

THE SYMBOLIC CODE

Vol. 2023, Nos. 1-4

JAN. - APR., 2023

Davidian Seventh-day Adventists

WACO, TEXAS

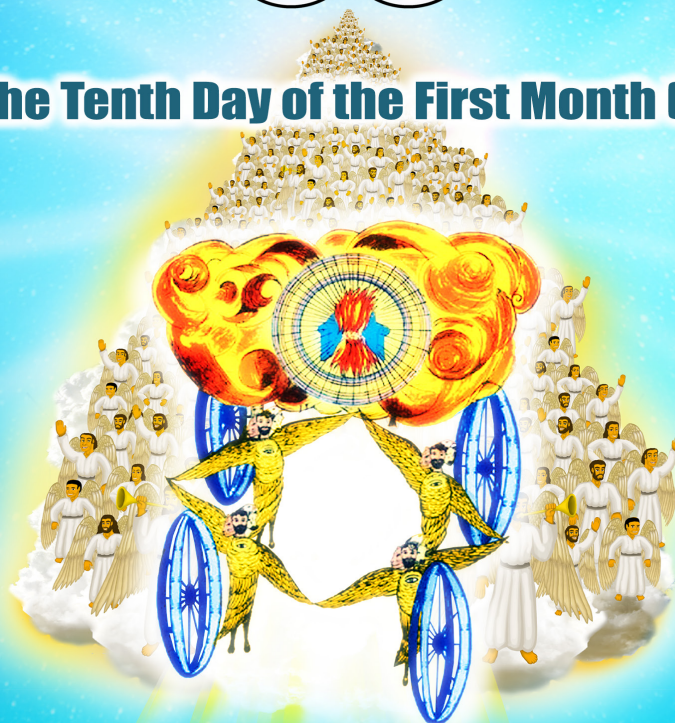
Get Ready !!!
D.S.D.A.

Get Ready !!
S.D.A.

Get Ready !
WORLD !



"On the Tenth Day of the First Month (Abib)"



"He will come to earth with all His angels to execute judgment"

{TN3: 46.3}



Editor's Letter

IN THE INTEREST OF FINISHING THE WORK OF THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

"THE DESCENDANTS OF THE EARLY CHRISTIAN JEWS WHO ARE PURPORTING TO BE THE FIRST OF THE FIRST FRUITS"

This little paper is dedicated to the mission of conveying news items and reformatory activities to Present Truth believers, answer questions in connection with Elijah's Message, and pull Elijah's Message out from under the rubbish of false doctrines, so that Christ can be lifted up and be seen in His Message.

This periodical visitor promises to answer questions on such passages of the Scriptures pertaining to the great and dreadful day of the Lord. Also, to call the first of the first fruits of God's Kingdom out of Davidia and Laodicea.

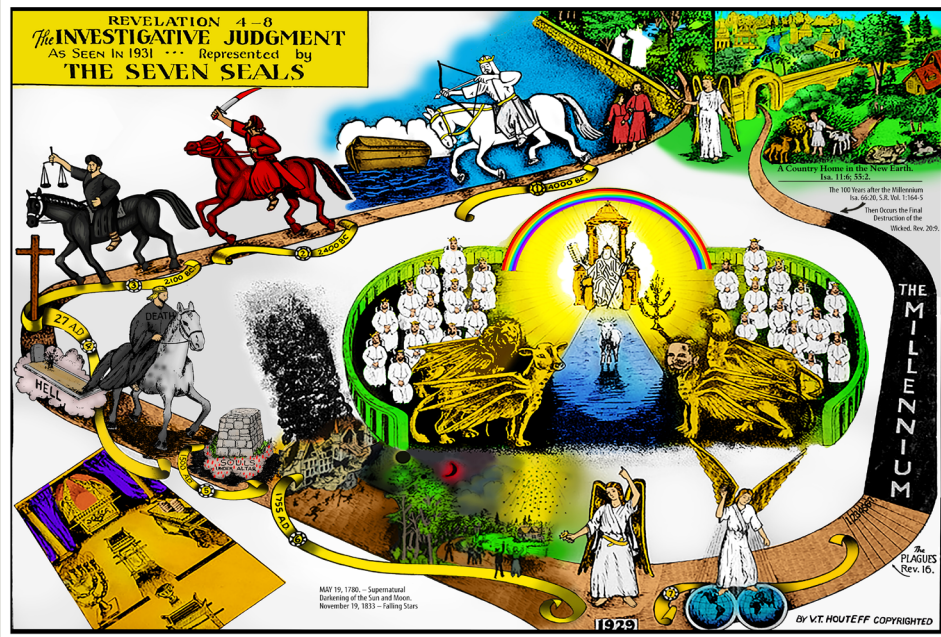
This periodical trumpeter is to wake up the heirs of God's Kingdom from their slumber and sleep, instructing them on how to get ready and remain ready for the Bridegroom's coming. It is the answer to the Lord's instructions: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations." (Joel 2:1, 2.)

2SC12: 12.3 - *"Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of "the great and dreadful day of the Lord," under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725."*

This periodical comforter 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.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting list permits.

If you would like to have this electronic or printed friend come to your inbox or home regularly, also other literature, send your name and address to scode@gadsda.com or Symbolic Code Department, P.O. Box 23738 Waco, Texas 76702.



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“THE SEVENTH SEAL”

Opening and Subsequent Events

*“And when he had opened the seventh seal, there was **silence** in Heaven about the space of half an hour.”*

-- Rev. 8:1

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NEW MONTH CONVOCATION



The First Day of **Each Sacred Month**

6:00 pm PDT | 7:00 pm MDT | 8:00 pm CDT | 9:00 pm EDT
3:00 am CAT | 4:00 am EAT | 0300 hrs CET | 6:30 am IST

 **zoom** Meeting ID: 811 2941 9097 |  youtube.com/c/gadsda

Sacred Convocations

First Day of the 1st Month,

March 20, 8 pm CT; Adjust for your area

First Day of the 7th Month,

September 14, 8 pm CT; Adjust for your area

First Day of the 2nd Month,

April 19, 8 pm CT; Adjust for your area

First Day of the 8th Month,

October 14, 7 am CT; Adjust for your area

First Day of the 3rd Month,

May 18, 8 pm CT; Adjust for your area

First Day of the 9th Month,

November 12, 8 pm CT; Adjust for your area

First Day of the 4th Month,

June 17, 8 pm CT; Adjust for your area

First Day of the 10th Month,

December 12, 8 pm CT; Adjust for your area

First Day of the 5th Month,

July 16, 8 pm CT; Adjust for your area

First Day of the 11th Month,

January 10, 8 pm CT; Adjust for your area

First Day of the 6th Month,

August 15, 8 pm CT; Adjust for your area

First Day of the 12th Month,

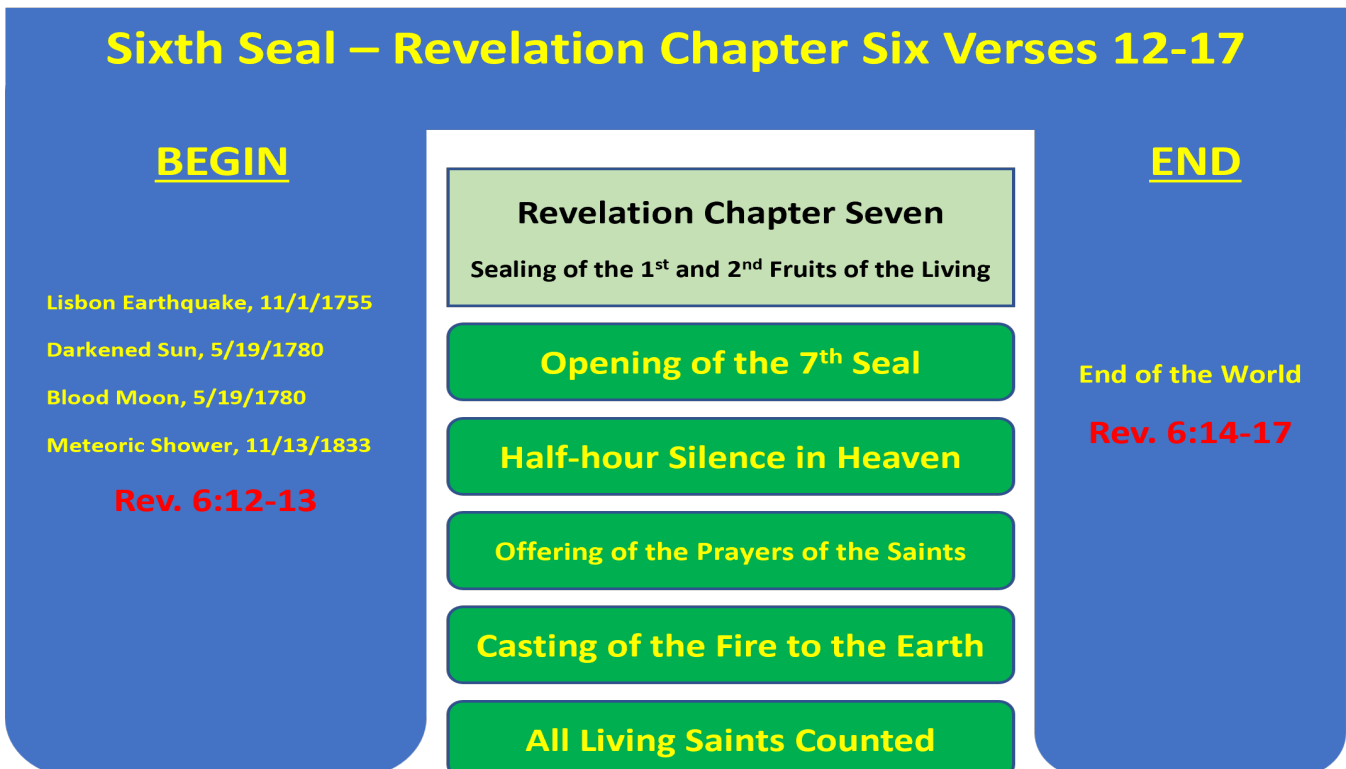
February 8, 8 pm CT; Adjust for your area

2TG13: 7.2 — “Now, where does the seventh seal begin? First let us remember that the sixth seal brought us up to the end of the world. Obviously, therefore, the seventh seal,

which covers a number of subjects, must overlap with the sixth. Let us note that the beginning of the seventh seal disclosed the Seven Trumpets.”

Note that immediately after the sign of the opening of the “**Seventh Seal**,” the “**Seven Trumpets**” are introduced. The “**Seven Trumpets**” are earthly activities, pointing out that the “**Seventh Seal**” begins on earth, and even more so by the silence in Heaven, the adjournment of the first judicial session in the Heavenly Sanctuary, after its opening.

Let us illustrate the relationship between the Sixth and Seventh Seals:



As stated before, “chapter seven is sandwiched between the event with which chapter six begins and the event with which it ends.” Further, all the living saints are counted under the seventh seal:—

SR2: 219.4 — “Are all the living judged and sealed under the seventh seal? Or have some been considered before its opening? To answer this question we quote **Revelation 8:3**, ‘And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.’ Note, the prayer is offered for all saints. No one, knowing God’s truth, would dare pray for the dead, for it is abomination in God’s sight; much less would an angel commit such sin.”

SR2: 219.5 — “The Psalmist declares that prayers for the dead are the invention of the heathen, ‘They joined themselves also unto Baalpeor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them.’ (**Psa. 106:28, 29**.) ‘The dead praise not the Lord, neither any that go down into silence.’ (**Psa. 115:17**.) If the dead praise not God, how can an angel offer a prayer for them before God?”

SR2: 220.1 — “The phrase, ‘all saints,’ has reference to all the living who are to be judged. Evidently this is done under the seventh seal. If ‘all,’ then it is definite that all the living saints are counted under the seventh seal. Thus, with the opening of the last seal, com-

mences the judgment for all the living saints. Let nothing confuse you on this point. If we say the prayers of all saints had some connection with the dead, then they should have been offered at the commencement of the judgment – the opening of the first seal, for after the judgment the prayers cannot profit them.”

SR2: 220.2 — “Note the words at the opening of the judgment for the dead in 1844: ‘And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.’ (Rev. 5:8.) Mark that no angel offered a prayer, but the prayers of the saints were presented by the beasts and elders through praise by harps, and golden vials full of odours, that is, there was no prayer offered for the dead, but their prayers which they had prayed, being recorded while they were yet alive, were presented before the throne. **The 144,000 are sealed before the silence ‘of half an hour,’ or at the opening of the seal, but they are judged in the period of the seventh seal,** for the prayer was for ‘all’ saints -- the living.”

SR2: 220.3 — “Is there any way whereby we can determine the time of the opening of the seal, and the commencement of the judgment for the living? If God so faithfully revealed to the living the commencement of the judgment for the dead, it cannot be possible that He would keep secret the time of the judgment for the living. If He did, we would have no present truth in the time of the last seal; **neither could there be justice in such secrecy, nor could such judgment be legal.** Therefore, **a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself.** For the judgment (blotting out the sins) is the crowning act in the gospel of Christ. Thus we conclude that **when the seal is opened, and the judgment for the living begins,** we must know it. The day of atonement in its type proves the same, for the Israelites were well informed of the event, their duty, and the consequence.”

Some teach that the “**Seventh Seal**” opened in 1929, but this statement was published in 1932 and says that when the seal is opened and the judgment of the living begins, we must know it. And besides, in 1942 in **Tract No. 3**, on **page 43, paragraph 3**, the Rod declares: “**As the cleansings called for in the parables and in Malachi’s prophecy have never taken place, the investigative judgment of the living is obviously, then, yet future. This investigative work is therefore occasioned by the work of separation in the earthly sanctuary (church), as brought to view also in Ezekiel 9.**”

Note that the investigative judgment of the living, the bookwork, is yet future and is occasioned by the slaughter in the church. In other words, the evidence that the investigative judgment of the living has begun is the slaughter, as depicted in **Ezekiel 9**. Let us continue--

SR2: 220.4 — “The date of that most glorious event for the righteous, but exceeding solemn for the wicked, will be made known at the fulfillment of the following verse: ‘And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake.’ (Rev. 8:5.) The casting of the fire from the altar into the earth is the outpouring of the Spirit of God. We have stated before that the book of Revelation is a revealing of prophecies, and not a prophecy of itself. Therefore, we find the prediction of this glorious event in **Joel 2:28, 29**. The ‘voices, and thunderings, and lightnings,’ denote the opening of the judgment for the living, as they also denote the opening of the judgment for the dead. (See **Rev. 4:5**.) The earthquake will be the sign of the event.”

We are told in the references just quoted that the 144,000 must be sealed and judged in the period of the “**Seventh Seal**.” Also, carefully note that the revelation of the date of the event is made at the fulfillment of **Rev. 8:5**, which is after the opening of the “**Seventh Seal**” and after the half-hour silence in heaven; which was understood in 1931 to be the slaughter of **Ezekiel 9**. Are we to know of the event after it takes place? God forbid: we must know of the event before it is fulfilled, and while it is taking place. Thus, there is no secrecy. The date that will be made

known after **Rev. 8:5** is the date of the fulfillment of Ezekiel’s vision in **chapter 9**, which will occur in the Ninth-hour church, the Seventh-day Adventists, after the purification of the Eleventh-hour church, the Davidian Seventh-day Adventists. Later in 1949, as the light brightened, the Rod stated that--

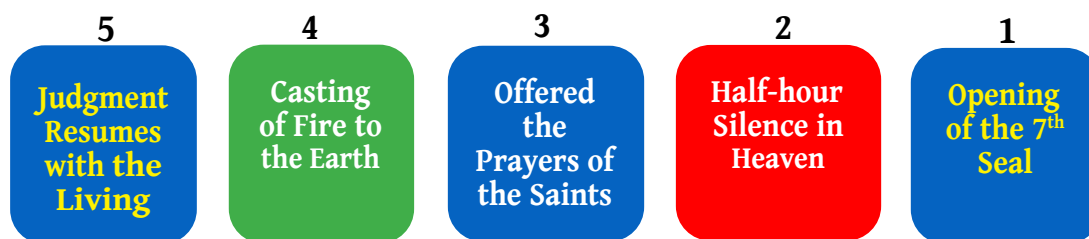
2TG41: 3.3 — “I am, however, certain that God will not keep us ignorant of the things we ought to know. If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the antitypical Passover, we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day. He did not know months ahead the day and hour of the events that were then to take place, but he was instructed of his and of the people’s duties and of what to expect from day to day. Neither did he know

beforehand that they were to come up against the Red Sea, but as the cloud led them there, and as the Egyptians followed close behind, he was then told what to do. Moreover, at the time they crossed the Sea he did not know that they were to spend forty years in the desert nor that the grown-ups among them were to perish while on their journey to the Promised Land.”

In this statement, the Rod referred to the antitypical Passover, which is the purification of the Eleventh-hour church, the Davidian Seventh-day Adventists. This purification takes place before the outpouring of **Rev. 8:5**. My beloved, if you were misled or misunderstood the opening of the “**Seventh Seal**,” the time is now to renounce your former beliefs. Now let us consider the silence in Heaven in relation to the sealing of the 144,000--

SR2: 216.1 — “What made the silence? As the judgment opened, John states: ‘And out of the throne proceeded lightnings, and thunderings and voices;’ and the four beasts ‘rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty.’ (**Rev. 4:5, 8.**) The voices are continuous day and night while the judgment is going on. But sometime after the seventh seal was opened these voices were silenced for about half an hour. After the angel offered the prayers of the saints, and cast the fire upon the earth, the voices resumed. ‘And there were voices, and thunderings, and lightnings, and an earthquake.’ Evidently the judgment, for some reason, had stopped, and half an hour later it resumed. It cannot be otherwise, for, if the judgment was going on, and the beasts and the elders kept silent, it would indicate that there was something wrong -- something to which they could not say ‘amen’ and praise God. Therefore, the only proper conclusion is, that for some reason the judgment retired for half an hour.”

Let us illustrate the sequence of events from right to left--



Do not be confused with the following two sentences from two previous paragraphs:

“Thus, with the opening of the last seal, commences the judgment for all the living saints.”

“Evidently the judgment, for some reason, had stopped, and half an hour later it resumed.”

Note that the phrase in the first sentence is “**with the opening**,” not “**at the opening**.” Therefore, it is sometime after the opening of the “**Seventh Seal**” that the judgment of the living commences. And the stopping of the judgment pertains only to the activities in the Heavenly Sanctuary; thus, the word resumed is used without the mention of another location. Continuing--

SR2: 216.2 — “What made the interruption and brought about the change? Let us first determine the length of the prophetic half hour’s time. A day in prophetic time stands for a year. (**Ezek. 4:6**.) One hour is a twenty-fourth part of a prophetic year, and figuring thirty days to a month, it would be about two weeks. Half an hour would be half of two weeks; therefore, seven literal days. Seven days were used for purification. (See **Ex. 29:35, 37; Lev. 12:2; 13:4, 5; 1, 9, 11, 12, 14, 15, 21**, etc.) From these references we conclude that the ‘half an hour’ or seven days stand for the purification of the church, pointing forward to the fulfillment of **Malachi 3:1-6**. But we have a more definite proof, which will clear all doubts.”

