered Against the Plaintiff

"Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, ye shepherds, hear the word of the Lord; as I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd,

neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them."-- Ezek. 34:2-4, 7-10

Therefore, now "the Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts." (Isa. 3:13-15.) (The Spirit of Prophecy, Vol. 1, p. 270 says "The prophecy of Isaiah 3, was presented before me, as applying to these last days.") *"I saw," says the Spirit of Prophecy, "that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character."*—

Testimonies, Vol. 3, p. 511

What Should Ministers do with the Tithe?

"As the Levites also were required to make an offering for the poor, and the sick, etc., which naturally came from the tithe, for that was their only income, it proves that any worthy enterprise in the plan of God supported by offerings can be maintained by the tithe also. Hence, if Bro. Houteff is spending a part of the tithe for paying on land where "the poor, and the maimed, and the halt, and the blind," the orphans and the aged may find a refuge, Elder G's accusation in reference to the tithe proves that every bone in Bro. Houteff's body is an honest bone and that Elder G. is incapable to discriminate between the honest and dishonest bones."— **Symbolic Code, Vol. 1, No. 14, p. 4**

Q: What is the duty of those who see that the tithe is being misused?

A: "For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion. Some have been dissatisfied, and have said, "I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right?

Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.— **Gospel Workers, p. 226.4**

"The churches must arouse. *The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used? The Lord desires that a close search be made.* Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working with God? Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn away from the scene.

Our churches and institutions must return to where they were before the backsliding commenced, when they began trusting in man and making flesh their arm. Have we not seen enough of human wisdom? Shall we not now seek God in earnestness and simplicity, and serve him with heart and mind and strength?"— **Kress Coll. 120.3, 4**

"Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. *I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient, He will give rich blessings; to the transgressor, a curse. Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking.* Any neglect of duty which is a robbery toward God, means a curse upon the delinquent."— **Testimonies for Ministers, pp. 306-7**

"The readers of the Code will plainly see by studying the pages above referred to that the instruction therein is *for those who have tithe to pay and that they should not decide for themselves what should be done with it and to whom it should be paid, but that they must strictly comply with God's requirements* as she says: "Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right?"— **Testimonies, Vol. 9, p. 249**

"Therefore, whether our management of the tithe be right or wrong, *after the tithe has been turned to the "storehouse," the tithe payers have done their duty and stand blameless before God, whereas the stewards of God's "storehouse" alone from that time on bear its responsibility.* This is the sum of the contents in the pages to which our attention has been called, other

than to say, that the tithe should be used in the Lord's work and not for any secular purposes."— **Symbolic Code, Vol. 2, No. 1, p. 7**

"But though it may be misused by the ministers it must be turned in for their use until He calls our attention to the evil and asks us to make the change. Then if we fail to respond to His voice and make use of the remedy He provides to counteract the waste of His means we would be held responsible for this as well as for withholding that which is His."— **Symbolic Code, Vol. 1, No. 14, p. 9**

Q: How much should we give in tithes and offerings?

A: "At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. *A conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor.* These exactions were not from a particular class of the people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations there were special objects calling for freewill offerings, such as the tabernacle built in the wilderness and the temple erected at Jerusalem. These drafts were made by God upon the people for their own good, as well as to sustain His service."— **Testimonies, Vol. 4, p. 467.2**

"The contributions required of the Hebrews for religious and charitable purposes *amounted to fully one fourth of their income.* So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity." — **Patriarchs and Prophets, p. 527.1**

Q: Who instructs new converts on the obligation of tithing?

A: "It is part of the minister's work to teach those who accept the truth through his efforts, to bring the tithe to the storehouse, as an acknowledgment of their dependence upon God. The new converts should be fully enlightened as to their duty to return to the Lord His own. The command to pay tithe is so plain that there is no semblance of excuse for disregarding it. He who neglects to give instruction on this point, leaves undone a most important part of his work." — **Counsels Stewardship, p. 105.1**

"It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers

together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. . . . Let the elders and officers of the church follow the direction of the Sacred Word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings.--R. & H., Dec. 17, 1889." — **Counsels Stewardship, p. 106.3**

"Those who go forth as ministers have a solemn responsibility devolving upon them, which is strangely neglected. Some enjoy preaching, but they do not give personal labor to the churches. *There is great need of instruction concerning obligations and duties to God, especially in regard to paying an honest tithe.* Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure-house of God wherewith to sustain the laborers? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in the treasury to carry forward the Lord's work." — **Gospel Workers, p. 228.1**

Q: Is it ever appropriate to withhold tithe from the storehouse?

A: "Knowing that our tithe belongs to God's storehouse, our greatest burden should be to see that it is faithfully paid there. Nowhere in the Bible do we find that the Lord has laid upon any tithe payer the policing of the channels through which these funds pass.

The Lord's treasury is under His control, and if He Himself should not see fit to correct an abuse in the handling of His money, certainly we could not correct it however hard we might try. If we guard carefully that part of His work which He entrusts to us, our only concern will be to find out where His "storehouse" is, and then faithfully to deposit His money there. He has not made us responsible for its use; that, He will personally take over--even as He is now "taking the reins in His own hands."

