

THE SYMBOLIC CODE

Vol. 2023, Nos. 5-7

MAY - JULY, 2023

Davidian Seventh-day Adventists

WACO, TEXAS

GET READY DAVIDIANS!!!

Timeline Of The Great And Dreadful Day Of The Lord



"THE DAY OF THE LORD COMETH"

9SC1-12: 23.2.8 -- "The new supply of 22"x28" teachers' charts, for which you have long waited, will be available early in 1944. These are to be cloth-mounted, ..."

1944 Original Colored Cloth Chart



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."*

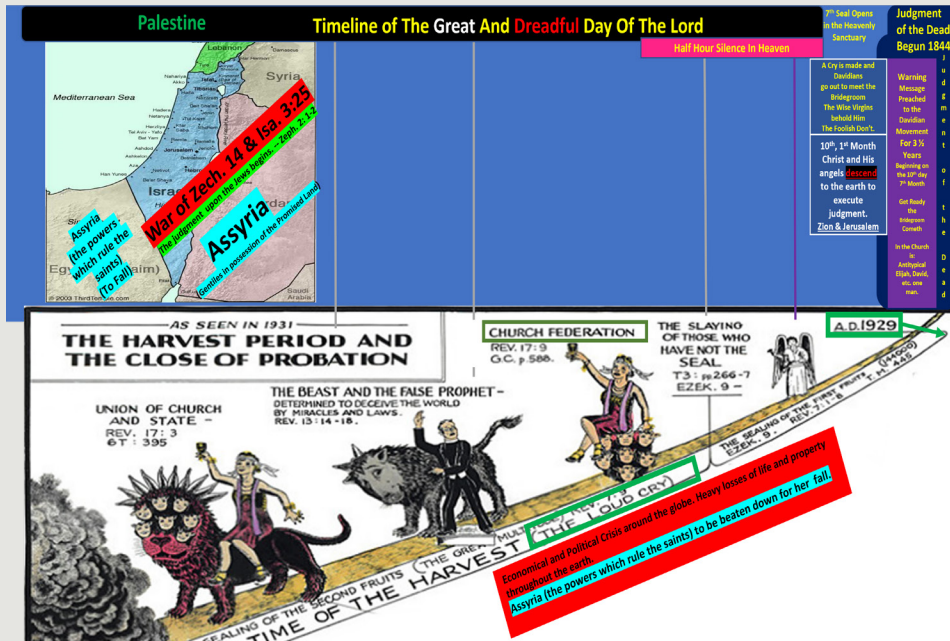
This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- 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 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

If you only attend one school, let it be

The School of the Prophets



Christ



Samuel

Moses*



Miller



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

**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.



BABYLON



BABYLON



DAY OF DAYS

Oct
25th

2023

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

Cordially welcomes you to:

WEDNESDAY, OCTOBER 25, 2023

THE DAY OF DAYS: OCT. 26, 2022 - OCT. 24, 2023 HISTORY

CT	EAT	ACTIVITY
1:00 A.M. - 5:00 A.M.	09:00 A.M. - 1:00 P.M.	Eastern Hemisphere Segment
6:00 A.M. - 12:00 P.M.	2:00 P.M. - 8:00 P.M.	International Segment
3:00 P.M. - 6:00 P.M.	11:00 P.M. - 2:00 A.M.	Western Hemisphere Segment



Meeting ID: 841 9266 8189

On Scan to Join:



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TIMELINE OF “THE GREAT AND DREADEFUL DAY OF THE LORD,” AND HIS KINGDOM

Let us pray--

Dan. 9:1-19-- “...O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness [belongeth] unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, [that are] near, and [that are] far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us [belongeth] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As [it is] written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God [is] righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according

to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.” We ask these things, Oh Father, in the precious Name of our Lord and Saviour, Jesus the Christ, and by the Inspiration of Thy Holy Spirit. Amen.