SR2: 216.3 — “In observance of the Passover, the Lord commanded Israel to celebrate that occasion seven days. (See **Lev. 23:5-8**.) Surely no one would say that God commanded His people to commemorate that event seven days with no object in view. Israel after the flesh going into Egypt, then out of Egypt to Mount Sinai, the passover in Egypt on the night when the death angel smote the first born of man and beast at the departure of Israel, are types of the church at the present time -- the church going out of Egypt -- worldliness, the purification of the church, the separation of the tares from the wheat -- the fulfillment of **Ezekiel 9**. (A complete explanation of the subject is given in ‘**The Shepherd’s Rod**,’ Vol. 1, pp. 64-113; see also chart on page 224.) The Spirit of Prophecy bears witness of this by the following statement: ‘The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin.’ – ‘**Patriarchs and Prophets**,’ p. 277.”

SR2: 217.4 — “The prophet saw Christ himself returning from the slaughter of the Edomites -- the class who were deceiving God’s people in the church, the tares, or adversaries who had trodden down His Sanctuary. ‘**Bozrah**’ means ‘sheepfold’ -- the church. He saw His

garments stained with the blood of the tares, in delivering His people from their hands. The prophet asked: ‘Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?’ The purification of the church makes it necessary for Christ to leave the place of judgment and descend to deliver His redeemed (the 144,000), and this is what causes the judgment to cease, and the voices to be silenced for about half an hour -- seven days. The Spirit of Prophecy bears witness of the same. ‘The Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.’ – ‘**Testimonies for the Church**,’ Vol. 5, p. 690. Peter, looking forward to the purification of God’s church, and the commencement of the judgment for the living, says: ‘For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?’ (**1 Peter 4:17**.)”

Since the mission to purify the church will cause the half-hour silence in Heaven, and said silence is the sign that the “**Seventh Seal**” is opened; we must conclude that the “**Seventh Seal**” is yet to be opened, and that it will open just before the Lord’s mission to purify His church. Let us hear some more--

TN3: 46.2 — “The angels who are round about the throne in the heavenly Sanctuary during the judgment of **Daniel 7:9, 10** and of **Revelation 5:11** shall, as the parables explain, descend with ‘the Son of man’ when He comes ‘to His temple’ (His church) to separate by judgment ‘the wicked from among the just,’ and to purge as gold and silver those ‘who may abide the day of His coming...that they may offer unto the Lord an offering in righteousness.’ (**Mal. 3:2, 3**.)”

TN3: 46.3 — “In graphic demonstration that He will come to earth with all His angels to execute judgment upon the living, the Lord

revealed Himself prophetically to Ezekiel as being brought enthroned to earth by four living creatures just before the slaughter of the hypocrites in the church takes place. And as each of the living creatures has the face of a lion, the face of a calf, the face of a man, and the face of an eagle (**Ezek. 1:10**), -- the same judicial insignia as have the beasts who are before the throne in the heavenly Sanctuary (**Rev. 4:7**) in the time of the judgment of the dead, -- and as they descend to earth, they thereby symbolically show that the work of the mediatorial-judicial throne which convenes and presides over the judgment of the dead is extended to earth."

Do not let the enemy of Truth confuse you by saying the mediatorial-judicial work is symbolic: far from it, the descent is what is symbolical of the extension to earth. Neither let him tell you the description of the living creatures in **Ezek. 1:10** puts the extension of the judgment in 1929; for if that were the case, then the slaughter also took place in 1929. Why would the Lord begin the investigation of the living at the same time He brings the message of the judgment of the living, the very message that necessitates the investigation? It would be the same as a professor giving his final exam the first week of the semester. Continuing--

TN3: 47.1 -- "This extension, so far as we are able to know now, must take place at the opening of the seventh seal (**Rev. 8:1**), for at that time the celestial voices, which opened the judgment of the dead, cease in the heavenly Sanctuary and begin, after the half hour's silence, to sound on earth. In other words, just as in Heaven at the opening of the judgment of the dead, there were 'lightnings and thunderings and voices' (**Rev. 4:5**), likewise on earth at the opening of the 'judgment of the living,' there are 'voices, and thunderings, and lightnings, and an earthquake.' **Rev. 8:5.**"

The Voice of God clearly says that **Christ's coming** with His angels to execute judgment upon the living takes place "at the opening of the 'Seventh Seal' (**Rev. 8:1**)." Thus, there is no intervening time between the opening of the "**Seventh Seal**" and the

descent of Christ and all His angels. Also note that during the half-hour's silence in Heaven, "**the work of the mediatorial-judicial throne**" is conducted on earth, and after the silence, the mediatorial-judicial work resumes in the Heavenly Sanctuary.

SR2: 217.1 -- "Thus the silence of half an hour points forward to this great event for the church of God. Its fulfillment would bring us to the time of the harvest, or as it is called, the Loud Cry of the Third Angel's Message of **Revelation 18** -- the last message for the world. Thus, while the five men with the slaughter weapons are taking away those represented by the tares within the church, there will be silence in heaven for about half an hour (seven days), after which the judgment will commence again for those who shall be sealed in the time of the great harvest, which is the end of the world. Said Jesus: 'Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn' -- the church. (**Matt. 13:30.**)"

SR2: 217.2 -- "They who are to be sealed at that time were seen by John as a great multitude with palms in their hands. (See **Rev. 7:9.**) Hence the scroll has made a turn, and the sealing for those who shall be judged while living, has begun. As we stated before, the passover night in Egypt is a type of the purification of the church, separating the tares from the wheat. The crossing of the Red Sea by the Israelites pointed forward to the fulfillment of **Isaiah 63.** (See '**The Shepherd's Rod,** Vol. 1, pp. 96-103.)"

We will deal with the "**five men**" slaying during the silence in Heaven later. But at this time, let us observe that the judicial work resumes in the Heavenly Sanctuary after the silence and that the first fruits' harvest takes place on earth during the half-hour silence in Heaven. In the continuation of the thought, in the second paragraph, we observe that the second fruits will be sealed during the second session in Heaven; this being the light shining in 1931. Several understandings on the subject have changed or have been made more

explicit as the light in the Rod shone brighter after 1931.

There are many misconceptions in studying this and other progressive Truths, but one of the deadlier ones is the teaching that every statement in the Rod must be fulfilled as stated and cannot change. This teaching is one of Satan's weapons against understanding progressive Truth. Hopefully, we can dispel this darkness with the purposeful example of progressive light in which the understandings changed, and the changes were clearly pointed out. We speak of the progressive truth in the revelation of

THE TEMPLES – TYPE AND ANTITYPE

AS SEEN IN 1911 IN THE EARLY RAIN:

“But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of J_H_V_H.” [bless His Holy Name] – GC 24.1.

“For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of J_H_V_H's [bless His Holy Name] glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily--who was God Himself manifest in the flesh. The 'Desire of all nations' had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple

*exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: 'Your house is left unto you desolate.' **Matthew 23:38.**” – GC 24.2.*

AS SEEN IN 1931 IN THE LATTER RAIN:

SR2: 261.1 — *“The religious services in both temples were executed in the same manner, but in structural magnificence, both internal and external, Solomon's temple comparatively speaking, was by far the greatest. But the Lord by the mouth of Haggai the prophet, asked those who were then engaged in the construction of the house of God: 'Who is left among you that saw this house [Solomon's temple] in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.' (Haggai 2:3, 9.)”*

SR2: 261.2 — *“The literal grandeur of the second temple in comparison with the first was 'as nothing,' but the Word says: 'The glory of this latter house shall be greater than the former.' Literally this was untrue. Therefore, the glory of these two temples in comparison with each other, is not in their literal, visible form, but rather in their typical spiritual standing. Consequently, both temples cannot typify the same period of the Christian era, for one distinctly differs from the other. Since this is true, then the type shows that the Christian church in this instance is divided in two sections. So then, in type the second temple denotes that the latter section of the church is to be by far the greater, which in comparison the former stands as nothing.”*

Note that the Rod coupled **Haggai 2 verse 3** with **verse 9** without regard to the connecting verses between **verse 3** and **verse 9**, which would have changed the understanding, as we will see in

the 1953 light. Christ is the One Who controls the illumination of the light of truth, not the human instrumentality.

AS SEEN IN 1953 IN THE LATTER RAIN:

Hag. 2:1-3-- “In the seventh month, in the one and twentieth day of the month, came the Word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?”

1TG13: 3.2 — “As it was in the days of building the typical temple so it must be in the days of building the antitypical, in our days. From the type is seen that just as the Word of the Lord was then addressed to the governors, to the high priest, and to the common people, so the Word of the Lord today is to be carried to all the people, regardless of rank or station in life.”

1TG13: 3.3 — “The Word of the Lord to all the people in Haggai’s and Zechariah’s day was that the builders should consider to their heart-breaking disappointment that the glory of the temple which they were building was in their eyes as nothing in comparison with the glory of Solomon’s temple.”

Hag. 2:4, 5-- “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not.”

1TG13: 4.1 — “The Lord assured His people that the love which He has had for them has not diminished, and that His power to deliver and to help was still the same as when He brought their forefathers out of Egypt; as He had not failed His people in those times then

He was not to fail them either, and that His spirit was still to be with them.”

Hag. 2:6-8-- “For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts.”

1TG13: 4.2 — “That the prophecy in these verses is yet to be fulfilled, is very obvious, for in the day this temple is built God is to shake the heavens, the earth, and the nations; that their expectation is then to come and that the temple is to be filled with glory; that the builders are not to worry about finances.”

1TG13: 4.3 — “It is true that men control and use the silver and the gold, but it must not be forgotten that it all belongs to God, and that if He has need of it, He is well able to take it and do what He will with it, that the builders need not fear a shortage of it if they use it as God would have them use it.”

1TG13: 5.1 — “Since it is plain that the ancient temple was typical of a temple to be built in the day God shakes the heavens, the earth, and the nations, the subject becomes absolutely clear that Inspiration is here speaking of an antitypical temple.”

Hag. 2:9-- “The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”

1TG13: 5.2 — “The promise is that the glory which attended Solomon’s temple, shall be far exceeded by the antitypical one, which is to be built by the church purified, the church during the harvest time, the time in which God shakes the heaven, the earth, and the nations -- during the great and dreadful day of the Lord.”

1TG13: 5.3 — “Since these promises were not fulfilled in the day of Zerubbabel’s temple,

the subject becomes crystal clear: that they are now to be fulfilled, and since these latter day truths are now revealed to us, we must be the builders of it, the glory of which is to exceed all the glory of the past. Moreover, the place where this antitypical temple is to be situated is to have peace, ...”

Notice that in 1931, the Rod affirmed the 1911 understanding, but in 1953 it revealed the brighter light on the subject with the words “**plain,**” “**absolutely clear,**” and “**crystal clear.**” We see here a change in understanding; what is the answer to those who claim that every statement in the Rod must be fulfilled as stated and cannot change? The answer is found in the ensuing paragraphs--

ITG13: 6.3 — “But, you may ask, ‘is this idea not contrary to our former belief?’ -- **I admit that it is.** But are we to go on by what we have believed? or by what the Word of the Lord says? And for what purpose are those prophecies if we are not to give heed to them? And why are they now unsealed and brought to our attention if this is not the time in which God is to manifest His power and accomplish all these things? It should be remembered that we are not the first and the only people who have had to change our way of thinking; we are not the first and only people to discover that God’s plans are the opposite of our plans. Moses, too, found that his plan for delivering the children of Israel from their Egyptian bondage was not God’s plan. Likewise God’s plan for the route they were to take in their journey to the promised land was not their plan. The apostles positively believed that Christ was to set up His kingdom at His first advent, but they, too, had to change their belief. Moreover, since the Hebrews, whom out of slaves God had made kings, had been promised that their kingdom was to stand forever, they were indeed astounded when it went down. And there have been other surprises all along from the dawn of history.”

ITG13: 7.1 — “The pioneers of the Seventh-day Adventist denomination expected the Lord to come as soon as 144,000 converts

joined the church, and expected to live to see Him come. The church membership though, already numbers several times 144,000, the pioneers are dead, and Lord is yet to come. So the question is not whether we want to change our minds or not, but whether we have to.”

ITG13: 7.2 — “Years ago we were told that ‘The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch.’ -- **Testimonies To Ministers, pg. 300.**”

ITG13: 7.3 — “As Inspiration unrolls the Scroll it is, of course, but to be expected that it will find us surprisingly ignorant of many things -- the very reason that It unrolls. If we, therefore, fail to exchange our ideas for the Lord’s then what hope is there for us ever to become enlightened and fitted for eternity? Our ideas are to fall flat, and the Lord’s prophecies are to stand ‘high and lifted up.’ Our duty is to prove God’s Word correct rather than to hold tenaciously to our preconceptions and misconceptions until God Himself steps in and puts us to shame.”

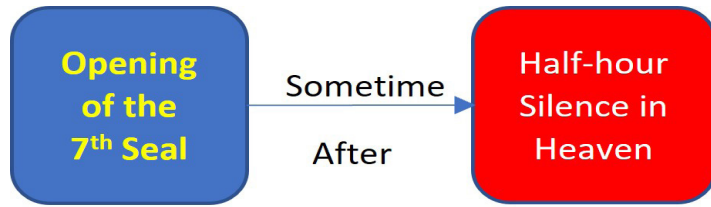
If the 1953 lumens do not dispel the darkness of-- “every statement in the Rod must be fulfilled as stated and cannot change,” nothing will.

Let us now consider several changes in the progression of the truth of the “**Seventh Seal**” as it relates to the sealing of the 144,000 first fruits. As we study these progressing statements, some may find an appearance of contradiction and confusion. However, those who follow the Lamb will discover that it is a masterful design by the Master Revelator to expose the surface reader and teacher. We begin with--

SR2: 216.1 — “... But sometime after the seventh seal was opened these voices were silenced for about half an hour.”

This statement, isolated from other statements, suggests a period between the opening and the

silence, so let us illustrate--



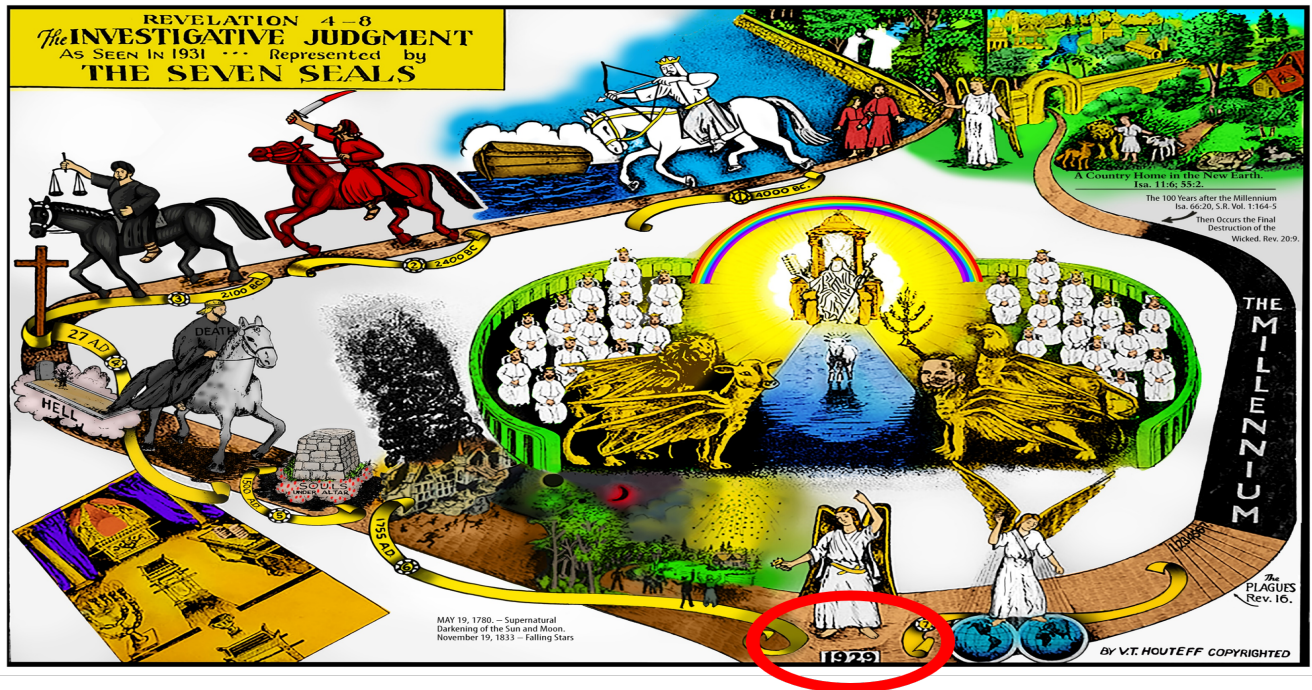
We continue with--

SR2: 162.3 — “The cases of all who are sealed from 1929 to the final close of probation will be investigated before the throne in the heavenly sanctuary while living. The investigation commences after the fulfillment of **Ezekiel 9**. Those who are sealed from 1929 to the fulfillment of Ezekiel 9 (close of probation for the church), are living saints, 144,000 in number, who shall never die -- translated without tasting death. The class which neglected their opportunity were left without the seal to perish under the ruin of **Ezekiel 9; Isaiah 63; and Isaiah 66:15-17.** This

example of the destruction of the sinners in the church is a type of the destruction of the sinners in the world after the close of probation. The great multitude of Revelation 7:9, living at the time of the close of probation for the world, shall also never die, of whom the 144,000 were a type. But all the wicked being left without the seal, shall perish. ‘Hitherto is the end of the matter; Fear God [not man] and keep His commandments: for this is the whole duty of man.’ (**Eccl. 12:13.**)”

This 1932 statement clearly states that the sealing of the 144,000 began in 1929, and the 144,000 will be investigated before the throne in the Heavenly Sanctuary while living. The statement also says that the sealed ones will never die, which means all who died from 1929 to the present, before the fulfillment of **Ezekiel 9**, did not receive the seal of God, therefore, will not rise in the special resurrection. The understanding that the sealing of the 144,000 began in 1929 was the dim light of 1932.

