

PRINCIPLE FOUR: There is however, a complementary consideration which we as Christians dare not ignore: the duty devolving upon us from the example of the good Samaritan (Luke 10:30-37), to succor the wounded who fall prey to the "robbers." In the light of this high Christian duty, we could not conscientiously "pass by on the other side" of wounded combatants, as did "the priest" and "the Levite," but must, as the Lord's followers, consent to serve in the capacity of medical missionaries—stretcher bearers, ambulance drivers, attendants, nurses, doctors, or chaplains ministering to the needy, the sick, the wounded, and the dying; or in a spiritual way, to the able-bodied.

Therefore, were we in such estate today (with all our Christian brethren in one homeland), we could not be conscientious objectors, but would be bound, Biblically, to defend our country, as did ancient Israel theirs. However, our Christian brethren today being scattered throughout many nations, kindreds, tongues, and peoples, then should this country become embroiled in war with another country, we as Christians in this country, if not exempted from combatant military service, would be set against Christians in another country.

PRINCIPLE THREE: Old Testament history shows that when the church was a theocratic government with all its subjects in their own land (Palestine), they were duty-bound to defend their homeland when invaded by enemies, or when they were commanded by God to do so for reasons consistent with His eternal purpose in that dispensation.

PRINCIPLE TWO: The statutory laws of the Old Testament (Lev. 20:10-14; Deut. 22:22-30), imposing under that dispensation the death sentence for violation of the sanctity of the home, charges a Christian with the accountability to use whatever measures are within his power to protect the chastity of wife and children.

divine appointment, and will teach obedience to it as a sacred duty within its legitimate sphere."—Vol. 6, p. 402.

Obviously, then, our trying to train for war would only result in total loss not only to ourselves and to our governments, in particular, but also to Democracy and to Christianity, in general. Most manifestly, the supreme considerations of loyalty and fidelity to God, good will and

ended conscience. Christ to take his stand in fidelity to the Truth and Truth-following disciple of His people may choose it in accordance with His Will; that He expects each God-provision of such a classification so that the Lord has inspired the lawful providence of God. We believe, therefore, "conscientious objector," is solely in the value consideration and classification which now accrues from it to the faithful (which now accrues from it to the faithful greatest among nations), and of the derivative of Rights (which made our country the existence both of our constitutional Bill of Rights) that the Provisional consent, it follows that the result of either Provisional design or but rather everything must necessarily be stance, or sheer fortuitous occurrence, things nothing can be the result of happen- Finally, since in the very reason of Read also Isaiah 8:9-14.

"... the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4:17.

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**MILITARY STAND OF DAVIDIAN SEVENTH-DAY ADVENTISTS**

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Details of the compulsory Work Program for Conscientious Objectors (I-O's) may be obtained by writing to The Central Committee for Conscientious Objectors, Room 300, 2006 Walnut Street, Philadelphia, Pennsylvania. Ask for the port by George Loft on the mechanics of the civilian work program as it is now operating. Single copies are free.

WORK PROGRAM FOR I-O's

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peace toward all men, and devotion to Democracy and Christianity, leave without excuse not only us if we fail to petition for the conscientious objector (I-O) classification but also the government if it fails to freely grant religious liberty and security to any bonafide follower of Christ and the Bible.

Government's Most Recent Classification Table

- I-A Available for military duty.
- I-A-O Conscientious Objector available for noncombatant military duty.
- I-O Conscientious Objector opposed to both combatant and noncombatant military duty and available for assignment to civilian work.
- I-S High School student, I-S (H), under twenty years old; or college student, I-S (C), who has received an order to report for induction and is deferred to complete his school year.
- II-A Deferred for essential employment except agriculture and study.
- II-C Deferred for essential agricultural employment.
- II-S Deferred for study.
- I-D Member of organized reserve unit of the armed forces.
- III-A Deferred for dependency
- IV-A Credit for World War II duty.
- IV-B Official deferred by law.
- IV-C Certain aliens.
- IV-D Minister or full-time student preparing for the ministry under the direction of a recognized church or religious organization.
- IV-F Deferred for physical, mental, or moral unfitness.
- V-A Over age.
- I-W C.O.'s in assigned civilian service. Upon completion of service or earlier release, C.O.'s are classified I-W (R) until past the age of liability for the draft when they are reclassified V-A.
- I-C Member of armed forces. Any registrant separated from the armed forces and transferred to the reserves is classified I-C (Res.) and those discharged classified I-C (Disc.) until past the age of liability for the draft when they are reclassified V-A.