When the Promised Land was divided among the twelve tribes of Israel, the tribe of Levi received no land for an inheritance, as did the eleven tribes. Instead, the Lord decreed that the tithes of the other tribes were to go to the Levites. This was their inheritance. It was actually their own. And just as they, as the tithe receivers, had no right to dictate to the others, the tithe payers, what to do with their own increase after it had been tithed, so the tithe payers had no right to dictate to the tithe receivers what to do with the tithe. Each tribe was itself to be accountable to the Lord for that which He had entrusted to it. Thus it must be today." — **Answerer Book, No. 4, pp.**

Q: What is to be our attitude towards tithes and offerings?

A: "Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. 'Every man according as he purposeth in his heart, *so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.*' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' 'God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (...Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God," (Vol. 5, p. 735.)" — **Symbolic Code, Vol. 2, No. 10, p. 8**

"So while it is imperative that all Present-truth believers avail themselves to this Certificate of Fellowship, it is even more urgent that all such should be first and second tithe payers, because if a Certificate of Fellowship is extended to those who could be but are not such tithe payers, they would become not only a demoralizing influence among believers but also deadly parasites in their midst. For this obvious reason the Association is therefore obliged to grant the Certificate of Fellowship only *to full-fledged believers and cheerful doers of the Word.* (In cases where it is impossible to pay a full second tithe, then, of course, a part is acceptable.)" — **Answerer Book, No. 4, p. 63**

Additional Questions and Discussion on the Principle of Proper Tithing.

PP 527-36, 4 Ans 41-47, 4 Tr 66-7, 2 TG 30:18-19, 1 SC 14:4-6, 1 SC 14:9, 10, 2 SC 1:7, 8, 11 SC 3:11.0. Paying tithe is one of the requirements of having a Certificate of Fellowship.

God's Storehouse supports ministers and Bible Workers in the missionary field.

"From the beginning of our missionary work, we have been much perplexed to know how we could secure funds adequate to the support of missionary enterprises in the fields which Providence has opened before us. Missionary work is to be widely extended, and those who believe the truth should avoid using their means in purchasing that which is unnecessary. We are not to study our convenience, but rather our necessities. We shall have to bind about our wants in order that there shall be means in the treasury to raise the standard of truth in new territory. Seek God; believe in him who has

infinite resources. If we move wisely, putting our ability into the work, the good hand of God will be upon us. We must push forward the work, not waiting to see the funds in the treasury before we undertake it. God forbid that when his providence summons us to enter the fields white already to harvest, that our steps should be retarded by the cry, "Our treasury is exhausted. We have no means to sustain the workers that are already in the field, and it is impossible for us to enlarge our operations." — **Special Testimonies, Series A 03, p. 50.1**

God's Storehouse implements proper teaching and use of the Second Tithe.

Q: What is the Second Tithe to be used for?

A: Answer:

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' But in regard to the second he commanded, 'Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality.

"And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness,

and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

"The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day

"All the gleanings of harvest-field, orchard, and vineyard, belonged to the poor. 'When thou cuttest down thine harvest in thy field,' said Moses, 'and hast forgot a sheaf in the field, thou shalt not go again to fetch it...When thou beatest thine olive-tree, thou shalt not go over the boughs again....When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt.'

"Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seed-time, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither harvest nor vintage. Of that which the land produced spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their store-houses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field.

"But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops were gathered?--For this the promise of God made ample provision. 'I will command my blessing upon you in the sixth year,' he said, 'and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.'"--Patriarchs and Prophets, pp. 530, 531.

So the second tithe, while on a more voluntary basis than the first, is just as important, and is actually a divinely ordained, long-range contribution to one's own welfare. At present it constitutes our general offerings. Formerly it was used to forward our Academy work and to pay some of its back debts. But now, as the Association grows and expands, the use of the second tithe is likewise widening.

In the first place, it now takes care of that part of the Educational work for which the first tithe cannot legitimately be used. And in the second place, it takes care of the needs of the worthy poor. In short, it is actually the

original and only true mutual insurance policy, and should be carried by all Davidians who are eligibly holding the Certificate of Fellowship.

So while it is imperative that all Present-truth believers avail themselves to this Certificate of Fellowship, it is even more urgent that all such should be first and second tithe payers, because if a Certificate of Fellowship is extended to those who could be but are not such tithe payers, they would become not only a demoralizing influence among believers but also deadly parasites in their midst. For this obvious reason the Association is therefore obliged to grant the Certificate of Fellowship only to full-fledged believers and cheerful doers of the Word. (In cases where it is impossible to pay a full second tithe, then, of course, a part is acceptable.)

The Denomination's neglect to care for its members, a dereliction for which it is under heavy condemnation, should be a stern lesson to all of us, that we as reformers and message-bearers dare not fail. Privileged to build the old wastes, to raise up the former desolations, and to repair the waste cities the desolations of many generations (Isa. 61:4), we must if necessary tax every nerve and stretch every muscle in order to comply with the Lord's wishes. And more so in this respect because it is for the material as well as the spiritual benefit of each one of us. It is a fool-proof economic plan--part of the balanced program given by God to Moses on Mt. Sinai, and long neglected and obscured. As such, it is one of the "divine institutions" (Prophets and Kings, p. 678) that must be restored "before the coming of the great and dreadful day of the Lord."