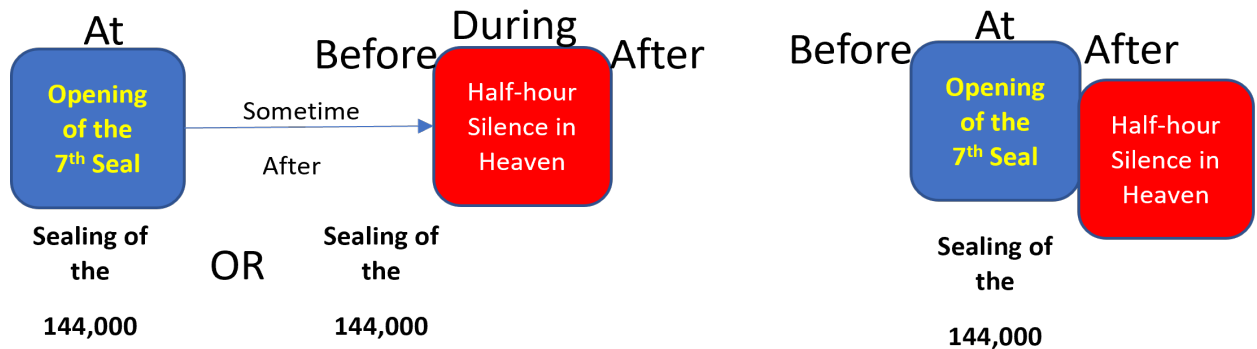
Coupling this statement with the pictorial interpretation in The Seven Seals chart, which shows that the “**Seventh Seal**” will open after 1929; leads us at this juncture to understand that the sealing of the 144,000 began before the opening of the “**Seventh Seal**” as seen in 1932--



Continuing--

SR2: 220.2 — “... The 144,000 are sealed before the silence ‘of half an hour,’ or at the opening of the seal, but they are judged in the period of the seventh seal, for the prayer was for ‘all’ saints -- the living.”

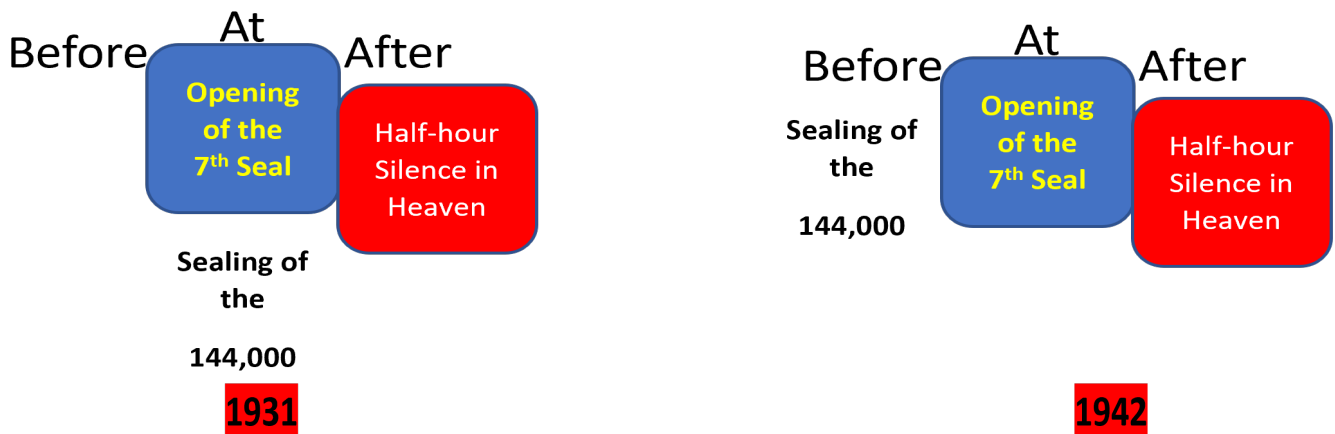
Illustrated:



If there is an intervening time between the opening of the “**Seventh Seal**” and the half-hour silence, then this statement is not precise as to when the sealing of the 144,000 will occur; it will either be at the opening of the “**Seventh Seal**” or before the half-hour silence.

But as other statements indicate, there is no intervening time between the opening of the “**Seventh Seal**” and the half-hour silence; we will place the sealing of the 144,000 at the opening of the “**Seventh Seal**.” Let us couple these statements with--

TN9: 53.3 — “The Revelator, moreover, was told that the things about which he was to write, were to be ‘hereafter’ (Rev. 4:1) -- after 96 A.D., when he had the vision. And furthermore, the sealing of the 144,000 takes place in the period of ‘the sixth’ seal, just prior to the opening of ‘the seventh’ seal (Rev. 6:12-17; 7:1-17; 8:1), shortly before the end of all things.”



With the light still dimly shining in 1942, the Rod related the sealing of the 144,000 to the chronological order of the chapters of the Book of Revelation and placed the sealing of the 144,000 before the opening of the “**Seventh Seal**.” However, in 1947 when the light began shining brighter on the Revelation, this understanding became subject to revision according to--

2TG14: 13.3 — “Now I would have you note that *The Revelation* contains several subjects, each of which is complete in itself, although one chapter or subject may overlap or intercept the others; that is, not all the subjects and chapters are in chronological arrangement with one another.”

Here we see that the Revelator's subjects and chapters are not chronologically arranged with each other; therefore, the light shining in the 1942 statement in **TN9: 53.3** changed. How can we deal with all these changes? Doesn't it put a question mark on the Rod Message? Not at all; as a matter of fact, it aids in the fulfillment in our days of the following Scripture--

Matt. 13:10-17-- *“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them. But blessed [are] your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen [them]; and to hear [those things] which ye hear, and have not heard [them].”*

So, when the *“first of the first fruits of the living”* have thoroughly studied all the statements on the subject of the sealing of the 144,000 and the *“Seventh Seal,”* they will find that the progression of the truth was revealed as it related to other truths. In other words, placing the sealing of the 144,000 in 1929 was in relation to the sounding of the message of the judgment of the living. Placing the sealing at the opening of the *“Seventh Seal”* is in relation to the judging of the 144,000. This method

of revelation is frustrating to those who will not be in God's Kingdom, and it is a deliberate and purposive design by the Master of the storehouse of truth. The following will help explain:

7SC7-12: 19.2.1 — *“If the seals and the trumpets run in a single progression, each seal preceding its corresponding trumpet, thus bringing a sealing message, then a destruction, how do you account for only three seals and five trumpets before the cross?”*

Answer:

7SC7-12: 19.2.2 — *“The seemingly serious discrepancy in the difference between the number of seals and the number of trumpets before the cross is in actuality no discrepancy at all, but rather a deliberate and purposive irregularity due to the fact that the truths revealed in the third and fifth trumpets are of eternal duration, whereas the truths revealed in the other five trumpets are of temporal duration: the star which fell at the sounding of the third trumpet is symbolical of the Bible, God in the Word, and that which fell at the sounding of the fifth trumpet is symbolical of Christ, God in the flesh, in both instances the Fountain of Truth, from which all truth flows, even the truths of the rest of the trumpets, and also of the seals.”*

7SC7-12: 19.2.3 — *“Thus this irregularity, a mark of divine design rather than the result of human shortsightedness, shows that the Bible and the Lord, the written and the living Word, are the very source of every message,—the storehouse of the whole Truth,—and that therefore rather than being a part of another message, every other message is a part of It.”*

7SC7-12: 19.2.4 — *“Thus though on the surface this irregularity appears to be a damaging error, it underneath proves to be a great bulwarking truth.”*

We must conclude from the evidence presented thus far that the *“Seventh Seal”* is yet to open, and that the sealing of the 144,000 did not begin in 1929. We will see when the sealing of the 144,000 will start

as we progress on the timeline, but for now let us move forward with the descent of Christ and His angels for the execution of the judgment of the living, the cause of the silence in Heaven. We begin with a few previously quoted statements--

SR2: 217.4 — “... The purification of the church makes it necessary for Christ to leave the place of judgment and descend to deliver His redeemed (the 144,000), and this is what causes the judgment to cease, and the voices to be silenced for about half an hour -- seven days. ...”

TN3: 47.1 — “This extension, so far as we are able to know now, must take place at the opening of the seventh seal (Rev. 8:1), for at that time the celestial voices, which opened the judgment of the dead, cease in the heavenly Sanctuary and begin, after the half hour’s silence, ...”

2TG41: 3.3 — “I am, however, certain that God will not keep us ignorant of the things we ought to know. If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the antitypical Passover, we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day. He did not know months ahead the day and hour of the events that were then to take place, but he was instructed of his and of the people’s duties and of what to expect from day to day. ...”

We will not know the Gregorian date or the hour of Christ’s descent for the purification months in advance, but we know the day of the Sacred month years in advance, even now. Let us find out--

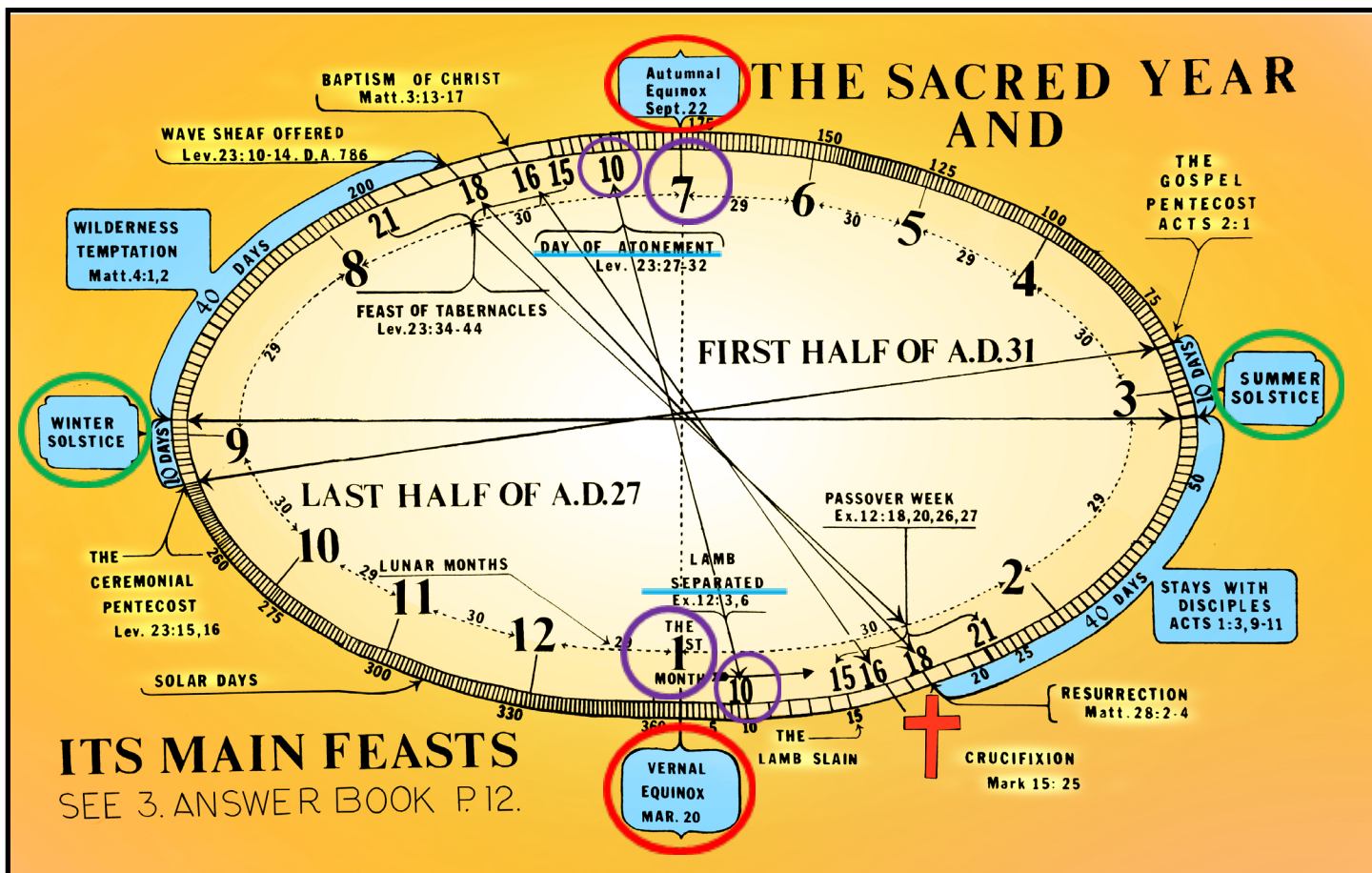
“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people.

So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” – **GC 399.4**

Note that the events relating to the second advent of our Lord must be fulfilled at the time pointed out in the symbolic service, beginning in 1844.

Follow the chart on the next page as you read the following statement:

ABN3: 13.1 — “This chart enables us to see that just as one solar season matches another (the vernal equinox matches the autumnal equinox, and the summer solstice, the winter solstice), in like fashion the sacred feasts of one season match the sacred feasts of another season: the tenth day of the first month, the separation of the unblemished lamb from the flock (Ex. 12:3), corresponding to the tenth day of the seventh month, the work of Atonement, the separation of the righteous from the unrighteous, signifying in both events a day of judgment, a day of separating the holy from the unholy; the sixteenth of the first month, the day Christ was crucified, corresponding to the sixteenth of the seventh month, the day He was baptized, showing that His watery grave foreshadowed His grave in the tomb; the eighteenth day of the first month, the resurrection, corresponding to the eighteenth day of the seventh month, the first day of the wilderness temptation; His forty days of victorious ministry to His disciples, corresponding to His forty days of victorious conflict with Satan; and His disciples’ preaching the gospel after the Pentecost, corresponding to His preaching the gospel after the wilderness temptation.”



Note carefully that the tenth day of the seventh month and the tenth day of the first month are each a day of judgment. We read in **GC 399.4** that the tenth day of the seventh month in the year 1844 fell on October 22, the time of the Lord's coming to the Heavenly Sanctuary for judgment, beginning with the dead. Also, that **"the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service."** Therefore, the tenth day of the first month must be the day of the Lord's coming to the earthly Sanctuary for the judgment of the living—the corresponding event of the day of separating the holy from the unholy. As we read in **TN3: 46.3**: **"In graphic demonstration that He will come to earth with all His angels to execute judgment upon the living, ..."**

In conclusion, Christ will come with all His angels to execute judgment upon the living on the tenth day of the first month. The Gregorian year of the first sacred month when the Lord shall return, we do not know. However, the truth of **"The Great And Dreadful Day Of The Lord,"** coming to the Davidian Movement first, has been sounding for almost twenty years; we are convinced that that

day is on the horizon, and we can see its nearness. O, how we pray that you, my dear reader, will stop listening to the soothsayers and take heed to what is written and published in the Shepherd's Rod Literature. We now turn to the **"silence in Heaven about the space of half an hour."**

Rev. 8:1-- **"And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour."**

AS SEEN IN 1931:

SR2: 216.2 — **"... the 'half an hour' or seven days stand for the purification of the church, pointing forward to the fulfillment of Malachi 3:1-6. ..."**

SR2: 217.1 — **"Thus the silence of half an hour points forward to this great event for the church of God. Its fulfillment would bring us to the time of the harvest, or as it is called, the Loud Cry of the Third Angel's Message of **Revelation 18** -- the last message for the world. Thus, while the five men with the slaughter weapons are taking away those**

represented by the tares within the church, there will be **silence in heaven for about half an hour (seven days), after which the judgment will commence again. ...**

AS SEEN IN 1936:

2SC5,6: 10.1.2 — **“Revelation 8:1, speaking of the silence in Heaven for the space of half an hour, proves to be the event of the fulfillment of Ezekiel 9. ...”**

Until at least 1936, we know the truth of the silence did not change; the first change directly mentioning the half-hour silence came in 1947. But we will observe a change before 1947 in relation to the sealing and slaying of Ezekiel’s vision in chapter 9. Let us begin in 1930 when the Rod affirmed that the five men must follow the one that seals--

SR1: 37.2 — **“The men with the slaughter weapons must immediately follow the one with the writer’s inkhorn. God must separate His people if the marking is to be of any value and except the separation takes place, the outpouring of the Holy Spirit can not fall in its fullness upon the people of God. ‘I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people....I asked what had made this great change. An angel answered, “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.”’ **Early Writings, pages 270, 271.** It is clear that the shaking must take place before the ‘Loud Cry.’ The men with the slaughter weapons were already slaying before the man with the writer’s inkhorn returned to report the matter that he had done as he was commanded. See Ezekiel 9:8, 11.”**

In previously quoted statements herein, SRod Volume Two, pertaining to the sealing and the slaughter, showed that the slaughter began after the sealing was completed. However, this statement in SRod Volume One, published in 1930,

showed that the slaughter started before the man reported that he had finished the sealing. Some understand this statement to mean that the seal was finished, and before the man reported that he had done as he was commanded, the slaughter had begun. While others understand the statement to be saying that the slaughter started before the man was finished sealing. In 1941 the ROD cleared the misconception and showed that the latter group was correct--

TN1: 38.3 — **“After the sighing and crying ones were marked (which is not to be understood as being consummated in its entirety worldwide before the slaying follows anywhere), the slaughter completed, and the matter reported, the Lord ‘spake unto the man clothed with linen, and said, Go in between the wheels even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city.’ **Ezek. 10:2.**”**

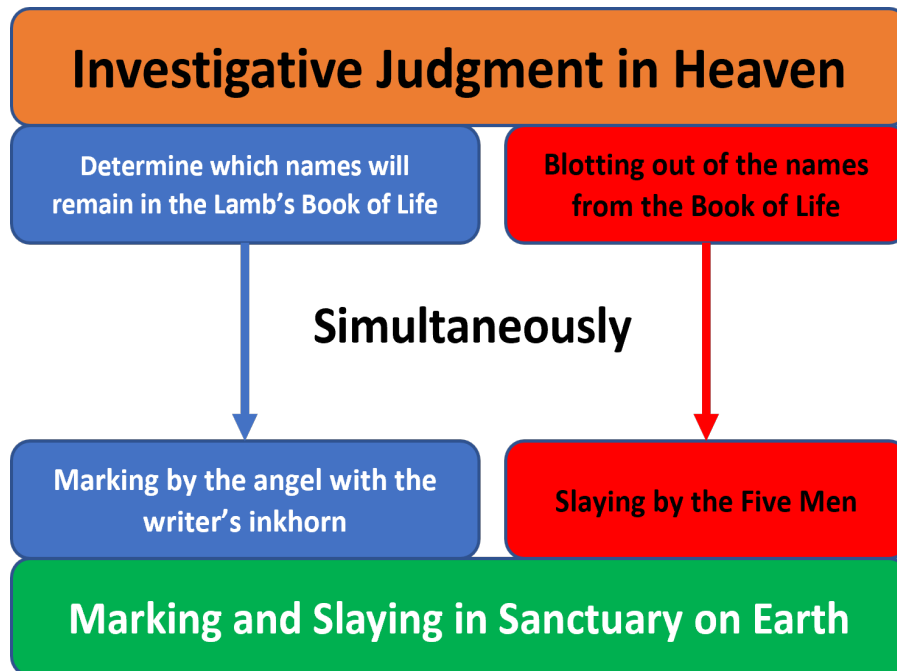
The statement just read necessitates a change in the understanding of the sealing of the 144,000, which cannot be finished before or at the opening of the “**Seventh Seal.**” We previously read in **SR2: 217.1** that the slaying by the five men takes place during the silence, the seven days of slaying. Therefore, the sealing must also occur during the silence since the slaying must begin before the man is finished sealing. Let us hear some more about the sealing and the slaughter of Ezekiel’s vision--

TN3: 99.2 — **“So by testimony of prophets, by parable, by ceremonial type, and by number, God has wrought the towering structure of fact that (1) the judgment is the harvest,--the separation of the tares from the wheat--the end of the world; that (2) the judgment, the harvest, embraces two phases, two periods; the former for the dead, the latter for the living that (3) the one takes place according to the records in the books in the heavenly sanctuary, whereas the other takes place simultaneously in the church on earth and in the books in heaven; and that (4) the very fact that the subject is now being revealed in its fullness testifies that we are just on the verge of passing out of the former and into the latter phase and period, and that we are therefore living in the last days of earth’s history.”**

This statement revokes any slaying by the five men during the half-hour silence in Heaven, for it requires Heaven and earth to be working at the same time, and during the silence in Heaven, no work is going on there. Let us confirm this with a 1944 statement, which brightens this light--

ABN2: 41.2 — “That part of the Investigative Judgment of the living, by which is determined who are to have their sins blotted out and, as a result, be given eternal life, is paralleled on earth by the work of the angel with the ‘writer’s inkhorn,’ who is charged to ‘mark’ (seal) everyone who sighs and cries for all the abominations in Judah and Israel--the church. And the work of the five others who follow on to slay all who have not the ‘mark’ (seal), is paralleled in heaven by the blotting out of the sinners’ names from the Book of Life. (See **Ezekiel 9; Testimonies to Ministers, p. 445; Testimonies, Vol. 5, p. 211**).”

