



GOLDEN WEDDING ANNIVERSARY

50 years of faithfulness and blessings

Elder David Cabrera
Conroe, Texas

On Sunday, September 14, 2025, the city of Conroe, Texas, witnessed a memorable and deeply spiritual event—the celebration of the 50th wedding anniversary of Brother Francisco and Sister Elizabeth Cabrera. The ceremony, held at 3 p.m., gathered 70 guests who shared an atmosphere of solemnity, joy, and gratitude.

The service was led by Pastor Edison Henríquez, who led the ceremony with words filled with hope and faith. The closing prayer was offered by Pastor Pablo Hunger, and Pastor Ciro Arevalo gave a special blessing to all of the couples who were present, reinforcing their commitment to marital fidelity and devotion to God.

The reception that followed was a true spiritual feast. Church members, visitors, and friends offered instrumental music that lifted our hearts; and the guests agreed that they had rarely witnessed such a spiritually enriched celebration. One person said: “The pastor’s words touched my heart deeply; it is time to draw closer to the Lord together with my family.”



A story of faith and love

The story of Francisco and Elizabeth began in Venezuela at an auditing firm where their paths first crossed. For Francisco, it was love at first sight, although the challenge was not an easy one, for Elizabeth came from a Catholic family. However, through patience, study, and prayer, she made the decision to dedicate her life to God.

They were later married, and God blessed them with four children: David, Elizabeth, Francis, and Katherine, who have in turn given them nine grandchildren. These grandchildren represent the sixth generation in Adventism and the fifth in the Reform Movement, a legacy of faith that transcends time.

Most of Elizabeth’s family also embraced the Adventist faith. Her mother, Dolores, affectionately known as Mamalo, at 98 years old, remains steadfast in the faith, together with her sisters, Lolita and Gisela. The latter is married to Gerson Colmenares, a church elder. On Francisco’s side, his siblings Miryam, Gabriel, and Raquel Cabrera have also walked faithfully, with the first two remaining strong in the faith.

A testimony of perseverance and hope

Francisco’s life has not been without significant health challenges, yet he proclaims with conviction the scriptural hope, “For to me, to live is Christ, and to die is gain.” Philipians 1:21. His tes-



timony inspires those around him to treasure each day as an opportunity to serve the Lord and live with gratitude.

For Francisco and Elizabeth, each day is an opportunity to thank the Almighty for so many undeserved blessings and His continual care.

The secret of marriage for life

The 50th anniversary of Francisco and Elizabeth is not only a personal achievement but also a message to future generations. In a world where promises are so frequently broken, we are reminded that marriage is a sacred covenant that is sustained by three pillars:

1. Faithfulness to God, who is the center and support of every union.
2. Faithfulness to one's spouse, in moments of joy as well as in times of trial.
3. The power of God's word, which reveals the secret of lasting marriages. Love "bears all things, believes all things, hopes all things, endures all



things. Love never fails." 1 Corinthians 13:7-8, *New King James Version*. Thus, completing 50 years of marriage, Francisco and Elizabeth show us that true wealth is not found in material pos-

sessions but in walking together—faithful to God, faithful to one another—and leaving to our children and grandchildren a legacy of faith that will shine for eternity.

"Jesus by being a Sin-bearer, has opened a way whereby all may come unto Him who desire eternal life above every other earthly consideration. But great men, worldly-wise men, have refused the heavenly benefits, for this present world was their god. They refused Him who could have given real value to their characters, and who could have brought them back to their allegiance to God and His commandments. They would not take upon themselves the marriage contract and partake of the marriage supper, but framed foolish excuses to avoid the obligation. They would not associate with Him who would make them truly great and valuable, but turned aside from Him who could have turned their crosses into crowns.

"They did not believe the promise, 'I will make a man more precious than fine gold. Even a man than the golden wedge of Ophir.' Isaiah 13:12. They would not permit Him to place His own image and superscription upon them, to work the miracle of changing them into His obedient, loyal children. God allows every one to choose his own Lord, and this is the reason we have so few worldly-wise men in the ranks of Jesus....

"Husband and wife, parents and children, relatives and friends are to obey the requirement of God. We are His inheritance, His sons and daughters, both by creation and by the ransom that has been paid for our redemption.

"Our first duty is to God, and we are to obey Him, even if it is against the will of father or mother, relatives or friends, or against the rulers of our land. If our relatives are in opposition to the commandments of God, they are on the enemy's side of the question, and to follow their example would be to show insult to the Spirit of God. Where Christ abides in the heart we shall feel our moral accountability, and will not live to please ourselves. We shall realize the force of what Christ says, 'Whosoever doth not bear his cross, and come after Me, cannot be My disciple.' Luke 14:27." —Manuscript 46, 1896.

THE SABBATH

The first great, universal, eternal festival

Pastor Inayat Daniel
Gainesville, Virginia

The Sabbath is the first great, universal, eternal, holy celebration, or festival, instituted by Jesus Christ Himself at the end of the creation week. God the Father entrusted all the authority of creation to Him. "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him; and without Him was not any thing made that was made." John 1:1, 3. Everything was perfectly planned and brought into existence by the divine Architect.

"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:11.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

Reading the above verses, questions come to mind. Since God completed the heavens and the earth in six days, He could have declared that on the evening of the sixth day. Why did He rest for one whole day, the seventh day, even though He was not tired at all after everything was created by His word? Was it necessary for Him to recover and rest on the seventh day? God could have rested without hallowing the seventh day and without giving it a faith-inspiring name, "Sabbath."

Another notable fact is that the first through the sixth days were not sanctified or given names. That applied only to the seventh day.