Every registrant should be classified in the lowest classification for which he is eligible according to rank in the above table with 1A considered the highest and I-C considered the lowest.

PRINCIPLE ONE: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God....not only for wrath, but also for conscience sake....Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honour to whom honour." Rom. 13:1, 5, 7.

PREMISE: A thorough-going fundamentalism, born of the whole-souled conviction of the penary inspiration of the Bible, morally constrains us, in the solemn consideration of the military service, respectfully to submit the position here-with conscientiously set forth; to wit:

DECLARATION OF PRINCIPLES  
UNDERLYING  
THE DAVIDIAN SEVENTH-DAY ADVENTISTS'  
STAND ON MILITARY SERVICE

In World War II, some of our men registered as noncombatants, and some as conscientious objectors, but the Association's position was more on the side of noncombatant registration, with a special request for the concessions set forth in the following instrument, entitled

Inspiration's Own Answer to  
Both Church and Government

**Noncombatant  
or  
Conscientious Objector—  
Which?**

MILITARY STAND OF  
DAVIDIAN SEVENTH-DAY ADVENTISTS

For us, therefore, to fail to be true to Heaven's principles and standards, set for us in particular, it would make us the most subtle of subversives, enemies not only to God's government and to ourselves personally but also a curse to the governments under which we find ourselves. Indeed, were we thus to fall allegiance to our knowledge of right, we would thereby be corrupting both Christianity and Democracy, breeding hypocrisy, and in consequence imperiling the very life of both the Nation and the Church.

23:3-6. Thou shalt not seek their peace nor their prosperity all thy days for ever." Deut. thee, because the Lord thy God loved thee. God turned the curse into a blessing unto hearken unto Balaam; but the Lord thy Nevertheless the Lord thy God would not Pethor of Mesopotamia, to curse thee. againt thee Balaam the son of Beor of forth out of Egypt; and because they hired and with water in the way, when ye came ever: because they met you not with bread enter into the congregation of the Lord for even to their tenth generation shall they not enter into the congregation of the Lord; "An Ammonite or Moabite shall not

assist and safe conduct through the lands of Ammon and Moab, they in consequence brought upon themselves the sore judgment foretold in the following scripture:

sors, then it should know for a certainty that its only salvation is in penitently returning to God. The absolute doom which atheistic Bolshevism brought upon the czars and upon their subjects only about three decades ago for corrupting the Christian religion certainly cannot be forgotten.

The Scriptural examples herein cited (besides others we shall not take time to cite) bear instruction and admonition for all nations and peoples that "promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Ps. 75:6, 7.

God further declares: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil. I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10.

". . . Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings." Dan. 2:20, 21.

Clearly, then, we must not become compromised in any alignment which in its very nature must involve us in Sabbath-breaking in killing or helping to kill, or in eating pork or any other food which God did not create for human consumption. Any of these violations of the Divine laws are bound to make us a curse to ourselves and a peril to the nations wherein we find ourselves, for "to him that knoweth to do good, and doeth it not, to him it is sin." James

as it were, into the Lord's slaughter house. result in our plunging ourselves headlong, enlightenment against such a sin. Our disobedience in the matter would therefore after our having received from it special blessing His prophetic Word for today, Lord to slay us for deliberately transgressing His prophetic Word for today, side, for we would actually be forcing the would be tantamount to our committing suicide, for we would actually be forcing the Divine injunction against the use of pork Our failing for any reason to heed this

Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isa. 66:16, 17.

is Inspiration's own prophetic declaration against such a violation.

PRINCIPLE FIVE: Our faith, nevertheless, does not disallow our serving, save on the seventh day of the week, in any other noncombatant capacities which do not violate the integrity of those principles enumerated herein.

PRINCIPLE SIX: As a basic condition, though, to our conscientiously serving in any such noncombatant capacity, our faith, like Daniel's (Dan. 1:8), imposes upon us a food regimen—a strict vegetarianism which, as a long-established way of living, would make physically as well as morally impossible either our subsisting on or relishing the regular army fare in the same way as do those who do not have our dietetic compunctions.

PRINCIPLE SEVEN: And being Sabbatarians, our engaging on the seventh day in any noncombatant service or training other than that specified under Principle Four, would violate our sense of religious propriety in the sacred matter of weekly Sabbath (Saturday) observance (Ex. 20:8-11).