Let us illustrate what we have just read:



Since the work of the five men who follow the one is simultaneous with the activities in Heaven, we must go to the 1947 light of the half-hour silence in Heaven for help. Let us read--

TN15: 17.5 — “During the period of the six seals, while the first session of the Judgment is on, the four beasts rest not day and night, saying, ‘Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.’ **Rev. 4:8**. But when the seventh seal is opened, there is silence in heaven (the beasts hold their peace, also the ‘lightnings,’ the ‘thunderings,’ and the ‘voices’ cease -- **Rev. 4:5**) ‘about the space of half an hour.’ **Rev. 8:1**. The silence clearly reveals that the first session of the Judicial

proceedings comes to a close, and that the second session commences after the silence is over.”

TN15: 65.2 — “As we have seen, the silence divides the two pre-millennial Judicial sessions, the one for the dead and the other for the living, and the fire from the heavenly altar, the voices, lightnings, and thunderings, descend to earth. These facts, along with a number of scriptures on the subject, besides the remainder of The Revelation, the chapters after the breaking of the seventh seal, prove that the Judgment of the living, the cleansing of the earthly temple, is something which takes place on earth, not in heaven only!”

Let us illustrate:



Let us now read of the change as to what happens during the half-hour silence in Heaven:

TN15: 67.3 — *“The truth therefore is trouble-free: Between the Judgment of the dead and the Judgment of the living stands the half-hour silence, the time absorbed in bringing the first Judicial session to a close and in preparing for the second session.”*

Here we see that the entire period of the half-hour silence in Heaven is absorbed with the closing of the first judicial session and the preparation for the second session. Note that there is no mention of the five men slaying, and the entire period is absorbed with the closing of the judgment of the dead and the preparation for the judgment of the living. Therefore, the only work during “*the half-hour silence in Heaven*” is the aforementioned work being done on earth. Let us remind ourselves of the extension of the judicial work to the earth--

TN3: 46.3 — *“In graphic demonstration that He will come to earth with all His angels to execute judgment upon the living, ... and as they descend to earth, they thereby symbolically show that the work of the mediatorial-judicial throne which convenes and presides over the judgment of the dead is extended to earth.”*

TN3: 47.1 — *“This extension, so far as we are able to know now, must take place at the opening of the seventh seal (Rev. 8:1), ...”*

Here we see that the two-part investigative work that was going on in Heaven will be conducted on earth during the half-hour silence in Heaven.

Let us now find out what is the closing work for the dead:

SR1: 218.3 — *“While the world has wondered after the beast, God has 144,000 who ‘have not bowed a knee to Baal.’ Though they seem to be lost without a shepherd, the arm of Omnipotence is watching over them. In the statement previously quoted from **Volume 6, page 15**, speaking of the terrible apostasy everywhere prevalent at this time, (in the sense that the world has wondered after the beast) says, ‘But as he [John] looked with intense interest, he beheld the company of God’s commandment-keeping people [the 144,000]. They had upon their foreheads the seal of the living God, and the faith of Jesus.... And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth.’ Note that after the sealing of the 144,000 there would be some who would die in the Lord (saved), for the scripture reads ‘from henceforth,’ meaning from the time this company was sealed.”*

SR1: 219.1 — *“The 144,000 are living saints, to be translated without seeing death. ‘The Lord has shut them in. Their destination is inscribed--GOD, NEW JERUSALEM.’ **Testimonies to Ministers, page 446.** Therefore, those who die ‘in the Lord’ must be of those who are saved, after the separation (in the time of harvest) under which Isa. 52:1 and Zeph. 3:13, are fulfilled. Those who die at that time are perhaps those who cannot stand the hardship while the judgments of God are falling upon the land in the time of*

the plagues. While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). For we read in **Isa. 57:1**, ‘The righteous perisheth and no man layeth it to heart: And merciful men are taken away, none considering that the righteous is taken away from the evil to come.’”

Note that the saints who are investigated in the closing work for the dead die during the harvest time and must be of the second fruits, for they are to be sealed after the 144,000, the first fruits, stood on Mt. Sion with the Lamb--

Rev. 14:1-- “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father’s name written in their foreheads.”

Rev. 14:13-- “And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

The 144,000, the first fruits, are investigated during the judgment of the living--those who are to be translated: none are to die. Therefore, the saints who are to die during the judgment of the living must be investigated before the investigation of the living begins, hence a closing work for the dead during the half-hour silence in Heaven. Thus, they are investigated based on the truth they already have and later will be sealed with the present truth, The Loud Cry Message, but are appointed to die. Let us continue--

SR2: 172.4 — “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’ (**Rev. 14:13**.) ‘Which die from henceforth,’ that is, from the commencement of the ‘loud cry.’ Thus the word declares that some of the saints will be laid in the grave even during the time of the harvest (loud cry). We quote from ‘**Counsels on Health**,’ p. 375 ‘Many will be laid away to sleep before the fiery ordeal

of the time of trouble shall come upon the world.”

“... Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them’ (**Revelation 14:13**). They being dead yet speak. Their words, their influence, their example, have lived after their death.” - **9MR 132.2**

Here we see that those saints who will die during the time of the loud cry were influential workers for the Lord but were appointed to resurrection, and their investigation will be the closing work for the dead.

Let us now turn our focus to the preparation for the second session, for without it, there can be no second session. We begin with the Law--

Lev. 23:10-- “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:”

Lev. 23:11-- “And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”

What says the early rain--

“The Passover was followed by the seven day’s feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.” - **PP 539.4**.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ **1 Corinthe**

ans 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ **1 Corinthians 15:23.** Like the **wave sheaf, which was the first ripe grain gathered before the harvest,** Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.” - **GC 399.2.**

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious body.’ **Verse 20; Philippians 3:21.**” - **GC 399.3.**

Here we are told that before the harvest begins, a sheaf is to be gathered. We are also told that the types must be fulfilled as to the event and time. Let us hear more of the early rain’s antitypical application--

“Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. **Not**

until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.’ **1 Thessalonians 4:14.**” - **DA 785.4.**

Note carefully what you just read: before the first fruit harvest can begin, a sheaf of the first fruits must be presented to the priest, to be waved as a thank offering before the Lord. Now let us hear the latter rain--

TN3: 76.2 — “Being of cut stalks of grain, the wave-sheaf signified fruits to be harvested. And as **the sheaf was to be offered before the sickle was put to the grain and gathered into sheaves,** it obviously pointed forward to a spiritual harvest of first fruits to be gathered.”

The latter rain affirms that the wave-sheaf is gathered before the sickle is put to the grain. Let us continue--

TN3: 78.1 — “Both the **wave-sheaf and the wave-loaves were thank offerings for the first fruits. One was dedicated at the beginning of the harvest; the other at the completion of it.** In contrast to the **wave-sheaf of cut stalks of grain, prefiguring fruits to be gathered after the sheaf was offered,** the wave-loaves, being a finished product, signified fruits previously gathered. (The reader who would best comprehend the significance of these three ceremonial celebrations all-important to our salvation, will follow the chart of **page 77,** as we proceed.)”

TN3: 78.3 — “The wave-sheaf was to be offered ‘on the morrow after the Sabbath’ -- that is, on the first day of the week, now commonly called Sunday. This offering was to be presented, not on a special day of the month, but rather on a special day of the week, **before the sickle was put to the grain and gathered into sheaves (Lev. 23:11, 14).** Coming just at the right time,

in the season of the first fruits, the Passover week was the period in which the wave-sheaf was usually offered before the Lord, its ritual prophetically projecting Christ, The Antitype Of The Wave-Sheaf.”

According to the Law (**Lev. 23:10,11**) and the Testimonies (**DA 785.4; GC 399.2, 3; PP 539.4; TN3: 76.2; TN3: 78.1, 3**), there can never be a first fruit harvest without first waving the sheaf of first fruits as a thank offering. The prophet Isaiah says--

Isa. 8:20-- “To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.”

The latter rain, the Rod, further says--

TN3: 82.4 — “As the light focusing to this point clearly reveals that the Pentecost after the resurrection was for the ingathering of those who were to die, there must, correspondingly, be a Pentecost for the ingathering of those who are to be **translated**. And by the same token of logic, **the wave-sheaf** and **the wave-loaves** must have a **double application, each to the dead** and **to the living**, together comprising the total fruits of the antitypical harvest.”

TN15: 17.5 — “**During the period of the six seals, while the first session of the Judgment is on, ...**”

TN15: 19.3 — “**That the dead are judged in the first session, and the living in the second, is seen from the symbolization itself: As aforepointed out, at the first sitting no one stands on the sea of glass, and the sea itself is ‘as clear as crystal.’ But at the second sitting, the saints stand on the sea, and it is mingled with fire (symbol of life).**”

Here we see two distinct harvests/judgments: one for the dead and one for the living. Thus, an application of wave-sheaf and wave-loaves to the dead, those appointed to resurrection; and an application of wave-sheaf and wave-loaves to the living, those assigned to translation. The wave-sheaf offered in 1844 (**3SC5, 6: 13.1.1**), even though ever-living before the Father, are not translated saints; and therefore cannot be the wave-sheaf of the living, those who will be translated. Thus, the sheaf offered in 1844 is the antitypical sheaf of humanity’s first fruit harvest, composed of

resurrected and translated saints. For we read in **TN3: 82.4** that the dead and the living together comprise the total fruits of the antitypical harvest. Let us continue--

TN3: 80.1 — “Just as Christ arose on the very day the sheaf was to be offered, likewise the Holy Spirit fell upon the 120 disciples on the very day the wave-loaves were to be presented before the Lord. The apostolic Pentecost was accordingly the **prototype** of the ceremonial Pentecost (the day the wave-loaves were offered). And since **the wave-sheaf was a figure of Christ and of those who arose with Him as the first of the first fruits of the dead**, hence the wave-loaves were a figure of the 120 Spirit-filled disciples who were the full complement of first fruits of the dead, and who were gathered in after the resurrection.”

Here we see that the wave-sheaf was a figure of Christ and those who arose with Him as “**the first of the first fruits of the dead**.” And in 1943, for the first time in the progression of the truth since it began its publication in 1930, we are told that the Davidian Association “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.” - **LDSDA: 3.2**

Carefully note that the term “**first of the first fruits**” is synonymous with “**wave-sheaf**,” further evidenced in--

2SC10: 9.1.6 — “From these scriptures **we are not**, however, to draw the **erroneous conclusion** that all of the firstfruits are demanded by the Lord. God requires only an offering of the **first of the firstfruits, as is proved by the fact of the wavesheaf, presented to the Lord before the individual could harvest his crop of firstfruits (Lev. 23:10)**; that is, besides the tithe, we owe an offering, and should not hold back God’s portion but pay it at once, before we appropriate to ourselves any of our increase.”

Here we see that in illustrating the tithing system, inspiration pointed out the synonymy of the “**wavesheaf**” and “**first of the firstfruits**.”

At this juncture, I must warn you of the insidious teaching that after the ascension of Christ and those

who resurrected with Him as the wave-sheaf, the “**first of the first fruits of the dead**,” the term “**first of the first fruits**” was no longer synonymous with “**wave-sheaf**.” Stop and think about this insidious teaching; and ask your teacher, when did Christ and those who resurrected with Him ascend? Was it during the writing of the Rod? If so, on which page in **Tract No. 3** did they ascend? Where in the Rod are we told of this cessation of the wave-sheaf being the same as the first of the first fruits? The answer is: that it is not in the Rod; it is in the head bowl of the idol. These idols can promulgate these non-sensical doctrines only because their worshipers ask no questions and sing the amen chorus as they gaze upon the faces of their idols. God’s people know not faces; they know voices. The voice of God declares--

Wave-sheaf of the dead -- “**Christ and of those who arose with Him as the first of the first fruits of the dead.**”

Wave-sheaf of the living -- Davidian Association “**purports itself to be the first of the first fruits of the living.**”

Thus far, we see that the preparation for the second session, being for the living, is the waving of the sheaf--“**the first of the first fruits of the living, the vanguard**”, the “**descendants of those Jews who composed the Early Christian Church**.” Therefore, before the commencement of the second session of the judgment in the Heavenly Sanctuary, a wave-sheaf, the first of the first fruits of the living, must be offered on earth as it was with the dead in the persons of Christ and those who resurrected with Him. Where can we look for the wave-sheaf of the living if not among those purporting to be them--

LDSDA: 3.1 — “Section 1. This Association shall be known provisionally as **The Davidian Seventh-day Adventists**, the prophetic offspring of the parent Seventh-day Adventist, the Laodicean, church.”

LDSDA: 3.2 — “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.”

LDSDA: 4.1 — “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.”

What have we gleaned from these constitutional paragraphs related to the subject under consideration? Just this--

1) The Davidian Association is “**purporting**” (its aim, goal, and purpose) to be the first of the first fruits of the living, the vanguard. The purporting will be over after the Lord severs the wicked from amongst the just. Then and only then will the Davidian Association achieve its goal of being the first of the first fruits of the living, just as Christ and those who were severed from amongst the dead became the first of the first fruits of the dead.

2) The Davidians who will be part of the vanguard are descendants of the Jews who composed the Early Christian Church (Apostolic Church)--

2TG21: 6.2 — “... Thus many of us who suppose to be of the Gentile nations may at long last discover that we are of the lost tribes of Judah and Israel, and of the apostolic Christian Jews. Though none of us really know our genealogy very far back, yet God Who knows even the number of hairs on one’s head has kept an accurate genealogical record of each of us. ...”

1TG37: 11.2 — “We are not to conclude that the Jews are the only descendants of Abraham. Those who are fortunate enough to have this revelation brought to them, are the people. There is no other safe conclusion if God causes the prophecies to be written, sealed, and then unsealed at His will and at the time appointed. The Jews, therefore, are not the only descendants of Abraham. To find who these

seekers of righteousness really are, there are several genealogical facts to consider: (1) Only the citizens of the kingdom of Judah (the two-tribe kingdom, Judah and Benjamin) received the title Jews. (2) Those of the ten-tribe kingdom (the kingdom of Israel) were scattered among the nations, and there they completely lost their identity. (3) The Christian church herself is an upshoot of the Jewish church and nation -- the Apostles and her followers, up to about 35 A.D. were all Jews. Then it was that again a multitude of Jews lost their identity by calling themselves 'Christians.' Comparatively speaking, only a few Jews, from the Kingdom of Judah, have preserved their national title, Jews."

Here we see that the early Christians up to about 35 A.D. were all from the two tribes, Judah and Benjamin. Since we are purporting to be their descendants, we must also be only of the two tribes, Jews.

3) There will be 24,000 Davidians, the first segment of the 144,000 first fruits, besides the infants and children whose parents or guardians are numbered among the 24,000—12,000 descendants of Judah and 12,000 descendants of Benjamin.

4) The vanguard, 24,000 Jews from the Davidian Seventh-day Adventist church, and its army, make up the first fruits of the living. The 144,000 Israelites are all to be harvested from the Seventh-day Adventist Denomination--

SR1: 75.2 — "The Seventh-day Adventist Church which came into existence in 1845 became Israel (the movement from which the true Israel, the 144,000 are made). It will be noticed that the names of the fathers after the flesh, and by the promise coincide. The father's name of Israel after the flesh was 'Jacob'. So is the name of the father of Israel by the promise (Seventh-day Adventist movement). But one may say, It was Jacob in the former, and James White in the latter. True it is, but the names 'Jacob' and 'James' are the same. Again, the very first vision Sister White had was about the 144,000, and the aim of this denomination has been to make that number."

2TG15: 8.1 — "The measuring of the worshipers is in reality the numbering of them. And so you

see that following the Seventh-day Adventist Movement there is to be a numbering of its people. And as there is but one numbered company, the 144,000 (Rev. 7:3), the first fruits (Rev. 14:4), the servants of God (7:3), it follows that they are the ones who are numbered, who escape, and also who are sent to the nations. Yes, they are the ones who finish the Mystery of God as they bring all their brethren out of all nations (Rev. 7:9), the second fruits."

1TG52: 24.2 — "Since the 144,000 are the first fruits, and also the servants of God, and are of both the antitypical house of Judah and of Israel, they must be the escaped and sent ones. Those whom they bring to the house of the Lord out of all nations (Rev. 7:9) must, therefore, be the second fruits. The former are the fruits from the church, and the latter the fruits from the Gentiles (See **Revelation 7:2-9**)."

Since the Davidian Seventh-day Adventists are the Jews, the two-tribe kingdom, then the ten-tribe kingdom must be from the mother Seventh-day Adventist church, the Laodicean, the last of the seven churches of the Book of Revelation. Thus, the "antitypical house of Judah and Israel" is the SDA Denomination, which houses the two churches—the Seventh-day Adventist mother church and the Davidian Seventh-day Adventist upshoot church, the church within the church. As depicted in the last parabolical period of **Matthew chapter twenty**, being at the ninth and the eleventh hours.

Some have asked how the wave-sheaf of the living will be offered before the Father. The answer is in like manner as the first of the first fruits of the dead, and the only "it is written" we have is that they were separated from the rest of the dead in the dusty graves, and since Christ was with them, if there were rites to be performed, the High Priest was present. Let us explore the golden gems of the Golden Bowl on the future separation--

JL6: 1.3 — "Moreover, the 144,000 are only the first fruits (Rev. 14:4) and where there is first there must be second fruits also else there cannot be first. Because there is a first resurrection we know that there is a second one. Those that were seen after the sealing of the 144,000, the great multitude from all nations (Rev. 7:9) are, therefore, the second fruits."

JL6: 2.1 — “Besides their racial lineage of identification there are the words ‘**first**,’ ‘**fruits**,’ ‘servants of God,’ ‘sealed’ and ‘standing on Mount Zion’ by which to identify who the 144,000 are and what they are. **Obviously they are called fruits because they are the result of the ‘harvest,’ the work which separates the tares from the wheat.** The word ‘**first**’ connotes that they are the first crop (group) to be harvested -- separated from the ‘**tares**,’ for Jesus explains that the harvest is the time in which to separate the tares from the wheat (**Matt. 13:30**).”