Let us therefore honestly and intelligently ask ourselves the questions: If we fall on the world's charity organizations or on the world's insurance companies, then how can we Davidians be the pillars of the church and thus of the world? And has the Lord appointed the church or the world to care for His peculiar people? If we, as saviours, cannot take care of the needs of those who are in the world, then the least we can do is to take care of our own.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

"And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto the fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

"And the Lord shall make thee the head, and the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:1-13." — **Answerer Book, No. 4, pp.**

65-66

OUR LONG NEGLECTED WORK

Long has it been the hue and cry of our own dear Seventh-day Adventist brethren and sisters that with all the large medical institutions, belting the globe, many of them here in the United States, yet the rank and file of our people are denied the benefits to be derived from said institutions because of the wrong curative principles, prohibitive prices, and uncharitable managements.

The guilt of this situation which confronts the church, depicting her neglect all these years, must be shared by all of us who have been a part of this great movement which God launched in this world of sin back in the early forties of the former century.

As one studies the Bible and the Testimonies, he cannot fail to see that God has a plan for caring for His own unfortunate, either from sickness or aged, or because of financial reverses, and the question now confronts all who claim to believe that the "Lord will work in this last work in a manner

very much out of the common order of things, and in a way that will be contrary to any human planning." "Testimonies to Ministers," p. 300. But recreant to our trust indeed would we also be, who claim to have accepted God's message of "present truth," calling for a "Great reformatory movement among God's people," should we allow this condition to remain unchanged. Shall we continue to do the planning, following in the footsteps of those who have neglected this important work?

The time, the need, and the message itself all constitute a clarion call to the remnant to "Arise, shine (144,000); for thy light is come, and the glory of the Lord is risen upon thee," and failing at this late hour, how shall we answer our own dear brethren and sisters, our fellowmen in the world about us, and above all, the angel spectators, and their loving Commander whose work we are professedly engaged in?

That this denomination is the Laodicean church, no one denies that we, as a church, have "turned back from following Christ" our "Leader" ("Testimonies for the Church," Vol. 5, p. 217) all agree. That "doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere" (Id.), not one dares to dispute. Then what is there left for us to do, dear friends in "present truth"? Is it not high time to do as one of old, by returning to the "old landmarks," from which the servant of the Lord says "we have wandered"? "Testimonies for the church," Vol. 5, p. 137. The Gospel prophet further says:

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:7-11.)

If Mt. Carmel Center is to be true to its name, and stand as an antitype of that ancient hill to which God called His people of old to prove who was the true God, then we, who are so highly privileged as to be among those chosen to pioneer this march up the mountain, must be very sure that we can do more than just say, "The Lord, He is the God, the Lord, He is the God," lest we fall under the condemnation of the false prophets, who were slain at the close of that memorable day when Elijah met the prophets of

Baal on the ancient Mount, bearing the same name we have chosen, where we are now to be tested as to whether we will follow God or Baal.

Speaking of those who are expecting to give the "Loud Cry," and the necessary preparation that is to be made, the servant of the Lord says: "I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting." -- "Testimonies for the church." Vol. 1, p. 619.

Speaking directly to the denomination of what had been shown concerning the care of our own people, the Lord pointed out the mistakes of those in charge of the Health Institute in the following language: "When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute...when I saw these things, I said, this is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing." -- "Testimonies for the Church" Vol. 1, pp. 633-4.

Then, after reciting some of the things which brought sorrow to her heart, Sr. White gives the following encouraging words: "With the blessing of God this can and will be done. Id. p. 635. Calling attention to the fact that the "health reform" is a part of our work, the Lord gives the following further instruction with a stinging rebuke;

"The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. Then why should these brethren say, 'Stock in the Health Institute will pay a large per cent, 'it is a good investment, a paying thing'?" -- Id.

While it is clear that the Lord approved of our people taking stock in the Health Institute, which was to be a place primarily for the benefit of our own people, yet He never designed that inducements should be held out to those

purchasing said stock, that dividends should accrue to them, for this would only bring in a spirit of selfishness and commercialism that we now see, and thus thwart the plan of God for the worthy poor among us, and also unfit them for the great work for which our medical institutions were established.

Although this plan of purchasing stock in the first Health Institute established among us was approved by the Lord, and evidently intended to be a model for all those which should later be established, yet He well knew that there would be those who would not be able to do what they desired to do, and words of counsel are on record covering these cases. "Many who have taken stock are not able to donate it. Some of these persons are suffering for the very money which they have invested in stock." -- Id. 639.

It would be well for all to read the entire chapter beginning on page 633 and closing on page 643, which gives a complete plan for the "great, charitable, liberal, sacrificing, benevolent work of God" which has never been done, as God designed it should be, and then ask yourselves the question, Is it now too late to do what God has said, because more than seventy years have passed since light came to us concerning it?

If we say it is too late, then how shall we answer when those burning words of the Master Workman are spoken: "For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." (Matt. 25:42, 43.) Shall our answer to the Master be, We have been so busy raising our everlasting goals that we have turned our Christian help work over to the State and County, charitable, and to other less expensive institutions?

In view of this sad neglect, which has brought a reproach upon the fair name of the S.D.A. church to which was given the blessed "ministry of healing," along with the abundant light on practical religion as set forth so clearly in the inspired writings, should we not plan very definitely, in the fear of the Lord, to "redeem the time" by answering this long-neglected call, and step into the light on this great "right arm" of the Third Angel's Message, revealing to the heavenly spectators, as well as to men, how the gospel is to be practiced by those who expect to be among those who are preparing to help give the Loud cry?

Since God is to have a pure church into which He is to gather the innumerable company by the voice from heaven, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," where the spiritual necessities are cared for; will He not also provide a way whereby the physical needs may be ministered unto? Inasmuch as He is to accomplish this work through human instrumentalities, surely none should fail to enter such a high and exalted service.