In the last issue of the Symbolic Code, Volume 2023, Nos 1-4, in the article titled “*The Seventh Seal*,” which is the first section after the close of the judgment of the dead in the Heavenly Sanctuary in the “*The Timeline Of The Great And Dreadful Day Of The Lord And His Kingdom*.” We covered the half-hour silence and some events that will occur therein; we stopped at the event of the outpouring of the Holy Spirit as stated in **Testimonies to the Church Volume 9, Page 126**. Now, let us continue by placing all the events during the Silence in sequential order.

Immediately preceding “*the great and dreadful day of the Lord*,” a cry is made to behold (plain to see) the Bridegroom cometh--

Matt. 25:6-- “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”

The word “cry” in this verse has more than one application; the first being to the message by William Miller--

SR2: 238.2 [1932] — “The twelfth hour on the dial, to the left, represents sunrise and on the

right, sunset; the sixth hour in the light part, noon, and six in the dark part, midnight. The message at the sixth hour by Miller is called the Midnight cry (see 'Early Writings,' p. 277.) because it corresponds with that of Enoch. Said Jesus: 'And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.' (Matt. 25:6.) The sixth hour in the light part stands also as noon when the sun is in its full strength. The Bible began to rise at the twelfth hour and when the message by Miller was preached, represented by the sixth hour call, both Old and New Testaments had been compiled and published; thus it also denotes mid-day."

3SC11-12: 10.2.1 — "Early in the nineteenth century, the Lord called a humble farmer, William Miller, with a message to all Christendom, which startled the whole world, so that he became the one man who bore the responsibility of leading God's people, and brought to a partial fulfillment the first part of the parable of the Ten Virgins, recorded in Matt. 25, besides giving to the world a line of prophecy preparatory to the judgment-hour message."

The second application of the word "cry" in **Matt. 25, verse 6**, is to The Shepherd's Rod Message--

SR2: 181.3 [1932] — "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Note that they 'slumbered and slept' before the cry was made. In the summer of 1844, midway between the time when it was first thought that the 2300 days would end (on March 21), and the second date (October 22 of the same year), this period they applied as being the 'tarrying time.' But mark that the 'cry' had been going on for some years (the message by Miller), and the tarrying time was applied at its close after they had discovered their miscalculation, which is contrary to a proper application of the parable; for according to the parable they tarried before the cry was made. Therefore,

the tarrying time must be the judgment for the dead, before the Bridegroom came to the investigation of the living, in which time the 'ten virgins' developed. So, that is the time in which they all slumbered and slept. This application is also in perfect harmony with the message to the Laodiceans. (See **Rev. 3:14-19; Isa. 52:1, 2.**)"

SR2: 182.1 [1932] — "If the foregoing application is correct, then at the end of the tarrying period, or just prior to the commencement of the judgment of the living, there must be a message - 'cry'; and if the 'virgins' are a figure of the church as a body in the time of the 'cry,' then, the message must be for the church only. This is also proven in '**The Great Controversy**,' page 425. In as much as there is just such a 'cry' presented in 'The Shepherd's Rod,' Vol. 1, it not only shows that the application of the parable is correct, but it also proves that church to be the 'House of God.'"

Both applications interpret the word "cry" as a Message to the church ("ten virgins"), and the parable demands a "tarrying time" to precede the "cry." The "tarrying time" was misinterpreted by the Millerites as taking place after the cry had been sounding for many years. The Rod corrected the misinterpretation, placing the tarrying time where it belongs, from the beginning of the judgment of the dead, October 22, 1844, to the coming of the Bridegroom for the judgment of the living, "the great and dreadful day of the Lord." Instead of a call to go out to meet the Bridegroom, **The Shepherd's Rod Volume One** called for reformation. Therefore, the direct application of **Matt. 25, verse 6**, is yet future. To affirm--

1SC10: 9.11 — "The parable of the ten virgins cannot preserve the virgins until the Lord's coming, but rather up to some time before the final close of probation, for, note more carefully what the scripture saith: 'And they that were ready went in with Him to the marriage: and the door was shut.' (**Matt. 25:10.**) The words 'to the marriage' denote that the call was made and the door was shut before the marriage took place, and as Christ is married or crowned at the close of human probation (See **The Great Controversy**, 426,

427), and before the seven last plagues are poured out, it proves that the call, 'Behold the Bridegroom cometh,' is not the coming of Christ in the clouds when He receives His people 'unto Himself' (John 14:3), but rather His coming to the sanctuary for the judgment of the living."