JL6: 2.2 — “**The harvest is variously termed:** (1) **the purification of the church** (*‘Testimonies,’ Vol. 5, p. 80*); (2) **the closing work for the church** (*‘Testimonies,’ Vol. 3, p. 266*); (3) the time in which **the bad fish are cast out, and the good put into vessels** (**Matt. 13:47, 48**); (4) **the cleansing of the sanctuary** (**Dan. 8:14**); (5) **purifying the temple** (**Mal. 3:1-3**); (6) **Judgment In the House of God** (**1 Pet. 4:17; Dan. 7:10**). **This is Truth positive**, you know, and every Seventh-day Adventist knows it, too.”

We are here told that “**obviously they are called fruits because they are the result of the ‘harvest,’ the work which separates the tares from the wheat.**” Therefore, the first of the first fruits is “**the first crop (group) to be harvested -- separated from the ‘tares.’**” Thus, there will be a **separation** in the Davidian Seventh-day Adventist movement, those who are purporting to be the first of the first fruits, resulting in three groups of people in the first fruit harvest of the living, namely: the vanguard, its army (those gathered in by the vanguard), and the 144,000. Hence, in the harvest of the living, there will be four groups of people when we include the second fruits (the great multitude) in our reckoning. Now let us look in the Golden Bowl for other statements that show there is to be a separation in the Davidian Movement--

ABN2: 14.3 — “The harvest, therefore, is a short period of time just before, rather than the moment at, the appearing of Christ in the clouds. It is the very last days of probation for earth’s kingdoms,-- the days and work which bring the end of the world.”

ABN2: 15.1 — “The fact that there is a remnant (that which is left) of the seed of the woman,

shows that her seed is divided into two parts, and that consequently the symbolism represents three groups of people: (1) the woman; (2) the first part of her seed--those who in this instance are not the remnant; (3) the second part of her seed--those who are the remnant.”

ABN2: 15.2 — “In the light of this symbolical representation, the woman, herself, is seen to symbolize the mother part of the church--God’s appointed and Spirit-filled ministers who bring in the born-again (**John 3:3**) converts. The first part of her seed must, accordingly, be the first fruits, the 144,000, who, separated from the sinners that were among them, are taken to Mount Sion, there to stand with the Lamb (**Rev. 14:1**). Hence, “the remnant of her seed” are in this instance those who are yet in the world when Babylon rides the beast (**Rev. 17**). Thus they are the second and last fruits which are to be taken to the purified church, the Kingdom, where there is neither sin nor fear of Babylon’s plagues falling upon them (**Rev. 18:4**).”

ABN2: 15.3 — “And now, since in her progression of time, the woman represents each successive ministry, therefore at the time that the dragon is wroth with her, she necessarily must represent the last ordained ministry, the 144,000, those who bring all their brethren from all nations to God’s ‘holy mountain Jerusalem.’ **Isa. 66:20.**”

ABN2: 16.1 — “With this light shining on the subject, the truth is clearly seen that after the earth swallows the flood, after the angels separate the wicked (‘the tares,’ the ‘bad’ ‘fish’) from the righteous (the ‘wheat,’ the ‘good’ ‘fish’) in the church, and take the righteous to Mount Sion (‘the barn,’ ‘the vessels’ **Matt. 13:30, 48**), the dragon will then be angry with the woman (the servants of God), and as a result will war against the remnant (the second fruits, those who are then to be called out of Babylon--**Rev. 18:4**).”

Here in these collective statements are pointed out only three groups in the harvest of the living, the harvest just before the appearance of Christ in the clouds. But four groups are mentioned in paragraph two on page 15, namely the mother part of the church--God’s appointed and Spirit-filled ministers, their born-again converts, the 144,000, and the

second fruits. The reason for mentioning only three is that the focus is on the progression of the ministry and its last converts, the second fruits. Note that the mother part of the church is God's appointed and Spirit-filled ministers, which cannot be the Laodicean ministry, for John the revelator declared that the Laodicean ministry is "neither cold nor hot"; "lukewarm"; "rich, and increased with goods, and have need of nothing"; "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:15-17). Nor can it be the current divided Davidian ministry. "God is not the author of confusion." Whom can the Spirit-filled ministers be if not the saviours of Laodicea--

9SC1-12: 7.2.6 — "Let us all, as a Davidian band, remember that we are called to the high office of conservators of the gospel, restorers of the old paths, repairers of the breach. We are called as the first of the 'firstfruit' from Laodicea, and thus we are to serve as 'saviours' to and of Laodicea (Obad. 17, 21). Hence, obviously, before we can save our brethren from the fatally pernicious malady of Laodiceanism, we must first save ourselves from it. And to do this, we must now and forever absolutely stop treating symptoms, and instead get at the cause; stop dosing ourselves first for this, then for that, but instead correctly apply the sovereign remedy, the message in the heart, until a complete cure is effected."

As the 144,000 are to be as God to the Great Multitude: "... *he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them [before the great multitude of all nations] ...*" **TN4: 62.4**; so is the "vanguard" to be "saviours" of Laodicea. No Davidian in his right mind can say that the Davidian Movements are currently "saviours to and of Laodicea." Let us hear what the Rod says about the current condition of the Davidian Movement--

ABN2: 55.2 — "In the year 1930, God again spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us the ten spies, the Korahs, Dathans, and Abirams, and the Achans--all such as love to make discouraging reports, who seek position, who covet the Babylonish garment, the silver, and the wedge of gold. And as a result, we also are held back, and will continue to be until the Lord manifests His power and takes from among

us the pretending ones, makes us free from sin and sinners, as in the time of Korah and as in the time of Achan, and says to us as He said to Joshua 'Go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel.' **Josh. 1:2.**"

ABN2: 55.3 — "Though at times we are greatly disappointed as we see among us the unfaithful, doubting, fault-finding, self-exalting multitude, including those who have forsaken the Lord; and those who when put on trial for their faith even curse and swear that they are not followers of the message of The Shepherd's Rod; along with those who apparently believe and who declare that they stand strongly for the message, but who are throwing rocks at us and at our work;—though we certainly are not grateful for this element, yet we are not at all discouraged but rather made glad to stand alone for truth and righteousness when the majority forsake us."

Note carefully that the phrase "among us" in paragraph two on page 55 is explained in paragraph three as the "followers of the message of The Shepherd's Rod." We are told in paragraph two that we are held back by the same individuals who held back both Moses and Joshua, and we will be held back until God manifests His power and frees us, the "followers of the message of The Shepherd's Rod," of these pretending ones. Also, note that the method of freeing us is the same as in the time of Korah and Achan. In both instances, death was the method. Here we see a purification amongst the "followers of the message of The Shepherd's Rod." Before we move on with the "Spirit-filled ministers," let us read another statement on the purification of the Davidian movement--

2TG31: 4.2 — "At this coming He is not to take His saints to the mansions above, but He is to purify the sons of Levi -- the ministry; He is to destroy the leaders of idolatry. Since the purity of His servants is first to be restored, the restoration, therefore, commences in the Church. Thus is the Edenic state of peace and security to be restored, ..."

The following statement will help those who are not sure of who are the servants of today--

2TG43: 12.1 — "I say that if left in such an unhappy and unholy state the very elect would

forever remain unclean and unsanctified -- deceived! And since **the eleventh-hour servants, the Davidians**, are the ones unto whom the message of this cleansing, 'the Judgment of the Living,' is committed, then those who on account of it are our enemies, those who are doing everything they can to keep the common people ignorant of the Truth and from coming in contact with It, are the very ones who are endeavoring to deceive 'the very elect,' if possible. Thank God that it is impossible."

Would anyone dare say that the "eleventh-hour servants, the Davidians," are pure at this time? Since no one can say so, then purification is eminent. Let us move on with the "Spirit-filled ministers."

You may ask, when will the "Spirit-filled ministers" be filled with the Spirit? Would it not require an outpouring of the Spirit as in the days of old, or is this not the future Pentecost? The answer is--

LDSDA: 5.1 -- "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."

Observe that there is only one object for this Association according to its Constitution, and that is to "bring about among God's people that reformation." Our object must be accomplished before the Kingdom, for when it is set up, we will no longer be an Association but a nation born in one day. Let us now hear the details of "that reformation"--

"A Reformatory Movement

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen,

even as was manifested **before the great Day of Pentecost**. Hundreds and **thousands were seen visiting families** and opening before them the word of God. Hearts were convicted by **the power of the Holy Spirit**, and a spirit of **genuine conversion** was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.

"Yet some refused to be converted. They were not willing to walk in God's way, and when, in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers." -- 9T 126.1, 2.

Note carefully that this event takes place before Pentecost, and where can we find this similarity--

Luke 9:1-6-- "Then He called His twelve disciples together, and **gave them power and authority over all devils, and to cure diseases**. And He sent them to **preach the kingdom of God, and to heal the sick**. And he said unto them, Take nothing for [your] journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and **healing every where**."

Luke 10:1-21-- "After these things the Lord appointed other seventy also, and **sent them two and two** before his face into every city and place, whither He Himself would come. Therefore said He unto them, **The harvest truly [is] great, but the labourers [are] few**: pray ye therefore the Lord of **the harvest**, that He would send forth labourers into **His harvest**. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace [be] to this house. And if the son of peace be there,

your peace shall rest upon it: if not, it shall turn to you again. And in the same **house** remain, eating and drinking such things as they give: for the labourer is worthy of his hire. **Go not from house to house.** And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And **heal the sick** that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

The similarity shows a house-to-house work, not a work from the pulpit, which took place before Christ’s ascension. Now the outpouring--

SR2: 219.2 — “Reformation In View

“The great reformation in view, vividly represented by the angel at the golden altar with the prayers of the saints, and the casting of the fire from the altar to the earth, is foretold.”

also, in the following testimony: ‘In visions of the night representations passed before me of a great reformatory movement among God’s people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen; even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God.’ – ‘**Testimonies for the Church,**’ Vol. 9, p. 126.”

SR2: 220.4 — “...‘And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake.’ **(Rev. 8:5.)** **The casting of the fire from the altar into the earth is the outpouring of the Spirit of God.** ... The ‘voices, and thunderings, and lightnings,’ denote the opening of the judgment for the living, as they also denote the opening of the judgment for the dead. (See **Rev. 4:5**.) The earthquake will be the sign of the event.”

SR2: 215.3 — “Now let us consider the truth as taught by the last seal. **Note carefully the order of each act.** The seal is opened, and silence follows, for it reads: ‘and when he had opened the seventh seal there was silence.’ The Revised Version, Weymouth, the Greek, and the Bulgarian Bibles read the same way. **The silence was followed by the angel coming to the altar with the censer, after he offered the prayers of the saints. And then he filled the censer with fire, and cast the fire to the earth and again the voices, and thunderings, and lightnings, and an earthquake. This is the exact order of each event.**”

Note that this outpouring of the Spirit of God occurs after the silence and just before the opening of the judgment of the living. This outpouring also brings forth “**God’s appointed and Spirit-filled ministers who bring in the born-again (John 3:3) converts.**”

We will continue in our next issue of the Symbolic Code. God bless you all.

Heaven's Appeal



Work for God and
HE
will work for you

Why not make your chief interest His business? Why not the Kingdom of God and His righteousness, so that "all these things be added unto you"? Why work to feed yourself? Why not work for God and let Him feed and clothe you? He is far more capable of providing for you than you will ever be. Why not let Him take charge of your work, of your home, of your body? {2TG35: 8.2}

Contact us at mdsec@gadsda.com for more information

QUESTIONS AND ANSWERS

WHICH COMING IS EZEKIEL 1?

QUESTION NO. 33

Which coming does Ezekiel's vision in Chapter 1 represent?

ANSWER:

TN1: 10.3 — “As the chariot's mounting ‘up from the earth’ shows that in this particular throne, God visits the earth and then, **when His mission is accomplished, returns to heaven. ...**”

Ezekiel Chapter 1 is a description of the traveling throne which Christ uses for all His missions to earth during the judgment period. Chapter 1 describes the chariot; thus, it is not limited or restricted to any of Christ's comings during the judgment period.

THE FACES OF THE FOUR LIVING CREATURES

QUESTION No. 34

Please explain the four faces of the creatures of the chariot.

ANSWER:

Read the following:

SR2: 196.1 — **Rev. 4:7:** “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.’ **The beasts by nature also represent the four periods of the church.** The first beast is like a lion. ‘Lion’ is the king of beasts, and is intended to point out the first period of the church **before the ceremonial section**, with which the judgment began. (See chart in ‘**The Shepherd's Rod**,’ **Vol. 1, p. 224.**) The second beast being ‘like a calf,’ it is evident that he represents **the sacrificial, or typical section.** Thus the beast with the ‘face of a man’ must represent **the anti-typical period after the crucifixion.** And the fourth beast was like a ‘flying eagle.’ He represents **the period in the time of the harvest.** The last period is symbolized by the

flying eagle to denote the church that shall be translated. A ‘flying eagle’ is king of birds, as the lion is king of beasts, which is a sign of victory, thus making a perfect symbol. As the judgment of the dead began with the beast like a lion,—king of beasts,—just so the judgment of the living begins with the beast like an eagle,—king of birds. The entire truth of these ‘four beasts’ is not yet revealed.”

TN1: 35.3 — “The faces of the cherubim being the same as those of the beasts of the Revelation, they both necessarily have complementary significance the key to which John supplies: ... **Rev. 5:9.**”

EARLIEST DATE OF THE LORD'S COMING IN THE CHARIOT OF EZEKIEL 1?

QUESTION No. 35

What is the earliest possible date of the Lord's coming as depicted in **Ezekiel Chapter 1**?

ANSWER:

TN1: 35:2 — “The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion’ in behalf of His people during the Judgment hour (**Testimonies, Vol. 5, p. 754**): **for the faces of the living creatures are Figurative of the Saints in Time of Judgment.**”

TN1: 35.3 — “The faces of the cherubim being the same as those of the beasts of the Revelation, they both necessarily have complementary significance the key to which John supplies: ‘And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.’ **Rev. 5:9.**”

Since the chariot's living creatures have the same insignia as that of the beasts in the judicial throng, this chariot is in operation during the time of the judgment.

TN3: 46.3 — “... And as each of the **living creatures** has the face of a lion, the face of a calf, the face of a man, and the face of an eagle (**Ezek. 1:10**), — the **same judicial insignia** as have the **beasts** who are before the throne in the heavenly sanctuary (**Rev. 4:7**) in the **time of the judgment** of the dead, ...”

And the judgment, as we know, began on October 22, 1844:

“In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” - GC 399.4.

Therefore, October 22, 1844 would be the earliest possible date of the Lord’s coming as depicted in **Ezekiel Chapter 1**. The insignia corresponds with the judgment and is figurative of the saints in the time of the judgment, not before. Hence, it could not have come earlier than October 22, 1844. But more specifically, the first trip was in 1930.

PURPOSE OF THE LORD’S COMING IN EZEKIEL 2?

QUESTION No. 36

What was the purpose of the chariot’s first coming, as revealed in **Ezekiel Chapter 2?**

ANSWER:

TN1: 12.4 — “As the prophet was looking toward the north, he saw a ‘great cloud’ coming like a ‘whirlwind’ to earth. Watching with intense interest its drawing nearer and nearer, finally he saw the ‘living creatures,’ the ‘wheels,’ and the rest, -- ‘the appearance of the likeness of the glory of the Lord.’ Whereupon, ‘I fell,’ he says, ‘upon my face, and I heard a voice of one that spake [unmistakably the Lord Himself come to give a message to Ezekiel].”

The purpose of the first mission of Christ on His traveling throne, as foretold in **Ezekiel Chapter 2**, was to give the Shepherd’s Rod Message to Brother Victor Houteff. Said mission lasted for twenty-four years, from 1930 to 1954. The Rod Message is so essential for the closing of the Gospel of Christ that the Lord Himself delivered it. It shows how dangerous it is to tamper with it, God forbid.

FIRST DAY OF THE FIRST MONTH CONVOCATION?

QUESTION No. 37

I have a question that is very disturbing me. I have asked this question to several brothers, but I still cannot find a satisfactory answer. My question is about the observation of the 1st day of each sacred month, the new moon and the ten days of convocation in the first month. What do you think of this practice with this text by Paul:

Galatians 4:9-11 — “But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.**”

Indeed, I was talking to a sister about this, and she gave me a little answer that made me explain my great fear. Here is what I said to the sister:

OK! My problem is that: I see that these things were observed before the cross. But after the cross, when the people wanted to return to the practice, Paul speaks in the text that I sent you, and he adds to say in **Colossians 2 verse 16 and 17** that it was the shadow of things to come, so

it was in the past. My real problem is that I am afraid to be in contradiction with the Bible when we know that our Sister E.G. White has told us that her writings are the “**lesser light**” that leads to the “**greater light**” which is the Bible. Wouldn’t that be the same for our Shepherd’s Rod? I’m a little confused.

ANSWER:

Our meeting on the first day of each sacred month is not in observation of the New Moon celebration. We meet to recognize the sacred year that will be our calendar in the Kingdom, so when we get there, it will be no stranger to us. The pen of inspiration in the book **Education on page 74** and in several other publications tells us that—“... **on earth they are to practice the principles and to live the life of heaven.**” Not just acknowledging the sacred month, but we are also striving to live Kingdom lives now, for our Lord and Redeemer said we must be perfect like our Heavenly Father. Simply put, we long for all the celebrations that will take place in the Kingdom, but will not run ahead of that time. No doubt we cannot be governed by the sacred year now, but there is joy in knowing that those days are fastly approaching. Let us “**GET READY.**”

Our convocating on the beginning hours of the first ten days of the first month is in expectation of the Bridegroom’s coming on the tenth day of the first month of the sacred year. We know not when that day and hour will be, but it is another opportunity for us to meet and speak with our Lord. The convocation is not to celebrate any holy days or feast days; it is simply in anticipation of our Lord’s return to the earth to execute judgment on the living. So, let us all watch and pray.

THE LAST SUPPER AS TRUTH?

QUESTION No. 38

“Note that this church expects to go to the Kingdom; thus, it is the Davidian Seventh-day Adventist Church. What is this great and long expected supper, also called the Bridegroom’s banquet, that they will eat in the Kingdom? We know that the Kingdom is the purified church, but what message will we eat in the Kingdom? We will deal with that later. Let us continue with the last

servant’s work.” -- 2022SC5-8:37.1.6

“We read that those who excused themselves will not even taste the supper, which shows that the supper is not the Shepherd’s Rod Message, for both Israel and Judah have tasted of it. So the long expected supper can only be the latter rain, which will fall in the first month. Let’s hear from Jeremiah and Joel:” -- 2022SC5-8:40.2.2

From these two paragraphs, the Code clearly stated that the supper is the latter rain and the Kingdom is the church purified and not per say a physical location.

And in addition to this statement, we read from the Rod.