All that has been stated above, is for the purpose of "stirring up your pure minds by way of remembrance," and to unburden our hearts regarding this

important work. We shall be glad to hear from the readers of the Code as to how you feel about undertaking such a noble service for the "poor, the maimed, and the halt, and the blind" from the "streets and lanes of the city," as well as for those from "the highways and hedges." — **Symbolic Code, Vol. 1, No. 13, pp. 1-3**

"The doctrine of health reform is said to be "the right hand and arm of the Third Angel's Message," and that the medical work is "the right hand of the message." The idea of health reform is a thing of the past so far as the church as a body is concerned, and the leadership cares little. But that is not the worst, this unfaithful servant of God has even dared stretch his hand over the gulf to form an unlawful alliance of the denominational medical institutions with those of the world who are bitterly opposed to the idea of health reform -- right hand and arm of the "Third Angel's Message." The very channel which was instituted to uphold and carry that part of the work, is being bound by a confederacy and now in order to maintain this alliance it has been compelled to sacrifice the very principle for which it was organized. Thereby God's agency for treating the sick and preventing disease by healthful living and divine healing through obedience of the truth, has been substituted by drugs.

Thus the devil has cut off the right hand and arm of the "Third Angel's Message," and by this cunning device has robbed the church of God of its medical institutions! What a calamity! What a loss! Would not God's faithful people at such a time as this come up to the help of the Lord against the mighty? How a body of people with so much light can become so blind is beyond human understanding; it is a mystery!

Had they (those who were charged with this great responsibility) been faithful to the trust committed to them, the everlasting blessings found in the following verse would have been their's: "That He shall make him ruler over all his goods." But to him who neglects his Master's commission: "The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24:50, 51.)" — **Shepherds Rod, Vol. 2, pp. 179-80.**

". . . It is a reproach to Christ when His people are left to the guardianship either of the world's insurance companies or to the mercy of the world's charitable societies. The church is both morally and lawfully obliged to stretch forth her motherly arms to her children and to give them tender care.

Thus as conservators of the church, we are challenged on this duty also, and we dare not fail. This great responsibility, along with that of carrying our

maintenance program at the Headquarters of the "closing work for the church" requires, of course, a greater amount of means than merely the first tithe, the ministerial income. What then?

We cannot resort to the Denomination's practice of raising goals during church services, for such a practice detracts from the object of the meetings, and desecrates both the house of God and His Holy Day. Such unholy trafficking on holy ground must cease! Do not wait until the Lord manifests His great power, and drives out the sheep and oxen along with the money changers, overturns their tables, and scatters their illicit revenues!

The Message therefore announces unequivocally that the Davidians who will please the Lord, will faithfully and systematically contribute a second tithe of his increase to this necessary fund, and thereby help build a defense-wall against the possibility of the Enemy's bringing unholy, doing, each faithful believer will automatically be investing in this sacred insurance policy which will insure his own and his family's needs not only in this life but also in the life to come.

If one's income is \$15 a week, then his first tithe will amount to \$1.50; and his second tithe on the remaining \$13.50 will amount to \$1.35. Thus, his first and second tithe on \$15 increase will total \$2.85. Is this too much, Brother, Sister, for a work so great and grand as that presented in the Davidian message, so vital to your salvation and welfare?

Let all Present-truth believers faithfully pay a first and second tithe as far as possible, then the Association can maintain its ministerial school, in addition to its boarding school for all needy and worthy children in Present Truth who are of school age, and provide a home for the aged, medical care for the needy sick, food for the hungry, and burial for those who fall at their posts of duty.

This most urgent as well as trying call, Brother and Sister, challenges your faithfulness, your loyalty, your cooperation, your vision in full), comprehending the message, and your love for the Lord's heritage. Rise, therefore, and shine!" 52 Isa 58:6-12 quoted." — **Answerer Book, No. 4, pp. 50-52**

"Those with whom God has entrusted His truth, must possess the same beneficent spirit that Christ manifested. They must adopt the same broad plans of action. They should have a kind, generous spirit toward the poor, and in a special sense feel that they are God's stewards. They must hold all they have --property, mental powers, spiritual strength--as not their own, but only lent them to advance the cause of Christ in the earth. Like Christ, they should not shun the society of their fellow-men, but should seek it with the purpose of bestowing upon others the heavenly benefits they have received from God." — **Gospel Workers, p. 335.2**

The Health Institute

In former numbers of Testimonies for the Church I have spoken of the importance of Seventh-day Adventists' establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their means into such an institution. I have also pointed out, as they were shown to me, some of the dangers to which physicians, managers, and others would be exposed in the prosecution of such an enterprise; and I did hope that the dangers shown me would be avoided. In this, however, I enjoyed hope for a time, only to suffer disappointment and grief.