1SC10: 9.12 — "As the five wise virgins are the 144,000 (**Rev. 14:4**), we see that the cry for them to awake is the same as **Isa. 52:1**: which makes the time of the cry the same as 'the sealing time of the 144,000' (3T. 266), and their meeting the bridegroom the same as Ezek. 9. Then after the close of probation and after the pouring of the plagues, He will come and take His own, not to witness the marriage but to eat the marriage supper after the ceremony is performed."

As we focused on the second application, we learned that in the year 1930, **Shepherd's Rod Volume One** in manuscript form was given to the ministers of the SDA Denomination (**TN13: 44.2**), even though the Lord had already rejected them--

TN8: 48.2 — "Time has already demonstrated that the SDA organization is fulfilling the type. Preferring to incorporate, and to elect officers by the people's vote, they have thereby manifested that they have cared not so much to please God by being 'a peculiar people,' as He would have them to be, as they have to please themselves by being as much as possible like the other denominations -- just as in Saul's time the people wanted to be like the nations round about them (**1 Sam. 8:5, 7**). And although chosen by the people, yet the General Conference officers were nevertheless accepted by God to be the rulers over His people now, as Saul was anciently. Just as he betrayed his trust, however by disobeying the Word of God as spoken to him by the prophet Samuel, so the present church organization, 'the ancient men...before the house,' have, says the prophet to the church today, 'betrayed their trust.' -- **Testimonies, Vol. 5, p. 211.** (For a more ample treatment of the subject of organization, see our Organization Manual.)"

TN8: 49.2 — "This revelatory statement conclusively proves that after the historical Minneapolis meeting in 1888, when the leaders rejected both the message and the counsel which was given them (Testimonies To Ministers, p. 468) the Lord did not any longer regard the General Conference as His servants, just as He did not any longer regard Saul as king over Israel after he turned from the Lord's commands to him. And now, having long since granted the popular demand to organize the General Conference, in fulfillment of the type, God warns that His forbearance is come to an end today just as it did then..."

As David continued to respect Saul as king, though he knew God had already anointed him (David) to be king over Israel; likewise, God's prophet, the visible author of the Shepherd's Rod Publications, showed respect to the rejected SDA ministry. God gave the G.C. ministers the first option of proclaiming the judgment of the living message, by allowing its initial phase to be brought to the entire SDA Denomination through the Sabbath School Quarterly, First Quarter, 1929 — **SR1: 240.3** — "We have previously stated that this truth came through the Sabbath School department in 1929, in the lessons of the first quarter of that year, beginning with **Isaiah 54** to the **66th chapter** inclusive. The **54th** was the first to reveal that these chapters were written directly to the church at this very time as explained on **pages 136-40.** In **Isa. 58:1** we learned that God is to reveal the existing sins in the church, and thereby call for reformation. We quote the verse: 'Cry aloud, spare not lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins,'" but they forfeited their opportunity to a Sabbath School teacher in the person of Brother V. T. Houteff.