9SC1-12: 15.1.5; ABN2: 88.3 — “**Consequently, though the wedding takes place in heaven, the saints while on the earth are the prospective guests for the marriage supper in heaven. After the wedding ceremony, Jesus descends from heaven and takes the guests unto Himself, so that where He is, they may be also (John 14:1-3). There they eat of the ‘marriage supper of the Lamb.’ -- The Great Controversy, p. 427; Rev. 19:9. In this instance, while the saints are said to be the guests, the Holy City is said to be ‘the bride.’ Rev. 21:9, 10. Again, just before the marriage, when the saints are still on earth, their righteousness is said to be the bride’s (city’s) ‘fine linen.’ Rev. 19:8.**”

Here we see that there will be a literal feasting of the marriage supper in Heaven. I must admit that it never dawned on me that the supper can be spiritually symbolizing a message. Nevertheless, my questions are: (shown below after the response).

Response to paragraphs before the questions:

Yes, the Code says the supper is the latter rain of Truth, which will fall in the first month. Truth, the Word of God, has always been symbolized by food, which supper happens to be. This is only an application of the last supper in the time of “The Great And Dreadful Day Of The Lord”. Let us read a few statements in support of feast or food being doctrine, Truth, or a message:

SR1: 118.1 — “**The first portion of spiritual**

food or Truth which we were to receive, represented by the wheat, was 'faith', as taught by Luther, as his doctrine was 'The just shall live by faith'. The wheat, which symbolized the doctrine Luther gave us must be perfect in itself to make a perfect symbol of that doctrine. Note the Truth of the wheat: It has always been used by all generations, and everybody uses it and it is hard to get along without. Just so, all must have the doctrine of 'faith'. 'Without faith it is impossible to please Him' so the Bible says. Not only Christians, but other religions must have faith as well as they must have wheat. Even the infidel, and the atheist must exercise faith in whatever he may believe. We can see that Inspiration used the right kind of symbol to represent the doctrine of 'faith.'"

TN4: 61.2 — "Recline no longer, brother, sister: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' **Isa. 60:1.** 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts [the Truth of the sanctuary], perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.' **Nah. 1:15.**"

TN14: 39.1 — "As one sinks the shaft deeper into the mine of Truth, he finds that when Inspiration makes grass figurative of the people, It accordingly makes 'rain' figurative of their spiritual nourishment, timely Truth. Thus when the terms grass, wheat, or corn are employed to designate the people in the latter days, then the spiritual food necessary to bring them to their full Christian stature is appropriately termed 'latter rain' (**Zech. 10:1**). And to show that it is for the uplifting of humanity, Joel gives it personification in the term, 'teacher of righteousness' (**Joel 2:23**, margin)."

The statement in which the Kingdom is referred to as the purified church does not negate the home location of God's Kingdom, any more than the many such statements in the SRod, including the following statement in the same TG quoted before the statement on page 40 mentioned above: "Are

the efforts to set up the pre-millennial Kingdom -- the purified church -- accompanied by great signs and wonders, by noise and pomp? ..." -- **2TG44: 44.2.**

You quoted **ABN2: 88.3**, which speaks of the "marriage supper in heaven," whereas the topic in the Code pertains to the "great supper" of **Luke chapter 14**, which the Code also called the Bridegroom's banquet since the Bridegroom will be on earth when this supper is served, as the Code applied. Therefore, your approach to the subject is off. Let us now try to answer your questions --

QUESTION 1

When we are in the Kingdom (The physical location), will there be a feasting of the food with Jesus called the supper?

ANSWER:

There may be feasting of food with Jesus in the Kingdom, so let us strive with all our might to get to the Kingdom, and this question will be answered there; since there is no light shining at this time on the details of the supper of that time. One thing we know for sure, there will be no flesh served.

QUESTION 2

Does the word "only" in 2022SC5-8: 40.2.2 intended to convey the message that there cannot be any other application on earth apart from the latter rain?

ANSWER:

The word "only" was not intended to convey the thought that there can be no other application, but rather, the "only message", in the application of the last supper illustrated as Truth before the saints reach their home location, the Kingdom.

QUESTION 3

From **5T 689.2**, we read that "... they will find themselves unprepared for the marriage supper of the Lamb." Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in His Kingdom." Which Application of "marriage supper" can we place this quotation and why?

ANSWER:

Quoting the entire reference, we see that their

errors and actions are referred to as their unholy feast, and Inspiration makes it very clear that none of the wicked will be in God's Kingdom, giving them no chance to criticize. Let us read the entire statement in **5T 689.2** --

*"If these persons do not humble their hearts before God, if they harbor the suggestions of Satan, doubt and infidelity will take possession of the soul, and they will see everything in a false light. Let the seeds of doubt once be sown in their hearts and they will have an abundant harvest to reap. They will come to mistrust and disbelieve truths which are plain and full of beauty to others who have not educated themselves in unbelief. Those who train the mind to seize upon everything which they can use as a peg to hang a doubt upon, and suggest these thoughts to other minds, will always find occasion to doubt. They will question and criticize everything that arises in the unfolding of truth, criticize the work and position of others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' said the angel, 'the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary and shall clothe Himself with the garments of vengeance and surprise them at their unholy feast, and they will find themselves unprepared for the marriage supper of the Lamb.' Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in His kingdom." - **5T 689.2.***

In response to the inquiry by the disciples amongst themselves on whether someone had brought Him something to eat, Our Redeemer said His meat was --

John 4:33,34 — *"Therefore said the disciples one to another, Hath any man brought Him [ought] to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work."*

Maybe we will taste that meat very soon. Since the topic in the Code was not on the marriage supper, we will let your quotation answer your question.

9SC1-12: 15.1.5; ABN2: 88.3 — *"Consequently, though the wedding takes place in heaven, the saints while on the earth are the prospective guests for the marriage supper in heaven. After the wedding ceremony, Jesus descends from heaven and takes the guests unto Himself, so that where He is, they may be also (**John 14:1-3**). There they eat of the 'marriage supper of the Lamb.'--**The Great Controversy, p. 427; Rev. 19:9.** In this instance, while the saints are said to be the guests, the Holy City is said to be 'the bride.' **Rev. 21:9, 10.** Again, just before the marriage, when the saints are still on earth, their righteousness is said to be the bride's (city's) 'fine linen.' **Rev. 19:8.**"*

DOES THE JUDGMENT UNDER EACH SEAL CONTINUE TO THE END?

QUESTION No. 39

If all the seals start and end at the same time, are there people from Adam's time still being judged?

ANSWER:

Study the brightest illumination of the light on the "**Seven Seals**," which occurred in 1947 in **Tract No. 15** and **Timely Greetings Volume 2, Nos. 13 and 14**, and you will see that each seal has a beginning and an end. The Revelation does not remotely suggest that all the seals started at the same time, and no statement in the Rod says the seals all began at the same time. However, the light shining from the Rod from 1931 to 1947 declared that the seals ended at the same time. Let us follow the progression of the light:

1931

SR2: 221.1 — *"The first seal covers the entire period from Adam to the flood; the second, from the flood to Abraham; the third, from Abraham to Christ; the fourth, from Christ to 1500 A.D.; the fifth, from 1500 A.D. to 1755 A.D.; the sixth, from 1755 A.D. to the fulfillment of Ezekiel 9; the seventh, to the close of probation."*

Note carefully in **SR2: 221.1**, there is a beginning and an end for each sealing period.

SR2: 221.2 — **“However, the seals, in one sense of the word, do not close. They continue and overlap each other.** For instance, the inhabitants of the earth are still multiplying (Adam – ‘conquering and to conquer’); the wars among the nations are ever on the increase, and peace has departed from the earth. Thus, the ‘sword’ is still in the rider’s hand. Commercialism is ever growing (the ‘balances’), and persecution has not ceased but is to revive, and to bring about a trouble such as never was, as described by Daniel the prophet. (**Dan. 12:1.**) The signs of the times under the close of the sixth seal are speaking louder and louder. But shortly after the close of the seventh seal, everything upon earth shall cease for a thousand years.”

The Rod is not here extending the sealing period but rather showing **“in one sense of the word”** the seals overlap, and they all close at the beginning of the thousand years. The reason for the sense of continuation is that the events that mark their beginning continue to the end.

1936

2SC5,6: 7.2.3 — **“The ‘seven seals’ end with the second coming of Christ because of the fact that they depict the inhabitants of the earth as well as the sealing of the saints, as you will notice by the first four seals, and though the chart on p. 204 of ‘The Shepherd’s Rod,’ Vol. 2 does not show the fact that all the seven end at the commencement of the millennium, it is so stated on page 221. If the seals should end at the close of probation, it would indicate the end of human life upon earth before the plagues are poured out and before Christ comes to receive His saints.”**

1937

3SC1: 10.1.1 — **“‘The Shepherd’s Rod,’ Vol. 2, p. 221 explains that though the events of each of the seals follow one another in chronological order, not one of them ceases before the second coming of Christ. Hence, though the great multitude are chronologically recorded under the sixth seal, they worship before the throne after the seventh seal**

is opened. In other words, they stand before the throne at the time when both the sixth and seventh seals are open, for all the seals end at the same time.”

1947

2TG13 — **“WHERE DO THE SEALS AND TRUMPETS BEGIN AND END?”**

2TG13: 5.2 — **“Obviously, then, the fourth seal opened with the closing of the Old Testament time and the beginning of the New. Since this is so, and since the Seals are consecutive, the first three seals find their fulfillment, not in the New Testament period, but in the Old Testament period.”**

Note that the first three “Seals” find their fulfillment in the Old Testament time, not just at their beginning. The continuance of all the “Seals” to the end was based on the events that marked their respective period, which was a secondary thought and not a direct application of the interpretation of the **“Seven Seals.”** It is a design to keep the Truth from those who will not have the man to reign over them, thereby fulfilling the prophecy of the one who is to accomplish what a multitude have failed to accomplish.

2TG13: 7.1 — **“The sixth seal contains the signs of the times and brings the end of the world. And since the sixth chapter of The Revelation brings us to the end of the world, and as the things of the seventh chapter take place before the end, it is obvious that the subject of chapter 7 -- the sealing of the 144,000 from the tribes of Israel, and the gathering of the great multitude from all nations (the first fruits from the church, and the second from the nations) -- lapses back into the period of the sixth seal. Besides, the seventh seal begins with chapter 8.”**

2TG13: 7.2 — **“Now, where does the seventh seal begin? First let us remember that the sixth seal brought us up to the end of the world. Obviously, therefore, the seventh seal, which covers a number of subjects, must overlap with the sixth. Let us note that the beginning of the seventh seal disclosed the Seven Trumpets.”**

2TG14: 14.3 — “Since chapter six ends its story with the end of the world, it is obvious that chronologically chapter seven is sandwiched between the event with which chapter six begins, and the event with which it ends.”

2TG14: 14.4 — “The seventh chapter begins with the sealing of the 144,000, and ends with the gathering of the great multitude, touching eternity.”

In conclusion, the “Seven Seals” are seven periods in which truths are presented to save the generations of each period, and the generations are judged consecutively beginning in 1844, based on the records in each sealed section of the Book in the hand of the Judge. Therefore, when the judgment of a generation is finished, the next begins.

WHEN DID THE SEALS BEGIN?

QUESTION No. 40:

Help me to understand how the events of the Seven Seals span the entire world’s history? The Denomination teaches that they cover only the Christian period.

ANSWER:

“The Book With Seven Seals Contains the History of the World. — ‘And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon’ (Revelation 5:1-3).” — 9MR 7.1.

“There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and

people from the beginning of earth’s history to its close.” — 9MR 7.2.

“This roll was written **within** and **without**. John says: [Revelation 5:4, 5, 8-14; 6:8-11; Revelation 8:1-4; quoted.]” — 9MR 7.3.

ABN2: 29.2 — “The foundation upon which rests the Denominational position that the seals are prophetic of events in the New Testament period, is their interpretation of the first seal, concerning which John says:”

ABN2: 29.3 — “I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.’ Rev. 6:2.”

ABN2: 29.4 — “This scripture is unauthoritatively interpreted to mean the early Christian church. The facts that the horse in the vision was white and the young church pure, the rider conquering and the church growing do not in themselves make a rock foundation upon which to build up a theory that the events of the seals began with the Christian church.”

ABN2: 29.5 — “John was in vision shown the seals about sixty-five years after the Pentecost, in the period when the church was already declining from her peak purity and steady growth. The Voice said to him: ‘Come up hither, and I will shew thee things which must be hereafter.’ Rev. 4:1. In other words, the events which he was about to be shown were to develop in the future from the time he had the vision. Now let us take notice of what he saw:”

ABN2: 30.1 — “‘I was in the Spirit,’ says John, ‘and, behold, a throne was set in heaven, and One sat on the throne....And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals....And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much,...and one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David hath prevailed to open the book, and to loose the seven seals thereof.’ Rev. 4:2; 5:1, 3-5.”

ABN2: 30.2 — “Mark that the events symbolized were to materialize sometime after John had the vision, not before. Furthermore, where in any instance have the Scriptures ever symbolized the church by a man riding on a horse? If the horse symbolizes the church, then what of the man?”

ABN2: 30.3 — “Obvious it is, that in this vision John was looking forward to the commencement of some important event that was to take place in the future from the time he had the vision rather than back when the church began. Moreover, it was to be in heaven, not on earth. As thousands upon thousands surrounded the throne upon which sat the Great Judge holding up the book that was sealed with seven seals, the event obviously is more like the commencement of the Judgment of **Daniel 7:9, 10** than like the commencement of the preaching of the gospel.”

ABN2: 31.1 — “Speaking of the book which was sealed with the seven seals, the Spirit of Truth says: ‘Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the Tribe of Judah.’ --**Christ’s Object Lessons, p. 294.**”

SECOND TRUMPET PRECEDES THE CALL OF ABRAHAM?

QUESTION No. 41:

As the seals and the trumpets run in a single progression, each seal preceding its corresponding trumpet, thus bringing a sealing message, then a destruction, can you harmonize how the second trumpet, the Exodus movement, can come before the third seal, which starts with the call of Abraham?

ANSWER:

Let me remind the questioner that the “Seven Seals” truth is progressive, which means we

must follow the revelation chronologically and recognize when the light changes. We begin with the light shining in --

1931

SR2: 221.1 — “The first seal covers the entire period from Adam to the flood; the second, from the flood to Abraham; the third, from Abraham to Christ; the fourth, from Christ to 1500 A.D.; the fifth, from 1500 A.D. to 1755 A.D.; the sixth, from 1755 A.D. to the fulfillment of **Ezekiel 9**; the seventh, to the close of probation.”

Progressing with the light in --

1947

TN15: 43.2 — “Rather than to set them free from fear, the Word of God spoken through Noah impelled the post-diluvians to feel that there was an unavoidable necessity to build the tower of Babel as a defense against a second flood. Disapproving of their unbelief and false alarm, however, the Lord demonstrated His displeasure by interfering with their wicked and foolish project: **He destroyed their tower and confounded their language. Thus it was that the confusion at Babel (Gen. 11:8, 9) gave birth to the existing races and languages.**”

TN15: 44.1 — “Finally, as the confused builders parted in groups, the neighboring ones began to quarrel one with another. And as they at length grew into nations, their quarrels grew into wars. Hence, the historical truth that wars for the first time broke out after the confusion of tongues, shows that **the red horse and, in particular, its rider, depict the period in which the tower of Babel was annihilated, and in which peace gave way to wars.**”

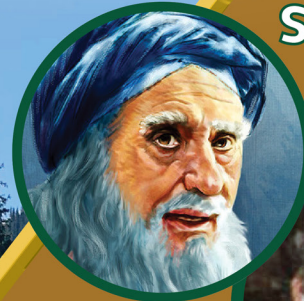
2TG13: 5.4 — “We all know that there were no wars before the flood, **that wars began after the confusion of tongues at the tower of Babel, after the human family had been divided into numerous tongues, nations, and races. The first war recorded in sacred history, was fought in the days of Abraham, and wars have stayed with us ever since. Before that**

If you only attend one school, let it be

The School of the Prophets



Christ



Samuel



Moses*



Miller

**Undershepherd: Bro. Lennox Sam
God's Ordained Minister**

The 2nd Sabbath of every month for
the entire 11th Hour Church - 7:00 AM CT
Zoom Meeting ID: 940 2826 1432

The 4th Sabbath of every month for
Reformation Sabbath - 7:00 AM CT
Zoom Meeting ID: 940 2826 1432

Western Hemisphere Afternoon
Every 1st, 2nd & 4th Sabbath - 3:00 PM CT
Zoom Meeting ID: 940 4716 3414

The 3rd Sunday of every month for 11th
Hour Teachers (Invite Only) - 5:00 AM CT

On YouTube:
The Davidian Seventh-Day Adventists Channel

*The illustrations used in this ad are not intended to depict the individuals represented of whom we have no actual pictures, namely Moses, Samuel and Christ. The illustrations are entirely for educational purposes only.



White



Houteff

“...
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.” GCS:

8.2

Antitypical Elijah



Prayer Meeting

What better time to meet with God's people
than in the middle of the week?

TUESDAY EVENINGS @ 8:00 PM CENTRAL TIME [USA]

Come Early and Enjoy the Song Service @ 7:45 PM

Join us on  **YouTube** "The Davidian Seventh-day Adventists" Channel or on

 **zoom** **989 2478 5827**

Friday or Sabbath Night Prayer

Western Hemisphere: 5:00 PM PT | 6:00 PM MT | 7:00 PM CT | 8:00 PM ET

Eastern Hemisphere: 1900 hrs CET | 1800 hrs WAT | 1900 hrs CAT | 2000 hrs EAT

This time is for the express purpose of praying for the work nationally, internationally and "in behalf of our brethren who are in darkness regarding Present Truth." This prayer "should be faithfully observed by all concerned."

Friday or Sabbath Night Prayer Meetings

Western Hemisphere:

4:30 PM PT | 5:30 PM MT | 6:30 PM CT |
7:30 PM ET

<https://gadsda.zoom.us/j/81558180008>
Meeting ID: 815 5818 0008
Passcode: 7



Eastern Hemisphere:

1530 hrs CET | 1530 hrs WAT | 1630 hrs
CAT | 1730 hrs EAT

<https://zoom.us/j/98122441829>
Meeting ID: 981 2244 1829
Passcode: 1



All to Understand What to Do for Themselves — Part II

(Continued from The Symbolic Code Vol. 2022, Nos. 9-12, pp. 59-61)

“RIGHT HABITS, HYGIENE, AND EXERCISE BRING GOOD HEALTH”

EW: 44.1 – “To overcome poor digestion drink warm water an hour before and two hours after meals. Eat slowly and thoroughly masticate your food, mixing as much saliva with it as possible. Always leave the table while yet hungry; and by all means keep your bowels open. **Three bowel movements a day are advocated by health authorities; never less than two. Mark this point, do not lightly pass over it, for here is where the greatest share of diseases spring forth. Quickly attend to this business, for you cannot afford to make your body a septic tank for any length of time. If you are constipated, and are suffering as a result, you need a thorough cleansing, not by three bowel movements a day, but by five. Even then it will take a period of time before any apparent healing results can be obtained.**”

EW: 44.2 – “Remember, too, that your body is the Lord’s tabernacle, that it should be kept **clean within and without. Clean clothes and two hot baths a week, with cold water finish, also a quick cold shower or sponge bath daily, are essential -- a splendid tonic to keep out colds, and to help you keep up with the day’s task.**”

What happens to the oxygen in our homes?