I had taken great interest in the health reform and had high hopes of the prosperity of the Health Institute. I felt, as no other one could feel, the responsibility of speaking to my brethren and sisters in the name of the Lord concerning this institution and their duty to furnish necessary means, and I watched the progress of the work with intense interest and anxiety. When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, manifested in the use of Mr., Miss, and Mrs., instead of Brother and Sister, and in popular amusements, in which all could engage in a sort of comparatively innocent frolic--when I saw these things, I said: This is not that which was shown me as an institution for the sick which would share the signal blessing of God. This is another thing." — **Testimonies,**

Vol. 1, p. 633

"The standard of the golden rule is the true standard of Christianity; anything short of it is a deception. A religion that leads men to place a low estimate upon human beings, whom Christ has esteemed of such value as to give Himself for them; a religion that would lead us to be careless of human

needs, sufferings, or rights, is a spurious religion. In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ. It is because men take upon themselves the name of Christ, while in life they deny His character, that Christianity has so little power in the world. The name of the Lord is blasphemed because of these things." — **Mount of Blessing, p. 136.4**

For further discussion of the principles behind the second tithe, please see: **Patriarchs and Prophets, pp. 530-36.**

**God's Storehouse has open financial books for inspection
by members during session.**

"The churches must arouse. *The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used?* The Lord desires that a close search be made. Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working with God? Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn away from the scene.

Our churches and institutions must return to where they were before the backsliding commenced, when they began trusting in man and making flesh their arm. Have we not seen enough of human wisdom? Shall we not now seek God in earnestness and simplicity, and serve him with heart and mind and strength?" — **Kress Coll. p. 120.3, 4**

"Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. *I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which He has declared. To the obedient, He will give rich blessings; to the transgressor, a curse. Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking.* Any neglect of duty which is a robbery toward God, means a curse upon the delinquent."— **Testimonies to Ministers, p. 306, 307.**

"The readers of the Code will plainly see by studying the pages above referred to that the instruction therein is for those who have tithe to pay and that they should not decide for themselves what should be done with it and to whom it should be paid, but that they must strictly comply with God's requirements as she says: "Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are

managed at the heart of the work.' But will you rob God because you think the management of the work is not right?" (9 T 249)

"Therefore, whether our management of the tithe be right or wrong, after the tithe has been turned to the "storehouse," the tithe payers have done their duty and stand blameless before God, whereas the stewards of God's "storehouse" alone from that time on bear its responsibility. This is the sum of the contents in the pages to which our attention has been called, other than to say, that the tithe should be used in the Lord's work and not for any secular purposes." — **Symbolic Code, Vol. 2, No. 1, p. 7**

"But though it may be misused by the ministers it must be turned in for their use until He calls our attention to the evil and asks us to make the change. Then if we fail to respond to His voice and make use of the remedy He provides to counteract the waste of His means we would be held responsible for this as well as for withholding that which is His." — **Symbolic Code, Vol. 1, No. 14, p. 9**

**God's Storehouse publishes the *Symbolic Code* as the official voice
to the believers in the field.**

"Section 1. This Association shall hold regular sessions at such time and place as the Executive Council shall designate by a notice published in *The Symbolic Code, the official organ of the organization*, in two consecutive issues before the date of the opening of the session." — **Leviticus, p. 7.3**

Letters from satisfied receivers of the old *Symbolic Code* (1934-43).

"I have been receiving the Symbolic Code and read it with great joy. Also I have read the tracts and rejoiced in the truths revealed in them."

". . . I want to tell you how greatly I enjoy the Symbolic Code. I read it over and over again. I am preserving all the Bible studies in a large loose leaf note book."

". . . I am surely glad to receive the Symbolic Code, for it gives us courage to learn that there are faithful ones all over who are standing for the message. I am studying and praying, trying to get ready to work for the Lord in this last great struggle. I ask for your prayers.

". . . Also every one desiring the Code must send in his name and address, for only those whose names are on the mailing list will receive the Code."—

Symbolic Code, Vol. 1, No. 7, pp. 3, 4

"Many thanks for 'The Symbolic Codes.' I've read them all, and re-read many. They fanned anew my strong desire to help in the Lord's work. I have often felt downcast because the way seemed closed to all but to those of the highest education.

"I thought every Adventist believed in Sister White's writings, but The Symbolic Code has opened my eyes. I knew many were reckless and did not stand true to principle, but I never thought that this evil course was due to unbelief. I'm glad The Shepherd's Rod came. I needed it."— **Symbolic Code, Vol. 2, No. 1, p. 3**

"I first heard about this added light through "The Symbolic Code" which looked to me as from the enemy, but when I read Tract No. 1, I was completely convinced of its truth. In fact, the first few pages impressed me deeply, and now I am feasting and ever counting the days till the arrival of the monthly visitor, "The Symbolic Code."— **Symbolic Code, Vol. 1, No. 18, p. 5**

God's Storehouse holds world-wide sessions for believers on a regular basis.

"Section 1. This Association shall hold regular sessions at such time and place as the Executive Council shall designate by a notice published in The Symbolic Code, the official organ of the organization, in two consecutive issues before the date of the opening of the session." — **Leviticus, p. 7.3**

Please note that although the following counsel was written in Sis. White's day its principles are still binding today through the authority that God has appointed to the *Shepherd's Rod* message and its adherents (Davidians) formally recognized as the General Association of Davidian Seventh Day Adventists (GADSDA). Thus, the appropriate substitutions have been added in brackets.

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions

of a General Conference [*Session*] composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church [*GADSDA members*] from all parts of the earth, when assembled in a General Conference [*GADSDA Session*], shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church [*Davidian Bay horses*] in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work." — **Testimonies, Vol. 9, p. 260.2**

[brackets added]

"Resolved, that the highest authority under God among Seventh-day Adventists (*Davidian SDA's*) is found in the will of the body of that people, as expressed in the decisions of the General Conference [*GADSDA Session*] *when acting within its proper jurisdiction; and that such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience.*" — **Review and Herald, vol. 50, No. 14, p. 106** (1877 GC Session). [bracket added]

"The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves."— **Testimonies, Vol. 3, p. 445**

"1943 Organization named "The General Association of Davidian Seventh-day Adventists."