Since **Matt. 25, verse 6**, is yet to be fulfilled, we must identify the servants and the church that will hear the cry when it is fulfilled. The Rod says that the parable in **Matt. 25, verses 1 to 13**, is a continuation of **Matt. 24**--

SR2: 181.1 — "Observe that the **25th chapter** is a continuation of the **24th.** Mark the word, 'then,' meaning the time they fulfilled the prophetic words contained in **Matt. 24:48**--

51. The virgins are a figure of the church. Number 'ten,' has the symbolic meaning of universal (the church as a body). Note that they are all 'virgins.' The 144,000 are designated by the same word. (See **Rev. 14:4**.) The word 'virgins,' signify that the class represented by them (ten), are not those who are called out from Babylon (fallen churches) at the time the 'cry' is made. For, if they were to come out of Babylon by the call 'Come out of her, my people' (**Rev. 18:4**), they would have been defiled with 'women' (fallen churches), and therefore, could not be called 'virgins.' Thus, the message of the 'Midnight Cry' must find them in the house of God -- virgins."

Let us hear what **Matthew 24** contained--

Matt. 24:48-- But and if that evil servant shall say in his heart, My Lord delayeth his coming;

Matt. 24:49-- And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;

Matt. 24:50-- The Lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,

Matt. 24:51-- And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

In 1930, the G.C. leadership and ministers were the servants of God in the sight of the people, but unfaithful servants in the sight of God. Let us hear the Rod--

SR2: 178.4 -- "The gospel of the coming of Christ in this generation, and the signs of the times as in Matthew 24, was committed to the Seventh-day Adventist denomination since 1844. No other body of people has had the burden of the message that is taught in this chapter (the signs and the end of the world), and the urgency of its speedy delivery in this generation. Therefore, whatever commendation, or condemnation is written to the 'servant' in Matthew 24, cannot be applied to another people. Furthermore, as the rest of Christendom had fallen by 1844 because

they rejected the messages that were sent to them and thus God would not let light shine through them since that time, it is evident that the gospel of the 24th chapter of Matthew could not have been preached by any other people. Therefore, the statement concerning the servant in the following verse is applicable only to the foregoing denomination."

SR2: 179.1 -- "Who then is a faithful and wise servant, whom his lord hath made ruler over His household, to give them [to the world] meat in due season' -- present truth? (**Matt. 24:45**.) Note, that there is a question as to whom this faithful servant could be. If that people to whom primarily this gospel was committed had been faithful, then the following promise would have been their's: 'Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods.' (**Matt. 24:46, 47**.) The significance of 'all His goods' is the finishing of the gospel, bringing everlasting righteousness, and ushering in the kingdom of Christ! What a wonderful promise! But, observe the danger of losing this everlasting glory: 'But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken. (**Matt. 24:48, 49**.) The 'servant' (singular) that shall 'begin to smite his fellow servants' (plural) signifies the leadership -- the 'angel' of the church of the Laodiceans -- those who have charge of the 'household.' But the 'servants' (plural) apply to the ministry under that leadership. By the unfaithfulness of 'that servant,' the gospel has been delayed; the generation is about to pass, and the work is years behind. The result is, that the delay has not been expressed by action only, but it is even said by words, 'My Lord delayeth His coming.' And as one sin leads to another, the doctrine of 'Health Reform,' eating foods that have been devitalized by modern inventions the 'dainties' of Babylon, etc. -- indulging fleshly lusts, has been largely disregarded, thus fulfilling the words, 'eat and drink with the drunken.'"

SR2: 180.2 — “Had they (those who were charged with this great responsibility) been faithful to the trust committed to them, the everlasting blessings found in the following verse would have been their’s: ‘That He shall make him ruler over all his goods.’ But to him who neglects his Master’s commission: ‘The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.’ (Matt. 24:50, 51.) Had they taken heed to the last urgent message sent them, calling for decided changes in these things, the following chapter (Matthew 25) would have been prophetically different.”

Did God hire new servants since 1930?--

1TG45: 14.2 — “There is no question but that God has now sent this warning message to His unfaithful self-important servants, though they do not and will not hear. Having said what He wished to say to them, He now turns to His newly hired servants:”

Isa. 66:5, 6-- “Hear the Word of the Lord, ye that tremble at His Word; Your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to His enemies.”