TENTATIVE CONCLUSION: While Principles One, Two, and Three lead us to sign Statement A. Principles Four and Five restrict the scope of our noncombatant military connection to the activities specified or allowed for thereunder, as qualified by Principles Six and Seven.

CONTINGENT CONCLUSION: Should the Selective Service Regulations authorities honor the position herein set forth—noncombatant service with vegetarian diet and Sabbath privileges—enjoined upon us by our faith, we, then, in all conscience must sign Statement A.

As the Selective Service Authority did not find itself in a position to grant us the twofold consideration ("noncombatant service with vegetarian diet and Sabbath privileges") which our foregoing declaration of Scripture-imposed principles invoke, their decision closed tight to us the door of possibility for military service in

3. Violation of the Divine Food Statutes (Lev. 11:7, 8).—According to the prophecies which speak in our day, God prohibits the informed in these prophecies from eating

Isa. 7:2, 7, 8; 8:4, 9-14).  
 self was not wholly devoted to God. (See cities of the Medes, even though Judah her-scatter Israel and Syria throughout the federacy, to destroy both kings, and to power, Assyria, swiftly to break the confederacy, to employ the predatory rather than God employed the predatory did not succeed in breaking Judah; but seen from the fact that the confederacy is no possible rising. This is quickly a violator of a downfall from which there brother in the faith, but also assure such ment that would involve brother killing a church confederation with any govern-concerning this alliance, not only prohibit sister kingdom of Israel). The Scriptures Syria against the kingdom of Judah (the between the king of Israel and the king of Notable among them is the unholy alliance such Heaven-condemned perpetrators. The pages of the Bible are replete with

The pages of the Bible are replete with enemies of the kingdom itself.  
 God's coming Kingdom, and therefore as ourselves as murderers of the citizens of And in consequence we would be branding be brother destroying brother in the faith. ourselves in war with any nation, we would be joining in a conflict in which it would nations the world around, then should we,

any capacity, and left the Association no course morally but that which the Scriptures opened to view and which is set forth in the following paragraphs:

While the Bible does 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. And as matters now stand, our participating in military service would involve us, as our Declaration reveals, in three major violations of the Divine laws:

1. Violation of the Fourth Command of the Decalogue (Ex. 20:8-11)—Which Prohibits Sabbathbreaking.—No individual person or nation can afford to ignore the fact that Sabbath breaking itself was one of the sins which brought ancient Israel into circumstances which enmeshed them in crucial war, and in final consequence cost them their kingdom (Ezek. 20).

2. Violation of the Sixth Command (Ex. 20:13)—Which Prohibits Killing or Helping to Kill a Human Being.—And since, as our Declaration of Principles points out, our church members are among the citizens not merely of one nation but of all

When Israel walked humbly and righteously before Him, God walked arm in arm with them, and they were unconquerable. But when they departed from Him, He

Isaiah 8:9, 10).  
 in neglect of His work, would add in man-the military in violation of God's law, and our country than whatever bit our serving necessarily be of infinitely greater help to ment's respect for our faith in God, must and efforts to serve Him, also the Govern-tating confidence in God and our prayers-it can be understood that our unhesi-and historical examples, we believe that In view of all these considerations

Red Sea.  
 of Israel from Pharaoh's armies, at the He delivered, without a casualty, the hosts Nineveh, and as gloriously deliver her as will as mercifully save her as He saved country need have fear of nothing. God wise goes contrary to God's Word, our exercise of our duty toward God nor other-itself neither interferes with us in the obedient to His Will, and if the Government Church and the Government. If we are about victory and deliverance of both the steadfast to the only Power that can bring rigidly defined for us—faithfully to remain Democracy, our duty is clearly and and preservation of both Christianity and is to do all in our power for the triumph Since our supreme desire and purpose

departed from them and they fell easy prey to the nations. Likewise, any nation that forgets Him and mistreats His people, is doomed. Witness the fall of those great world empires—Egypt, Assyria, Babylon, Medo-Persia, Grecia, and Rome. The majestic greatness and glory of their once proud dynasties is long vanished from earth, and all but forgotten, and their once mighty empires lie crumbled in the dust only because they refused to walk with God.