EW: 45.1 – “Keep your house immaculately clean, within and without, especially the floors, furniture, and dark corners; and remember that uncovered and unclean cabinets and toilets kill the oxygen. Have the home attractive and orderly -- everything in its place.

Ever remember that cleanliness is next to godliness, and that heaven-like law and order save energy, means, and time.”

EW: 45.2 – “And do not forget that even more essential to health are fresh water, sunshine, pure fresh air and outdoor exercise. A home garden provides all these, and besides supplying the table with fresh life-giving food, it saves cash, too. Yes, home garden work can even keep the children out of mischief and at the same time help them to develop strong physiques, noble characters, and usefulness -- to learn to be industrious.”

EW: 45.3 – “Never sleep in a room with closed windows. Breathe deeply; drink water at every opportunity; two quarts a day are not too much for a grown person -- only two glassfuls an hour or more before breakfast, three between breakfast and dinner, two between dinner and supper, and in some cases one after supper; **more in a hot climate.**”

EW: 45.4 – “Be not overanxious to avoid sunshine. Always keep in mind that roses and fruit obtain their beautiful colors only when they come in direct contact with the rays of the sun, and that without the sun nothing can keep alive. Health makes a person beautiful, whereas artificial makeup on an anemic complexion never does. But if a sunless complexion is more appealing to you, then consider well and make your choice as to whether you wish to look better or to feel better. **Moreover, you can use a hat with a wide brim to shade your face and still get the benefit of the sun’s rays.**”

EW: 46.1 – “It is because no one can afford to stint himself on these three indispensables (sunshine, air, and water), that the Creator has lavished the earth more abundantly with

them than with any other gift, and has placed them within the easiest reach of all living. These are the cheapest and most essential body requirements obtainable. Futile it is to stay away from them.”

EW: 46.2 – “Those who fail to observe these health principles, cannot, of course, hope to regain health or even to maintain it at its present level.”

*Sis. Helga Kortram – van Niel,
Family Life & Health Department.*

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FAMILY LIFE

PLEASANT SURROUNDINGS

EW: 46.3 – “All God’s creation is artistically designed and beautifully dressed, causing happy smiles and deep thinking each time one beholds it. All this He did for the good of humanity. Is it not true, then, that your home and its surroundings affect not only your health but also your countenance? Pleasing surroundings bring happiness, and happiness brings health. By beholding we become changed. **Make sure, therefore, that your change is for the better; then you will find natural beauty crowding out all artificial makeup.**”



THE CITY LIFE

EW: 47.1 – “Man was not made to live in a city modernized according to man’s short-sightedness, but rather in a well-dressed garden planted according to the Creator’s pattern. Yes, the Garden of Eden was man’s model city site. What a contrast between It and the cities of today! Anyone knows, of course, that when a large number of domesticated animals are as closely confined as are the people in the modern cities, they become subject to all manner of diseases. Human beings are no exception. It is no exaggeration to say that those living in the cities are living in Death’s stockyards. Hence, if you must live in a city home, then rather than remain in a crowded district, let your dwelling be as far out and as much like the Eden home as possible. This you can do by having a neatly designed, well-cared-for garden and plants of all kinds artistically planted around the home.”

EW: 47.2 – “Always remember that city life is artificial and not in God’s plan for His children today any more than it was for them in the days of Lot; that curse and destruction devoured all the ancient cities, and that they were finally buried deep under the ground; that the city evils today surpass the evils of all times, and that doom is as certain today as it was yesterday; that if you cannot now move out of the city, and if you wish to escape its doom and be found worthy to share the future blessings with the faithful, you have a task to perform -- you must sooner or later, at a moment’s notice, run away from it with your back against it. This you must do if you are in it when the call comes to you as it came

to Lot. Yes, he came out, but with what a loss! You cannot afford to take a chance on faring no better than he did!”

WORK AND REST, YEAR ROUND

EW: 48.1 – “Time, we know, is divided into two parts, night and day. In the summer (the season for raising and gathering the supplies for the winter months) the days are long, but during the winter (the season in which there is no farming to be done) the nights are long. These Divine regulations definitely suggest that one should put longer hours in working during the summer months than he should during the winter months. And how long should they be? – Evidently as long as the sunlight lasts. Yes, the parable of **Matthew 20:1-17**, too, plainly declares that the Lord commanded His servants to start early and work through to the end of the day, to sunset.”

EW: 49.1 – “So, while the natural way of life demands longer working hours during the summer months, it demands shorter working hours during the winter months -- a daily average year-round of 12 hours work and 12 hours rest. One who complies with all the requirements which Truth herein recommends, complies with the natural laws of his being, with the laws which promote good health and which bring happiness into the home. But if he disregards these laws, he cannot of course, expect to receive more than his investment permits. And, too, a person should clearly see that the full amount of work is just as essential to good health as is the full amount of rest, that one should balance the other; and that to the extent he violates **these laws,**

just to that extent will he suffer the penalty they impose. ‘Because thou hast...eaten of the tree,’ again warns the Creator, ‘...in the sweat of thy face shalt thou eat bread till thou return unto the ground.’ Gen. 3:17-19.”

EW: 49.2 – “Think of the unnatural life the world is now living! It endeavors to get along on as little work and rest and on as much fun and play as possible. It eats denatured and out-of-season foods, drinks alcoholic, spirituous, and drug-containing liquids all day long -- what a swill! A wonder that it still lives! Indeed, it is ‘wretched, and miserable, and poor, and blind, and naked;’ and not knowing its condition, it says, ‘I am, rich, and increased with goods, and have need of nothing!’”



Sis. Helga Kortram – van Niel,
Family Life & Health Department.

“
...Ever remember that
cleanliness is next to godliness,
and that heaven-like law and order
save energy, means, and time.

-- EW: 45.1



The 11th Hour General Prayer Band

Private prayer, family prayer, prayer in public gatherings for the worship of God—all are essential. And we are to live our prayers. We are to co-operate with Christ in His work.— **(Testimonies for the Church, vol. 7, 239.) - Pr 198.2**

The members are always encouraged to cherish personal prayers. In addition, a WhatsApp group has been created where members can join, submit their requests, and then exit. However, this group does not replace personal or family prayers. Here is the link to join the group. A QR code is also provided.



Scan to join group

<https://chat.whatsapp.com/GEtlieKyAjjI2OxTAUMkDh>

There are different Divisional prayer bands which include:

1. Kenya Division prayer band
2. Uganda Division prayer band
3. Zambia Division prayer band
4. Dutch Division prayer band
5. French Division prayer band
6. USA Division prayer band
7. Sri Lanka Division prayer band



Davidian Kings, Princes and Priests Society



MOTTO: "Men Wondered At"

- ➔ The DKPPS meets every second and last Wednesday at 8 p.m. US CT, Thursday 3 a.m. CAT and 4 a.m. EAT.

- ➔ The Society aims at uniting all the brothers in the Eleventh-hour Church together in one spirit, one accord and brotherly love.

- ➔ It also aims to have every brother in the Eleventh-hour Church who has attained to 18 years old fully participating in all the Society's activities, to wit:– online Zoom meetings, group outreach chats on our WhatsApp groups, and spiritual growth programmes among us.

Meeting No: 890 8020 6082
Passcode: 1

TITHE AND OUR OTHER FINANCES

A SOLEMN OBLIGATION

“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’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.” - GW 226.4.

“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.” - GW 227.1.

“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.” - GW 227.2.

“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.” - GW 228.1.

“The overseer of the flock of God should faithfully discharge his duty. If he takes the position that, because this is not pleasant to him, he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, ‘Ye are cursed with a curse.’ [Malachi 3:9] When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? **Every church-member should be taught to be faith-**



ful in paying an honest tithe...”
Testimonies for the Church, vol. 9, pages 246-251. - GW 228.2.

Sis. Huguette Suivant-Oncins,
Treasury Department,
Martinique.

THE DAVIDIAN YOUTH AND YOUNG ADULTS (DYAYA)

CEASE YE FROM MAN

Isaiah 2:22 - *“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?”*

“Let the people of God remember that they will gain strength only by trusting in Him, not by signing human agreements to obtain worldly standing and influence. God’s word to us is, ‘Cease ye from man, who is finite and erring, and whose influence is often cast on the wrong side. Link up with Christ, the Author and Finisher of your faith.’” - 21MR 150.6.

“Every particle of your strength and influence, every moment of your time, belongs to God. Look not to man as your leader, but to God, the living God. He will put His Spirit upon all who serve Him with whole-hearted devotion. Every part of the being belongs to Him; He has bought it with the life of His Son.” - 21MR 150.7.

Isaiah 2:20, 21 - *“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.”*

1TG29: 12.2 - *“Those who do not now cast their idols to the moles and to the bats, as it were, will have to do so later, but it will then be too late to profit them.”*

Verse 22 - *“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?”*

1TG29: 12.3 - *“Here is God’s simple remedy for His people. They should cease listening to ‘soothsayers,’ they should instead hear what Inspiration has to say. They should study God’s Word for themselves with the aid of actually inspired teachers of God, and make*

their own decisions — never, never rely upon the decisions and judgments of others, no matter what they are, or who they be.”

“We are to be witnesses for Christ, reflecting upon others the light which the Lord permits to shine upon us. We are to be as faithful soldiers marching under the bloodstained banner of Prince Emmanuel.” - ST, April 4, 1892.

“... As a people our faith and practise need to be energized by the Holy Spirit. No ruling power, that would compel man to obey the dictates of the finite mind, should be exercised. ‘Cease ye from man, whose breath is in his nostrils,’ the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible.” - SpTB10 19.1.

“In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character; and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom he will escape the corruptions that are in the world through lust. Day by day he will learn more fully how to carry his infirmities to the One who has promised to be a very present help in every time of need.” - SpTB10 19.2.

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.’ ‘O my people, they

which lead thee cause thee to err, and destroy the way of thy paths.” - **FE 222.2**.

“One Man’s Mind. — It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man’s mind and one man’s judgment must not be the controlling power.” - **RH, August 7, 1894 par. 6**.

(Bereans)

“God is the ruler of His people, and He will teach those who give their minds to Him how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord’s heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe fully in His power. Yoke up with Christ and not men, for men have no power to keep you from falling.” - **Lt 88, 1896**.

“Your dependence must be in God. You are not to let other men empty their minds into your mind. You are not to allow them by their persuasions to lead you into false paths. Put your trust wholly in Him who declares, ‘I will never leave thee, nor forsake thee (**Hebrews 13:5**).’” - **Lt 92, 1903**.

“When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble and our confidence in one another altogether too meagre.” - **SpT Series A, No. 3, p 48, 1895. (TM 214.2)**.

“Self-dependence Leads to Temptation. — By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his

strength and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings only rendered him a more effective agent of the adversary of souls.” - **GC 509.3**.

“Dependence on Others May Mean Immaturity. — Men who ought to be as true in every emergency as the needle to the pole have become inefficient by their efforts to shield themselves from censure and by evading responsibilities for fear of failure. Men of giant intellect are babes in discipline because they are cowardly in regard to taking and bearing the burdens they should. They are neglecting to become efficient. They have too long trusted one man to plan for them and to do the thinking which they are highly capable of doing themselves in the interest of the cause of God. Mental deficiencies meet us at every point.” - **1MCP 264.2**.

“... Men who are content to let others plan and do their thinking for them are not fully developed. If they were left to plan for themselves, they would be found judicious, close-calculating men. But when brought into connection with God’s cause, it is entirely another thing to them; they lose this faculty almost altogether. They are content to remain as incompetent and inefficient as though others must do the planning and much of the thinking for them. Some men appear to be utterly unable to hew out a path for themselves. Must they ever rely upon others to do their planning and their studying, and to be mind and judgment for them? God is ashamed of such soldiers. He is not honored by their having any part to act in His work while they are mere machines.” - **3T 495.3**.

“Independent Men Are Needed. — Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost

any place if necessity requires is not the man for this time.” - **1MCP 265.1**.

“Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God. These men should not become discouraged if circumstances and surroundings are the most unfavorable. They should not give up their purpose as a complete failure until they are convinced beyond a doubt that they cannot do much for the honor of God and the good of souls.” - **3T 496.1**.

“Selfish interest must ever be made subordinate; for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy, for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.” - **Manuscript 21, 1899**.

“Cease sympathizing with yourself and remember the world’s Redeemer. Consider the infinite sacrifice He has made in behalf of man, and think of His disappointment that after He has made such a sacrifice in man’s behalf, man should choose to ally himself with those who hate Christ and righteousness and should become one with them in the indulgence of perverted appetite, thus bringing eternal ruin to his soul.” - **5T 508.2**.

“Let your heart be softened and melted under the divine influence of the Spirit of God. You should not talk so much about yourself, for this will strengthen no one. You should not make yourself a center and imagine that you must be constantly caring for yourself and leading others to care for you. Get your mind off from yourself into a more healthy channel. Talk of Jesus, and let self go; let it be submerged in Christ, and let this be the language of your heart: ‘I live; yet not I, but Christ liveth in me’ (**Galatians 2:20**). Jesus will be to you a present help in every time of

need. He will not leave you to battle with the powers of darkness alone. Oh, no; He has laid help upon One that is mighty to save to the uttermost.” - **2T 320.2**.

“Brethren, I entreat you to move with an eye single to the glory of God. Let His power be your dependence, His grace your strength. By study of the Scriptures and earnest prayer seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in so doing you will acquire habits of integrity in greater responsibilities. The little incidents of everyday life often pass without our notice, but it is these things that shape the character. Every event of life is great for good or for evil. The mind needs to be trained by daily tests that it may acquire power to stand in any difficult position. In the days of trial and of peril you will need to be fortified to stand firmly for the right, independent of every opposing influence.” - **4T 561.1**.

“Self-forgetfulness the Basis of True Greatness. — It was not enough for the disciples of Jesus to be instructed as to the nature of His kingdom. What they needed was a change of heart that would bring them into harmony with its principles. Calling a little child to Him, Jesus set him in the midst of them; then tenderly folding the little one in His arms, He said, ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’ The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness.” - **DA 437.1**.

“You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s Word.

You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.” - 1SM 412.3.

“No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of His dealings with us and the motives that actuate Him than He sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love.” - 5T 301.3.

“The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He cannot work through them, for they would misrepresent Him before those who are ignorant of the truth.... God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride.” - Manuscript 24, 1904. (1SM 87.3).

Brother, Sister, all these; dying to self, depending not on man but submitting to God’s will, is what is required of us. This, too, we cannot achieve but by praying in submission to God’s will, and we shall emerge conquerors.

“Pray often to your heavenly Father. The oftener you engage in prayer, the closer your soul will be drawn into a sacred nearness to God. The Holy Spirit will make intercession for the sincere petitioner with groanings which cannot be uttered, and the heart will be softened and subdued by the love of God. The clouds and shadows which Satan casts about the soul will be dispelled by the bright beams of the Sun of Righteousness, and the chambers of mind and heart will be illuminated by the light of Heaven.” - BLJ 17.2.

“But be not discouraged if your prayers do not seem to obtain an immediate answer. The Lord sees that prayer is often mixed with earthliness. People pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. He takes them through tests and trials, He brings them through humiliations, until they see more clearly what their necessities are. He does not give to His children those things which will gratify a debased appetite, and which will prove an injury to human agents, and make them a dishonor to God. He does not give men and women that which will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to His sacred will.” - BLJ 17.3.

Jesus Christ, our Greatest Example, prayed in submission to God’s will while at the Garden of Gethsemane; shall we be like Christ, die to self, not depend upon our own strength or any man’s strength, but submit to God’s own will?

“In the garden of Gethsemane, Christ prayed to His Father, saying, ‘O my Father, if it be possible, let this cup pass from me.’ The cup which He prayed should be removed from Him, that looked so bitter to His soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblamable became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God. When He was assured that the world could be saved in no other way than through the sacrifice of Himself, He said, ‘Nevertheless not what I will, but what thou wilt.’ The spirit of submission that Christ manifested in offering up His prayer before God is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. - RH, November 19, 1895 par. 10.” - BLJ 17.4.

*Sis. Hilda Nyakerario,
Kenya Division.*

DYAYA

"The Lord has appointed the youth to be His helping hand..." -- Testimonies, Vol. 7, p. 64.2.

DYAYA Meetings

Sunday Meetings

First and second Sunday of each month

Webinar: 970 9243 2716

DYAYA Sabbath

Every third Sabbath of the Month

Meeting ID: 858 9070 3015

Passcode: 1

Time: 7 a.m. CT

Platform: Zoom

Theme Song: Dare to be a Daniel



QESS

If we perish, we perish

**Queen Esther Sisters' Society and Sisters
for Sisters meet every 1st and 3rd
Wednesday at 8 p.m. U.S. Central Time**

**Meeting ID: 959 0403 4695
Passcode: 7**

Sisters, we would be happy to have you join us

Teaching Little Lambs the Law through Songs

“Children are the heritage of the Lord, and unless parents give them such a training as will enable them to keep the way of the Lord, they neglect solemn duty.” - Child Guidance p. 229.2.

Inspiration also says that *“...the plan of redemption includes their [the children’s] salvation as well as ours. They have been entrusted to parents in order that they might be brought up in the nurture and admonition of the Lord, that they might be qualified to do their work in time and eternity.” - Adventist Home, p. 280.1.*

Of Jesus Christ as a child, we read that *“When Christ was a child like these children here, He was tempted to sin, but He did not yield to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which Heaven has provided for resisting the enemy.” - Manuscript 65, 1901.*

Sacred songs and poetry play an important role in the development of the child. Perhaps the major reason is that music regulates mood and emotional responses at both the behavioral and neuronal levels. Songs, therefore, have a *“wonderful power”* in that they can affect the character of children for good or for evil. *“It [Music] has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and*

weaken effort.” - Education, p. 167.4. Satan knows this very well, and he has through his perverted agents infiltrated music and poetry with total garbage. The filthy songs together with the evils annexed to them can mold the child’s character for hell if exposed to them for long. What is more puzzling is that parents are not fully awake to the evils of these perverted songs that their children are exposed to. Thus, it will do us great good to

learn from our predecessors, our type, the ones who were marching to the kingdom as we are. Indeed, *“...all these things happened unto them for ensamples: and they are written for our admonition”. (1 Cor. 10:11.)*

Deut. 6:6-9 - “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates...”

Ancient Israel received the instructions of Jesus about the importance of teaching the law to the children and we should more clearly see that sacred song was one of the methods: *“...it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse.” - Review and Herald, Sept. 8, 1904.*

“...
Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school; and the pupils will be drawn closer to God, to their teachers, and to one another.”

Instead of allowing the filthy songs and programs on television to educate and mold the character of the children, let parents ensure that they take advantage of this noble cause and provide sacred songs for children to sing and praise Jesus. Still referring to the wilderness movement as a singing band, the Spirit of Prophecy says that -

“As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song.”
- **Education, p. 167.4.**

Dear parents, let us honestly consider if we can stand before the Great Judge, having allowed our children to be watching animations and other programs where there are unholy songs. We as parents disturb the development of the child by allowing them to watch songs sung by animated characters – animals, cars, and other things which cannot talk in the natural world. Allowing our children to behold a dog singing or talking like a human being disturbs their ability to differentiate real from fantasy. Thus their character is usually unsettled and impure and consequently they are not interested in religion. Oh, may the Lord help parents to realize the necessity of shunning the world in the raising of our children.