1TG45: 14.3 — “Some have already had the experience of being carried bodily out of the churches for no other reason than for having read ‘The Shepherd’s Rod,’ and for having said, ‘I believe what It says.’ Of course, it is incredible that men should act like demons. It is nevertheless so, and God Himself testifies against their demon practice. We do not pity ourselves, and are not at all angry at our adversaries, but we are sorry about their spiritual blindness, misery, poverty, and nakedness, for we know that the coming joy is to be ours, and the sorrow and shame and gnashing of teeth, theirs. This we know as verily as Jacob knew that God was with him in his

flight from the face of Esau.”

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.”

At the time the parable in **Matt. 25, verses 1 to 13**, is fulfilled, the servants of God are the Davidians, the ones to whom the Message of the hour, the judgment of the living, is entrusted. The name of the church in which the servants are found is--

2TG34: 24.3 — “As we are now living in the time of The Revelation, in the time of the unfolding of the prophecies which point to the setting up of the Kingdom as well as to the second advent of Christ, the Church at this time, therefore, could not logically go by a name other than a name which would befit her present (advanced) phase of the gospel work.”

2TG34: 24.4 — “Plainly, then, her name must express the truths she advocates: that is, the keeping of the commandments, the second advent of Christ, and also the restoration of the Davidian Kingdom according to prophecy. Hence the logical name that would represent her work from this time down to the time the Kingdom is set up, is to be Davidian Seventh-day Adventists, -- a name that testifies of the Kingdom message, of keeping the commandments of which the seventh-day Sabbath is a part, and of the second advent of Christ.”

The perfect fulfillment of **Matt. 25, verses 1-13**, will take place only in the Davidian Seventh-day Adventist Church, the Movement with the Shepherd’s Rod Message, meat in due season, Present Truth, and only a secondary thought in

connection with the Laodicean Church. Let us hear this from another angle--

1SC4: 5.8 — “The ‘**Great Controversy**,’ p. 424, applying **Malachi Three** to Christ’s coming to the heavenly sanctuary in 1844, and on p. 425, to the impending purification of the church at this present time, to which the parable of the ten virgins refers to, must now be harmonized.”

1SC4: 5.9 — “The fact that **Malachi Three** is again applied to two different periods, -- the one of 1844 and also to the one in which the church is to be purified -- proves that Malachi’s prophecy apprehends both the judgment of the dead and the judgment of the living. Consequently, there are two such comings of the Lord ‘to His temple’ and two purifications, -- first, the cleansing of the temple (sanctuary) from the wicked dead (the investigative judgment), and second, the purification of the church (temple) from the living wicked, at which time **Malachi 3:1-3** will meet its perfect fulfillment. The parable of the ten virgins is applicable to the latter. See ‘**The Shepherd’s Rod**,’ Vol. 2, pp. 180-186.”

Here the ROD connects **Malachi 3:1-3** with **Matthew 25:1-13**, let us hear some more of the ROD’s interpretation of **Malachi 3:1-3**--

2TG41: 3.2 — “I wish that I could tell you all you want to know, but I cannot say how soon the separation, the purification of the church, (**Testimonies**, Vol. 5, pg. 80), will take place. God alone knows the time. All I know is that it cannot take place before we prepare the way, before our God-given work in connection with **Ezekiel 9** is done. Then it will come to pass that the Lord will suddenly come to His temple (the church) and purify the sons of Levi, the ministry (**Mal. 3:1-3**). But those who receive not the mark will fall under the slaughter weapons of the angels as did the unfaithful ‘first born’ in the night of the Passover in the land of Egypt.”

1TG15: 16.2 — “The purification (Judgment), here you see, is conducted from Zion and Jerusalem. And through Malachi asks the Spir-

it, ‘But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [the ministry], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ **Mal. 3:2, 3.** Do you accept Nahum? And since Jonah’s prophecy is a counterpart of Nahum’s, then if you reject Nahum, you automatically reject Jonah, too.”