It must be remembered, too, that there are frequent instances, as the Holy Scriptures also reveal, of His using ungodly nations to punish those who profess to believe in and to follow God, but whose hypocritical practices put the lie to their profession. (See II Chronicles 36:14-21.) This He does to awaken them to the fact that they have become hypocrites. Notable among such nations were Assyria and Babylon—those by whom God punished rebellious Israel. (See II Kings 17; II Chronicles 36).

Obvious it is, then, that to punish any apostate and hypocritical Christian nation, Heaven may send upon it the red scourge of atheistic Communism (though the Scriptures make certain that it is doomed in the struggle for world supremacy for the reason that its ungodly end is to blot Christianity from the face of the earth). Should the Christian world thus find itself humbled at the hands of ungodly oppres-

power and security or any nation depend and again to the inexorable fact that the History's sad record witnesses again

could only bring upon us the sorest retributive difficulty and disaster. Jonah-like course of duty-dodging which only criminal folly in our pursuing any none suffered. There could therefore be brought all of them out of trouble so that Voice which spoke through him, God and as the crew solemnly took heed to the humanity for shunning his God-given duty, last saw himself becoming a menace to the capital city, Nineveh. But as Jonah at soul not only aboard the vessel but also in there would have come disaster to every Jonah, with the crew, and with the sea, Had not God undertaken to prevail with demanding that they throw him overboard, Jonah's condemnation through himself, crew to recognize God's voice speaking God-given duty, and enabled the ship's into realizing his great recreancy to his catastrophe which, in turn, shocked him effort which brought him face to face with treating the prophet's misbegotten, errant other hand, manifesting His might in thus-Nineveh; and of God's consequently, on the task which God had assigned him-to warn shish in his desperation to escape the stern one hand, securing ship passage to Tartar-classic case of the prophet Jonah's, on the to dodge his God-given duty, is that of the plification of the futility of one's attempting Perhaps the strongest Scriptural exem-

first on the faith which governmental conformity to God's Word warrants His people's having in their government, and second on the kind of treatment and protection that government accords them. That it is on this Divine principle that any government or people must stand, or else fall, is solidly attested by the following cases:

#### 1. Egypt-

"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." Gen. 41: 38-41.

In happy consequence of Joseph's fidelity to God and of Pharaoh's just treatment of Joseph, God not only saved the world of that day from starvation but also exalted and enriched the throne of Pharaoh above all other thrones of its day.

#### 2. Ammon and Moab-

Because the Ammonites and the Moabites refused to grant God's ancient people

no less today. erlasting doom that was theirs. He will do would have spared the cities from the evil men in wicked Sodom and Gomorrah, He reveals that had God found only ten such upon Christianity. Genesis 18:23-33 against any intrusion upon Democracy or mightily bulwark against any aggression- (James 5:16), must necessarily make us a righteous man," which "avalleth much" pray "the effectual fervent prayer of a would have us do, so as to enable us to minding God's commands, doing what He On the contrary, though, our implicitly

citizen to his country. cavalry, and no better than a traitorous to its master, or a hobbled horse to the Christianity, than would a dumb watchdog ment, in defence of our country and of thus of less good to the military establish- prophesies, we would become a curse and enlightened through the freshly-revealed laws of God, especially after having been they would be were we thus to violate the service, with our consciences stricken as good, whereas dare we engage in military Christian patriotism, we can do great To love our country thus with true

appointed duty world-wide. liberty, to function freely, and to dis- charge without obstruction her Divinely the is to enjoy unprecedented religious the headquarters of the church here where momentous hours of time He has placed

4:17. And "the wages of sin is death." Rom. 6:23

Furthermore, the pursuit of peace, not of war, is our greatest duty today, for we as a people are commissioned to promote the Kingdom of peace (Matt. 10: 12, 13) by feeding the world with both spiritual and material bread-by keeping our minds on the Word of God, and our hands on the plow and on the pruning hook (Mic. 4:3). This we cannot do if we keep our minds on politics and our hands on sword and spear (Joel 3:10).

So in order for us to promote honor unto God and blessing unto the nations of which we are citizens, we must be as faithful in the Word of God as was Daniel and the three Hebrews in ancient Babylon, and as was Joseph in ancient Egypt, and thus national as well as international missionaries.

Knowing full well as we do that the security and sovereign existence of any government depend primarily, not on human and military power, but upon Divine sufferance and protection, we are consequently still the more compelled to render implicit obedience to Heaven's principles governing our duty to our land. This high compulsion rests with even more compelling force upon us who have been placed here in Providentially free America, because of the happy fact that for these last