The Leviticus (Constitution and By-laws) of the Davidian Seventh-day Adventists 5,075 copies, published February 12." — **Tract, No. 13, p. 46**

"Plainly, then, the Keys of the Kingdom of Heaven are in the hands of those who have the Truth for the day. Consequently just as plain as Heaven can make it, the Truth stands out that the Keys of the Kingdom of Heaven today have passed from the hands of the General Conference to the hands of the General Association of Davidian Seventh-day Adventists, as verily as they passed from the Sanhedrin to Peter in the days of Christ's first Advent. So it is that Truth's decree on earth today is the decree in Heaven." — **Timely Greetings, Vol. 2, No. 29, pp. 9-10**

**God's Storehouse supports an organized school of prophets
(Davidical-Levitical Institute).**

"Therefore, in this promised restitution of "all things" under the economy of the Elijah message, it is the privilege of each to help restore, in all the beauty and perfection of primitive simplicity, the pre-eminently important institute of the: schools of the prophets which, since before the days of Christ, has been a stranger to the church, as is evidenced by the fact that the denominational schools, through the accrediting boards of the state universities, are joined hand in hand with the schools of the world, despite the following solemn instruction to contrary: "Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."-- **CT 255**

"The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school-buildings,"— **Testimonies, Vol. 6, p. 142**

"The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted."— **Counsels to Parents, Teachers, and Students, p. 532**

"Our schools must be more like the schools of the prophets." — **Testimonies, Vol. 6, p. 152**

"Hence, the prophet was urged to write: "The Lord's voice crieth unto the city and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel." (Micah 6:9; 7:14.)

"Appointed" to cry unto and "feed" (educate) the "flock" of God, "which dwell...in the midst of Carmel," the voice of the Rod is to effect full restitution of the schools of the prophets, and "The Symbolic Code" is happy

to announce that already a beginning has been made to establish in the midst of Mt. Carmel Center such an institution as Elijah of old resurrected from the educational scrap heap of Israel's apostasy ("Prophets and Kings," pp. 224, 225) -- such an institution as the Spirit of Prophecy calls for in the following statement:

"We need a school where those who are Just entering the ministry may be taught at least the common branches of education, and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies. Those who really have good abilities such as God will accept to labor in His vineyard, would be very much benefited by only a few months instruction at such a school" -- "Testimonies for the Church," Vol. 3, p. 160."— **Symbolic Code, Vol. 2, No. 9, pp. 2.8-3.4**

"In such propitious setting, it was raised up at this late hour (the "eleventh" -- Matt. 20:6) in the history of the gospel, as proving grounds for that Christian army (Joel 2:2-11; Mic. 5:7, 8) which is to restore the soon-coming and everlasting Kingdom. Hence, upon all who come within the compass of its influence its fundamental injunction is that prime principle enunciated by the greatest Teacher the world has ever known: "Seek ye first the kingdom of God, and His righteousness." Matt. 6:33.

Thus it is called forth to implement the divine task of gathering, educating, and disciplining men and women for a place in the long-hoped-for Kingdom and, consequently, for the joy of a glorious service now in the "harvest" at the end of this world, and the subsequent higher joy of an ever more glorious service in the world to come.

Its educational processes therefore having to do with the whole man for time and for eternity, Mt. Carmel's constant aim is to educate hand, mind, and heart in a harmonious development of the physical, the mental, and the spiritual powers. By this threefold education it seeks to restore in man the image of his Maker -- to promote the development of body, mind, and soul, that the immortal perfection divinely purposed in his creation might be realized.

Mould

As prerequisite to its accomplishing this divine task, the school has from its inception been cast in the divine mould of the ancient schools of the prophets. Struck from this divine pattern, its entire educational structure has for its foundation the Word of God; and for its study, the grand object of all study: to learn the will of God, the sole knowledge that fits for citizenship in

the "kingdom prepared...from the foundation of the world." Matt. 25:34."—
Mt. Carmel Training Center, pp. 5-6

THE OBJECT OF OUR CAMP

"The many inquiries and reports from far and near bear the evidence that most of our people do not fully understand the purpose and the character of the work for which Mt. Carmel Center is being developed. Therefore, we wish to further explain.

The main object and the first cause for this project is to fulfill the commission according to Ezek. 4:2, "Lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about." That is, build a temporary place (camp) where you can train workers (battering rams, margin-leaders) who can go and boldly face the situation, for which cause "I have made thy face strong...As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house." (Ezek. 3:8, 9.)

Secondarily, this camp is to fulfill Isaiah 58:7-10, 12: "to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am....And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and they that shall be of thee," i.e., those who are with heart and soul with you in this work "shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Therefore, outside of these two classes -- the workers for training and the worthy poor who need our help -- should be out in the field, doing what they can to bring the light of truth to our brothers and sisters throughout the world which is to place the seal of God in our foreheads so that we can escape from the slain of the Lord (Isa. 66:16), and then be sent to all nations to bring the second fruits to the house of the Lord (verses 19, 20) and then shall the end come. (Matt. 24:14.)