In fact, God used the metaphor of Sabbath rest for the holy Sabbath festival. So, there must have been a great cele-

bration in heaven and on earth on the world's first Sabbath—the world's first holy convocation—the seventh day of the first month, in the year AM (*anno mundi*) 4000. The Lord celebrated the world's first Sabbath with Adam, Eve, and His angels, thus giving man a perfect, practical lesson in the celebration of the weekly Sabbath, which then became customary forever.

Through Moses God commanded the Israelites to observe seven annual festivals in addition to the weekly Sabbath. All of the feasts (the passover, the feast of unleavened bread, the feast of first fruits, the feast of pentecost or weeks, the feast of trumpets, the day of atonement, and the feast of tabernacles) were temporary and parts of the ceremonial law, while only the weekly feast of the Sabbath was a permanent celebration that was instituted in the garden of Eden.

The other ceremonial feasts were not included in the Ten Commandments, while the weekly Sabbath feast was included in great honor at the center of God's law. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concern-

ing the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation: ye shall do no work therein: it is the sabbath of the Lord in all your dwellings." Leviticus 23:1-3.

According to these verses, the Sabbath was included in the feasts of Israel as the very first festival in the world.

Consider the importance of the Sabbath feast. The very same Jesus who celebrated the first Sabbath in Eden, when man was sinless, celebrated the Sabbath again with the Jews four thousand years later, after sin had marred the entire perfect creation. "... He went into the synagogue on the sabbath day and stood up for to read." Luke 4:16. Thus, with His holy presence, not only was He refreshed, but He also enriched the Sabbath festival.

A holy convocation is a time of giving praise and glory to God in His holy presence and to read and explain the holy Scriptures, which promote mutual love, trust, sincerity, unity, respect, and joy among the believers.

Isaiah the prophet also called the Sabbath a delight: "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day, and call the sabbath a delight, the holy of the Lord, honourable,...." Isaiah 58:14.

King David wrote, "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

When the president of a country invites people to his official residence for a function, they are happy to be in the leader's presence. In the same way, it



is a great privilege for one to participate in the celebration of the holy Sabbath. The joy and happiness in Jesus' presence reduces all kinds of sorrows, griefs, and worries; such great positivity reduces negativity. Remember that a day that is not sanctified by God cannot be a day of true joy. Only the day that the Lord has so hallowed can be a day of delight.

The greatest festival. Of the feasts presented in the holy Bible, the Sabbath was the very first and greatest feast. The other feasts were annual, but the feast of the Sabbath was, is, and always will be weekly.

The universal festival. The Sabbath is celebrated equally on every island and continent, in all countries throughout the entire world.

The eternal festival. The Sabbath was instituted at the very beginning of the world; it was given as a gift by Jesus to the first church in Eden. Then, He inscribed the Sabbath commandment on Mount Sinai, including it in the stone tablets of the Ten Commandments. Furthermore, the Lord taught the Sabbath festival in practice during His earthly ministry. Even in the eternal kingdom, it will continue to be celebrated with full honor and joy in the presence of Christ. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22-23.

The seven festivals in Israel were given as prophecies depicting certain parts of the plan of salvation, so their significance was temporal. But the weekly Sabbath was both a memorial, looking back to the divine creation, and a prophecy, looking forward to the new heavens and earth in eternity.



"As the healed man went on his way, he met the Pharisees, and immediately related to them the cure he had experienced. He was surprised at the coolness at which they listened to his story. These men who should have been filled with joy that this poor sufferer had been made whole, met him with a frown upon their faces. They thought more of the blanket he was carrying than of the glorious work that had been done in his restoration....

"As the divine Redeemer, Christ had a work to do in restoring the day to its true dignity and glory. He came to establish anew the Sabbath truth, which with the lapse of time man had displaced, and covered up with false representations, and disconnected from its true position. He desired to free God's holy rest day from this mass of rubbish, to relieve it of the cumbersome 'Thou shalt' and 'Thou shalt not' of man. He would give it to the world in its true importance, with a fresh and elevated force which would commend it as God's memorial.

"Jesus did not choose to sanction the prejudices of the Pharisees and to leave undisturbed their perversion of the Sabbath. He wrought many miracles upon the Sabbath day. In the case of the impotent man, Christ did not wait to be asked to perform the work of restoration. He sought him out, and volunteered to heal him. He foresaw the result of His action, but did not make the least effort to avoid it. He knew that it would secure attention and be violently resisted, for the action of the man in carrying his bed would be interpreted as breaking the Sabbath. He might have charged the healed man to remain where he was until the going down of the sun; but no, He could not sanction a false standard. He must place before the people the true import of the Sabbath.

"Christ sought to impress upon the narrow minds of the Jews a sense of the

folly of their view of the Sabbath. He showed them that God's work never ceases. It is even greater upon the Sabbath than upon other days. And, in like proportion, man has a work to perform upon that day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be met. The holy Sabbath was made for man, and acts of benevolence and mercy are always in order upon that day. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day.

"God instituted the Sabbath that it might be a day of cessation from labor, a day of rest and peace in which to contemplate God, the Maker of the heavens and the earth. But in order to keep the Sabbath holy it is not necessary that we enclose ourselves within walls, shut away from the beautiful scenes of nature and the invigorating air of heaven. On that day we may walk in the fields and forests and behold the trees and flowers that deck the mountains and plains with their endless variety. Thus we should allow our minds to become acquainted with God in the scenes of nature; we should see in His created works the tokens of His love. And as we view the beautiful things He has made for our happiness, we shall be led to regard Him as a tender loving Father. We shall see that His prohibitions and injunctions are not intended merely to show His power and authority, but that He has the happiness of His children in view." —Manuscript 193, 1897.

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