We have clearly seen that the Lord Jesus, when he was only a child, was singing sweet sacred songs; and through singing He often obtained power over temptation. The songs He was recalling were taught by His mother. To modern-day parents comes the admonition that:

“The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school; and

the pupils will be drawn closer to God, to their teachers, and to one another.” - **Messages to Young People, p. 292.2.**

“...rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.” “... When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.” - **Child Guidance, p. 523, 522.**

Dearly beloved, having already been told that the law of God will be the standard that will be used in the judgment, it is imperative that as wide-awake parents, we do faithfully the work of making our children know the commandments. Inspiration thus saith: **“...how essential it is at this time to teach our children God’s Word! Let us**

come up to the help of the Lord, instructing our children to keep the commandments to the letter.” - **Voice in Speech and Song, p. 410.4.** In addition, we are reminded that song is **“...one of the most effective means of impressing the heart with spiritual truth.”** - **Ibid, p. 407.3.**

“...let the little ones take part in prayer, and let them join in song, if it be but a single verse.”

We therefore encourage church members and all code readers alike to compose hymns that are simple enough to accommodate the simple minds of the children; yet filled with messages about the commandments of our dear God. It will be a worthy undertaking, and one that will be of much value to the church and the world. Do not sit on the fence dear parent, watching the enemy corrupt your children through evil music. Awake! Awake! and come to the help of the Lord against the mighty. We will prepare small rewards for the ones who will compose good songs that meet the above specifications. We believe that with the heart guided by the Spirit, such an undertaking will be a joyous one for those who take part.

**Bro. Denis Mwaba,
The Hymnal Committee.**

The Publishing Department

THE SHEPHERD'S ROD SERIES APP



“Hear ye the rod, and who hath appointed it.”

Micah 6:9.

The Shepherd's Rod Series app is available on both iOS and Android.

iOS:



<https://apps.apple.com/app/the-shepherds-rod-series/id1640958529>

Android:

<https://play.google.com/store/apps/details?id=com.gadsda.shepherdsrod.davidian>



QR Code Scan



You can also scan this QR code from an Android or iOS device to be redirected to the Play Store or App Store as applicable.

- ✓ Alternatively, you can open the App Store app on iOS (Play Store on Android) and search for *“The Shepherd's Rod Series”*.
- ✓ Tap the GET (“INSTALL”) button.
- ✓ When the installation is complete, the “GET” button will change to an “OPEN” button.
- ✓ Tap OPEN to launch the app for the first time.
- ✓ To open the SROD app in the future, tap the Apps icon on your home screen, then tap the SROD app's icon.
- ✓ Get the **USER'S GUIDE**: it is available on our

website at: <https://gadsda.com/app/>.

- ✓ This guide is designed to help you set up and use the Shepherd's Rod Series mobile app.
- ✓ Most of the guidelines are applicable to both iOS and Android, bearing in mind that there will be unique user interface implementations native to each platform.

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SCHEDULED UPDATES

Amongst other improvements and fixes, the next update will include:

1. Audio (Text to Speech)

Listen to the SROD as you read along, or while you work, exercise or travel —whenever you want, wherever you are.

- » Each spoken word is simultaneously **highlighted**, and you will enjoy listening as you read along. This will tremendously **increase** your **concentration** and **shorten** the **duration** you'll take to finish reading the message.
- » There will also be advanced speech settings to enable you to set the speech rate, pitch, volume, etc.

2. Image support

- » All book cover illustrations, charts and pictures inside the books will be available **in-line** with text.
- » If you would like to **zoom** into picture details, zooming and **panning** options will be at your fingertips.
- » A **gallery** will also be available to easily view all the images and charts of the Shepherd's Rod in one place.

3. Version Updates

- » When the app is updated, notifications will be given to download the new version.

*Bro. Maxwell Murunga,
Publishing Department.*



The Shepherd's Rod

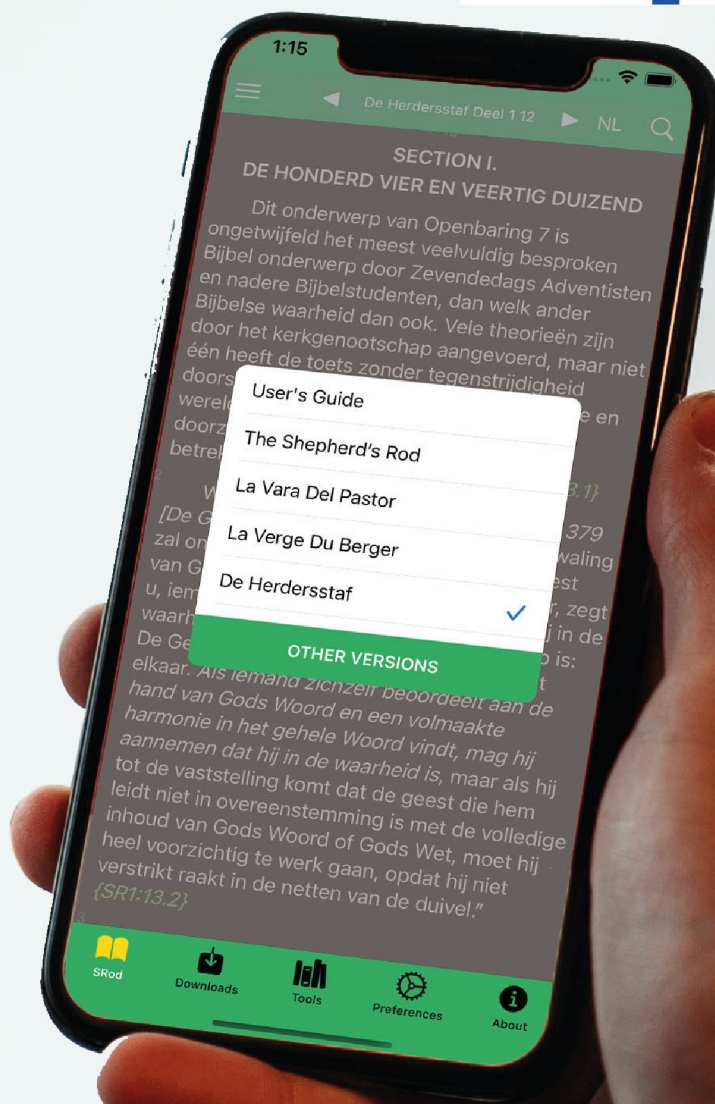
Available on iOS and Android

App

- Offline
- Infinite Scroll
- Light and Fast
- Multiple Translations
- Advanced Search
- Reading History

- Copy and Share
- Multiple Themes
- Manifold Fonts
- Pinch Zoom
- Customizable Display
- Night Mode

- Full Screen
- Insomnia Mode
- Highlights
- Bookmarks
- Notes
- Device Sync



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TESTIMONIES AND PRAISES

REJOICING IN THE SHEPHERD'S ROD MESSAGE

Greetings Beloved,

It has been a wonderful experience since I received the Shepherd's Rod message. I now believe that we are peculiar people who are wondered at. It is now time to understand that this message is to lead us individually into all the truth.

Through many social, physical, and spiritual billows of life, I truly believe that our God is great indeed! He has really changed my life and the lives of those so dear to me. It has not been that easy, especially in my relationship with those whom the enemy had constantly been using to bring confusion. I sometimes felt so weary, but the Lord kept my way. Through constant prayer and ceaseless efforts, I was strengthened and comforted.

I still thank Him for strengthening me and giving hope to my three sons: Bro. Kelly, Bro. Emmanuel, and Bro. Bryluck, who also went through battles in their childhood lives. Amidst all these, they stood firm to the Rock of Ages, walking in the path of truth, and hence became victorious! Their experience helped the family to stand strong for the Truth of God in all ways. Praise God for that experience! We received a miracle when Bro. Emmanuel, my elder son, excelled in his Kenya Certificate of Primary Examinations (KCPE) in the year 2022, of which the results were released a week ago. Besides this, Bro. Bryluck who is also now a candidate will be sitting his final exams soon. Please keep him in your prayers.

In a nutshell, I thank God for opening before me another noble opportunity to complete His noble work at Vanguard Training Center Kenya as a teacher.

Finally, I plead with each one of us to lay all our burdens to God and He will take care of us as His never-failing assurance is. Let us keep praying for one another and for all the projects ongoing

in VTC schools, for we know not how great the blessings are for which the Lord has for us in store.

May the Lord's peace be upon us all,

*Sis. Sophie Race Tunya,
Teacher, VTC Kenya.*

UGANDA BROTHER ENJOYS STAY AT VTC KENYA.

Greetings, Dear Brothers and Sisters of the Eleventh-hour Church; the peace of our Lord Jesus Christ be multiplied unto you all.

I came from Uganda to serve here at Vanguard Academy Kenya. I really thank God for answering my prayers and permitting me to serve. I really longed to work for God, especially in His institution, and finally He called me to serve here at Vanguard.

In all the days, weeks, and months that I have been here, I have truly seen God at Vanguard! This is the only safe place on earth at the moment where all children should seek to be. Parents who still place their children in the hands of the enemy by training them in the school of man will regret it when it is too late... Bring your children into the hands of God at Vanguard!

I truly love the program here so much, especially those which are spiritually based, to wit: the Shepherd's Rod classes, Sacred Music, Sacred Poetry, Counselling and Guidance, and all the daily Devotions and Worship. I personally take part in these activities and indeed, it is a blessing not only to the young but to all at the camp. Praise God!

The children here are so punctual and orderly. I so much love the cleanliness they observe; truly, cleanliness is godliness. I really love Vanguard and the company of the little lambs. How I pray to stay here for the rest of my life's journey, is my humble prayer!

May God bless Vanguard!

God bless you all.

*Bro. Ivan Kimuli,
VTC Kenya.*

“STILL LIVING IN THE DAYS OF MIRACLES, YOU SEE”

“In the Interest of Time and Space.”

A few months ago, I remember I had escorted one of my brothers from the camp using a motorcycle as he was headed for a meeting away from the camp. We arrived where he was to connect to a long-distance means of transportation to his destination. I made my return trip immediately since it was already getting late, and it was but a few minutes to midnight. Since I was fully familiar with the road that I was traveling in, I tried to hurry up.

I had just traveled for about twelve minutes when, after a corner, I was intercepted by a hare which suddenly appeared on the road! Having full control of the motorbike, I avoided hitting it — and that was the last thing I remember. I am not sure how long I lay down there, but at around midnight, I was awakened by a good Samaritan who was coming from his workplace headed for his home. He was a nurse, and I remember hearing him telling his friends that I could not hear; I was almost dead!

After I revived and asked how long I had been lying down, he just told me that he found me there, and that he had heard some kind of crash from a distance as he was coming from his end. I asked them what had happened, and they showed me that I had hit a dog which was in chase of the hare, and this made me roll several times in meters.

I was taken to the hospital that same night, was treated, then released to go home under medication. One solemn thing was that I did not feel any pain, but it only came several hours later the next day when I was already at home.

I thank the Lord for such wonderful protec-

tion and mercy; they endure even to the very end.

God bless you.

Truly yours in the Lord,

*Bro. Nelson Getanda,
Teacher, VTC Kenya.*

THE JOY THAT THE PRESENT TRUTH BRINGS

May the peace of our Lord Jesus Christ be unto you all Beloved, scattered abroad; our Father in His Son is indeed Infinite Wisdom.

Glory be unto His Holy Name in the demonstration of such a wondrous work wrought in His Scriptures. As streams of gold ore, only detectable by His Holy Spirit, the Truths have thus been brought to the surface that whosoever is thirsty may freely drink and live through the Shepherd's Rod.

I thus testify about the awakening power of the Gospel of the Kingdom Truth that shook me out of the stupor in ignorance of Present Truth, when all I knew was “Vicarious Filii Dei”, “the 144,000 being symbolic of the characters of the sons of Jacob”, and the “non-descript beast”.

Many precious unknown truths: some partially buried under the rubble of error, and others completely out of sight, were brought up as jets of precious jewels shooting through the darkness of my soul and dispelling the indolence of the cold within. Truly, this turn of the rolling scroll is as sweet as honey with not a surge of worry of it being bitter in the stomach.

Need be reckoned with are the many scattered truths in the Holy Bible, which are the Gospel's picture puzzle. The Shepherd's Rod pieces up these truths together in a way that the error stands aloof in shame; truly pointing out our need for light, reforming, and then reviving us through the Holy Spirit.

The little I have tasted and lived has left me

crying, “Ah, Lord, what must I do to be saved?” The road to the Kingdom is paved, and genuine truth seekers will see and experience for themselves a marked difference in their lives—words cannot explain it!

“Taste and see that the Lord is good: blessed is the man that trusteth in Him.”

Shalom.

*Bro. Anthony Odhiambo,
Kenya Division.*

THANKFUL FOR THE CALL INTO PRESENT TRUTH

I thank God for calling me to the Present Truth. In my search for my African Roots, His providential hand has led me to the Bible, where the origin of man can be found, and also, to the Present Truth. I was born into a Seventh-day Adventist family that was very serious about examining God’s Word and “The Spirit of Prophecy.” I thought I knew almost everything about God’s Word because of my upbringing. This Present Truth, however, has not only banished that misconception but has added even more to what I already knew about faith. Praise the Lord for the precious truths revealed to me during my studies!

My family and friends have had to get used to the obvious change that this wonderful truth has brought me. I generally receive positive responses. I get the most comments about my dress reform. For example, when I visit my sister, she often says, “Ooh, just seeing how you dress makes me perspire.” She then asks how I can dress that way while it is sometimes 33 degrees Celsius (91 degrees Fahrenheit). My answer then is: “God knows us like no other and knows what is good for us. He has therefore given clear dress codes, and despite the fact that I do not understand everything yet, I am doing my utmost to follow His guidelines.”

Lately, I noticed that one of my sisters and a niece from the 9th-hour church sometimes cover their heads when praying. Also, sometimes they

wear dresses below the knee. Our loving Father admonished us to reform by obeying the truth, and **“by precept and example”** lead others to obey it.

May our heavenly Father help me to always and everywhere reflect His image.

*Sis. Hellen Davis,
Suriname Division.*

SENSE OF PURPOSE AND DIRECTION THROUGH PRESENT TRUTH

Greetings, dearly beloved. Peace and grace from the Father be multiplied unto you all. I’m so grateful for the way the Lord has led me to this Truth of the day of reckoning.

In 2014, I encountered a truth that completely transformed my life. It was the Truth that I had been searching for all along, and it gave me a sense of purpose and direction that I had never felt before. This Truth is really “present truth,” and it is the meat in due season that has been revealed to God’s people today.

Before I discovered the present Truth, I had been searching for answers to some of life’s most important questions. We had, as a group, set a day for fasting and praying every week that God might reveal to us His Truth. After the split with Mountain Dale, we were left like sheep without a shepherd. We went on with more zeal to pray and fast every Wednesday for seven years, until finally, in 2014, God answered our prayers. Before we encountered this Truth, we had been studying the most confusing topic in Davidia (as we used to call ourselves) about the confederacy, and we were completely confused.

But we thank God that it was the first point to be addressed, so the confusion was removed.

Bro. Steven Nsobya and Bro. Ibrahim Sekabira introduced us to the DVDs laden with present Truth. Studying the message in these DVDs gave me a realization that, indeed, there must be a purification in the Davidian church. Yet we had always been singing the same chorus - “purification in the 9th-hour Church” as if everything was well with us as Davidians who were in sad deception

“We are called to lead out by precept and example in the restoration of all things”

on many doctrinal matters. We were pitying the brethren in the 9th-hour Church, yet we were in an even more pitiful state.

As I studied the Truth about the Day of Reckoning, I began to see things in a new light. I started to understand the grand plan that God has for humanity and the significance of the times we are living in. Through this study, I also discovered the importance of following God's commandments and living a holy life. I learned that we must strive to live in accordance with God's will and that obedience to His commands is a crucial part of our relationship with Him.

Discovering the present Truth was truly a life-changing experience for me. It gave me a deeper understanding of God's plan for my life and for the world. It also gave me a sense of urgency to share this Truth with others so that they too may be prepared to meet the Bridegroom when the cry shall sound, "**behold the Bridegroom cometh, go ye out to meet Him.**"

I am so grateful to God for revealing the present Truth to me. It has given my life a new sense of purpose and direction, and I know that I am on the path that God has laid out for me. I pray that God may help me stay in it and that others may also come to discover this Truth and experience the same transformation that I have.

God bless.

Your fellow member in this eye-opening message.

*Bro. Ibrahim Mpanga,
Uganda Division.*

*Bro. Ivan Kimuli,
Kenya Division.*

BE RIGHT WITH GOD

1.
Children of God, be right with Him,
Make sure your light is never dim,
Catch and use every divine beam:

Chorus:

Be right with God,
Be right with God,
Be right with God.

2.
Jesus is coming very soon,
Consider whence ye have been hewn,
With your Redeemer now commune:

3.
Daily review your every act,
By which motives have they been backed?
Do they the frown of God attract?

4.
Make your calling, election, sure,
Obtain the Laodicean cure,
Then you shall join the Kingdom pure:



UPCOMING EVENTS 2023

Event Info

Zoom Info

Event Times

Midweek Prayer Meeting,
Every Tuesday Night USCT
Wednesday Morning E/CAT

Meeting ID:
989 2478 5827
Passcode: None



5:45 pm PDT | 6:45 pm MDT
7:45 pm CDT | 8:45 pm EDT
2:45 am CAT | 3:45 am EAT
0245 hrs CET

WH Sabbath Afternoon Study,
Every First, Second and
Fourth Sabbath

Meeting ID:
940 4716 3414
Passcode: None



1:00 pm PDT | 2:00 pm MDT
3:00 pm CDT | 4:00 pm EDT
10:00 pm CAT | 11:00 pm EAT
2200 hrs CET

General School of the Prophets,
Every Second Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1400 hrs CET

DYAYA Sabbath,
Every Third Sabbath

Meeting ID:
858 9070 3015
Passcode: 1



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1400 hrs CET

Reformation Sabbath,
Every Fourth Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1400 hrs CET

Teachers' School of the Prophets,
Every Third Sunday

Invitation only: contact us for
more information

3:00 am PDT | 4:00 am MDT
5:00 am CDT | 6:00 am EDT
12:00 pm CAT | 1:00 pm EAT
1200 hrs CET

QESS, DKPPS and FL&H
Convocation,
Every Fourth Sunday

Meeting ID:
949 2753 5945
Passcode: None



4:00 am PDT | 5:00 am MDT
6:00 am CDT | 7:00 am EDT
1:00 pm CAT | 2:00 pm EAT
1300 hrs CET

New Month Convocation,
See Schedule on Page 4

Meeting ID:
811 2941 9097
Passcode: None



6:00 pm PDT | 7:00 pm MDT
8:00 pm CDT | 9:00 pm EDT
3:00 am CAT | 4:00 am EAT
0300 hrs CET

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