Hence, Mt. Carmel is not for S.D.A.'s to colonize as they have done elsewhere in times past, but it is to stir them up to a realization that they need to spread everywhere like ants to awaken the church and the world."—

Symbolic Code, Vol. 2, No. 1, pp. 2, 3

God's Storehouse will actively support and teach health reform

(for dangers involving spiritualistic health modalities such as iridology and reflexology that have entered into the message, please see the following link: <http://knockoutblow.wordpress.com/2010/07/25/why-see-ye-the-god-of-ekron/>).

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind."— **Testimonies, Vol. 7, pp. 136-7**

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence."— **Testimonies, Vol. 6, p. 112**

"Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance."—

Testimonies, Vol. 9, p. 112

"Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods."— **Testimonies, Vol. 9, p. 161**

"Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his

business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor -- believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?"—

Counsels on Health, pp. 37-38

"It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith which works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity."— **Counsels on Health, p. 301.1**

Will establish a General Headquarters for the work to be governed according to every word written in the *Leviticus* including an Executive Council comprised of a President, Vice-President, Secretary, Treasurer, and three council members.

THE LEVITICUS
of
The Davidian Seventh-day
Adventists

CONSTITUTION

ARTICLE I--NAME

Section 1. This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic off-spring of the parent Seventh-day Adventist, the Laodicean, church.

The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as

predicted in Hosea 1:11; 3:5) of David's kingdom in antitype, upon the throne of which Christ, "the son of David," is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, "the 144,000" (Rev. 14:1; 7:2-8) who stand on Mount Zion with the Lamb (Rev. 14:1; 7:2-8), the reign of antitypical David begins.

The name Seventh-day Adventist, which this Association inherits from the parent denomination, is provisional (Isa. 62:2) and only for the duration of its work within the parent denomination.

Section 2. The Association's literature, The Shepherd's Rod Series, draws its title from the rod of Moses the shepherd of Midian. In the exodus of his day, it was that rod which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name "Shepherd's Rod" to identify and distinguish its special work, of which Isaiah wrote: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11); and to call attention to the singular fulfillment of Micah's prophecy: "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and Who hath appointed it." Mic. 6:9.

ARTICLE II--OBJECT

Section 1. The object of this Association is to bring about among God's people that reformation called for in the Testimonies for the Church Volume 9, page 126, as the prerequisite movement to sounding the "Eleventh-Hour Call" (Matt. 20:6, 7) of "the everlasting gospel . . . to every nation, and kindred, and tongue, and people." Rev. 14:6. Through this call, the Loud Cry of the three angels' messages, it is to gather "the people of the saints of the Most High" (Dan. 7:27) into the kingdom "which shall never be destroyed . . . but . . . shall break in pieces and consume all . . . kingdoms." Dan. 2:44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever.

ARTICLE III--MEMBERSHIP

Section 1. The membership of this Association shall be composed only of persons who subscribe to the whole credenda and embody in their lives the whole agenda of the aforesaid Association.

ARTICLE IV--OFFICERS AND THEIR DUTIES

Section 1.

(a) The regular officers of this Association shall be *a president, a vice president, a secretary, and a treasurer.*

(b) The president shall be called and chosen in accordance with the procedure set forth in Exodus, chapter three, verses ten, fifteen, and sixteen; chapter four, verse seventeen; Ezekiel, chapter three, verse seventeen; and Luke, chapter six, verse thirteen.

(c) All other officers of this Association shall be appointed in accordance with the procedure set forth in Numbers, chapter eleven, verses sixteen, seventeen, twenty-four, and twenty-five, and in Acts, chapter six, verses one to seven; and chapter thirteen, verses one to three.

Section 2. The president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, act as chairman of the Executive Council as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association.

Section 3. The vice president shall, in accordance with the example recorded in Exodus, chapter seven, verses one and two, assist the president in administering the affairs of the Association.

Section 4. The secretary shall keep the proceedings of all meetings of the Association, and perform such other duties as are in keeping with the nature of the office.

Section 5. The treasurer shall receive all funds of the Association and disburse them in accordance with the examples recorded in the following scriptures: Exodus, chapter thirty-six, verse three; Ezra, chapter eight, verses twenty-one, twenty-four to thirty; Acts, chapter four, verses thirty-five to thirty-seven; and chapter six, verse three.

ARTICLE V--SESSIONS

Section 1. This Association shall hold regular sessions at such time and place as the Executive Council shall designate by a notice published in The Symbolic Code, the official organ of the organization, in two consecutive issues before the date of the opening of the session.

Section 2.

(a) Special sessions may be called in the same manner in which a regular session is called.

(b) The decisions at special sessions shall have the same force as those at regular sessions.

ARTICLE VI-BY-LAWS

Section 1. By-laws may embrace any provision not inconsistent with the Constitution.

Section 2. The Association, at any session thereof, may enact, amend, or repeal by-laws by such a representation and vote as is exemplified in The Acts of the Apostles, pages 195, 196.

BY-LAWS

ARTICLE I--EXECUTIVE COUNCIL

Section 1.

(a) The Executive Council shall be patterned after the council described in Acts, chapter six, verses two to six.

(b) It shall have full executive and administrative power between sessions of the Association.

(c) It shall be vested with authority to grant credentials and licenses, and to fill vacancies that may occur in any of the Association's offices. save the office of President.

Section 2. A majority of the full membership of the Executive Council shall, after due notice to available members, constitute a quorum of the Executive Council.

Section 3.

(a) Meetings of the Executive Council may be called by the chairman or by any member of the Council so appointed or delegated by him.

(b) Meetings may be convoked at any time.

(c) They shall be held at the general headquarters, unless otherwise designated by a quorum of the Council.

Section 4. Minority meetings of less than seven members of the Council may be held at the General Administrative Office for the transaction of necessary or routine business.

ARTICLE II--LABORERS' COMPENSATION

Section 1. The compensation and expenses of all laborers in the employ of the Association shall be determined and adjusted by the Executive Council.

Section 2.

(a) The essential working funds of the Association shall consist of tithes and offerings.

(b) Adventitious funds shall consist of donations, bequests legacies, and internal revenues.

ARTICLE III--ORDINATION OF MINISTERS

Section 1.

(a) The Davidian Seventh-day Adventists shall recognize only the Scriptural law of ordination, to wit: (1) that the call to the gospel ministry must come from God to the individual, and that (2) it must be followed in strict fidelity to the requirements of gospel order, as enunciated in Luke, chapter ten, verses three to nine; Matthew, chapter ten, verses five to eleven; and First Timothy, chapter three, verses one to seven.

(b) As and when evidence is had in full proof that one's ministry fulfills these requirements, the Executive Council shall then authorize recognition of his calling to engage in the sacred work of the ministry as basically defined in Matthew, chapter ten, and shall either ordain or license him as the case may warrant.

Section 2. An ordained minister shall be invested with the right to preach and teach the truths, the principles, and the lessons, and to perform the ministerial duties, services, and ceremonies, set forth in the Scriptures.

Section 3. A licensed minister shall be invested with the right to preach and teach the truths the principles, and the lessons set forth in the Scriptures, but not to perform the ministerial duties, services and ceremonies therein set forth, except on occasions such as warrant the Council's specially authorizing said rights." — **Leviticus, pp. 3-11**

**Will not form any type of confederacy of any sort with the state
in order to gain privileges or tax benefits.**

(for a more thorough study of this topic, please see the following link:
<http://knockoutblow.wordpress.com/2010/09/02/irs-501c3-state-incorporation-a-trap-for-davidians/>).

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God [is] with us. For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all [them to] whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." — **Isaiah 8:9-12**

"God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in His law. We are to do all that we can to enlighten those in ignorance; but *we are never to confederate with men of the world in order to receive financial assistance.*" — **Testimonies, Vol. 9, p. 233.3**

"What are we to do, then? -- Let political questions alone. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" What can there be in common between these parties? *There can be no fellowship, no communion. The word fellowship means participation, partnership. God employs the strongest figures to show that there should be no union between worldly parties (see definition in Life*

Scetches, p. 3) and those who are seeking the righteousness of Christ.” —
Fundamental of Education, p. 476.1

*"There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy" (Isa. 8:12). While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in His Word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables" (2 Peter 1:16). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19)." —***Selected Messages, Vol. 2, p. 371.1**

“By the use of various enterprises and inventions, he (*Satan*) is diligently working to keep the minds of men engrossed in the things of this world. He is employing all his ingenuity to lead men to act foolishly, to keep them absorbed in commercial enterprises (*eleemosynary institutions, 501(c)3 tax exempt Organizations, trademarks*), and thus to imperil their hope of eternal life. He devises the inventions that imperil human life. Under his leadership, men carry through that which he devises. They become so absorbed in the pursuit of wealth and worldly power that they give no heed to a "Thus saith the Lord."

Satan exults as he sees that he is successful in keeping minds from a consideration of the solemn, important matters that have to do with eternal life. He seeks to crowd the thought of God out of the mind, and to put worldliness and commercialism in its place. *He desires to keep the world in darkness. It is his studied purpose to lead men to forget God and heaven, to bring all the souls that he can under his own jurisdiction [this is exactly what happens when God's appointed association forfeits, by human devising, its constitutional First Amendment protections by forming a corporation, created by the state, in order to gain IRS 501(c)3 sanctioned charitable corporation status and thereby subjects itself under the jurisdiction of the commerce law of the state].* And to this end he brings forward enterprises and inventions that will so occupy men's attention that they will have no time to think of heavenly things.” — **Counsels on Stewardship, p. 218-9**

[bracket added]

“So every Christian who would be obedient to God's commands, must be loyal to the country in which he lives. *Wherefore as Christians in America, devoted to God, and consequently loyal to the just principles of this free "government under God,"* we pledge our hearts, our minds, our hands, our all, first to the flag of God's eternal kingdom, and to the Theocracy for which it stands, one people made up of all nations, and bound by the cords of everlasting love, liberty, purity, justice, peace, happiness, light and life for all; and second, as Americans, to the flag "of the United States of America and to the Republic for which it stands, one Nation, indivisible, with liberty and justice for all."

And so long as Old Glory unfurls itself as the emblem of the inviolate principles of the Constitution of this land of freemen, so long is our pledge of allegiance to it an inviolate thing. — **Tract No. 13, p. 35**

“While the Bible does not enjoin upon all men everywhere loyalty and obedience to "the powers that be" (the civil governments) as "ordained of God" (Rom. 13:1), yet at the same time It holds them to supreme devotion and uncompromising fidelity to the Government of God above all else (Rom. 13:7; Matt. 22:21; Acts 4:19, 20), thus disallowing any, either king or subject, prophet or priest, ever to set aside the laws of God for the laws of man.” — **Mil. Stand, p. 4.1**

If you have any further questions or comments regarding this compilation, please feel free to contact us anytime.

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∞ **END OF STUDY** ∞