1TG43: 15.1 — “Ezekiel’s prophecy plainly reveals that this cleansing work takes place in the church (in Jerusalem), in the time to separate the unfaithful from among the faithful, the time to destroy the ‘tares’ (**Matt. 13:30**), to cast out the bad fish (**Matt. 13:47-49**), to purify the church (**‘Testimonies,’ Vol. 5, pg. 80**), to purify the ministry (**Mal. 3:1-3**); to cleanse the sanctuary (**Dan. 8:14**) -- the Judgment work for the Living...”

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...”

The following verses of Isaiah’s prophecy are now being fulfilled in Davidia:

Isa. 28:10-- “For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:”

Isa. 28:13-- “But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.”

Isa. 28:14-- “Wherefore hear the word of the LORD, ye scornful men, that rule this people which [is] in Jerusalem.”

Isa. 28:15-- “Because ye have said, We have made a covenant with death, and with hell

are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.”

Immediately after the death of the Lord’s founding human instrumentality of The Shepherd’s Rod Movement, it fragmented into several groups and later lost its identity of being a church; now, the vast majority collectively identify as Davidia, a title originating with M. J. Bingham in 1961. For decades, the title Davidia covered the divided state of The Shepherd’s Rod Movement, now totaling over 24 different groups and still dividing. However, we are thankful that the cover is off. Davidia is NOW crying out for unity, which is an impossibility without purity, the thing which Davidia rejects. Since 2003 the trumpet has been sounding that there will be a purification of The Shepherd’s Rod Movement, and in 2013 another trumpet began sounding that there will be a three-and-one-half-year “cry”-- Message, then the Bridegroom will return. We will know only the end date of the three-and-one-half-year period, at least the same time as Moses knew of the night of the typical Passover in Egypt.

The Davidian servants became even more unfaithful than their Laodicean predecessors, despite the warning in their commission in **Ezek. chapter 2**; the warning and safeguard against betraying their sacred commission are found in **verse 8**; and the betrayal safeguard repeated in **chapter 3, verse 1**. Let us read them all--

Ezek. 2:3-- “And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, [even] unto this very day.”

Ezek. 2:4-- “For [they are] impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.”

Ezek. 2:5-- “And they, whether they will hear, or whether they will forbear, (for they [are] a rebellious house,) yet shall know that there hath been a prophet among them.”

Ezek. 2:6-- “And thou, son of man, be not afraid of them, neither be afraid of their

words, though briers and thorns [be] with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they [be] a rebellious house.”

Ezek. 2:7-- “And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they [are] most rebellious.”

Ezek. 2:8-- “But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.”

Ezek. 2:9-- “And when I looked, behold, an hand [was] sent unto me; and, lo, a roll of a book [was] therein;”

Ezek. 2:10-- “And he spread it before me; and it [was] written within and without: and [there was] written therein lamentations, and mourning, and woe.”

Ezek. 3:1-- “Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.”

Can Davidians in this divided state say that we have heeded the warning “*Be not thou rebellious like that rebellious house*”? Since that cannot be said, then nothing less than the purification promised to the Ninth-hour Movement can be expected by the Eleventh-hour Movement in its present divided condition.

The complete fulfillment of the “cry” of **Matt. 25, verse 6**, occurs when the Bridegroom comes to execute the judgment of the living. This “cry” will be made by the prophet Antitypical Elijah, who will never taste death. He announces when “*the great and dreadful day of the Lord*” will begin. Davidia’s teachers will hate this comment, and to justify their hatred, they will isolate the following and similar statements and deliberately ignore other statements on the subject to teach that the message makes the announcement--

TN9: 61.1 — “Because in that day the Lord is both to shepherd the faithful and to punish the unfaithful, the message which announces this ‘great and dreadful day’ (Mal. 4:5), is

titled, *The Shepherd's Rod*. ‘The Lord’s voice,’ therefore, ‘crieth unto the city,... ‘Hear Ye the Rod, and Who Hath Appointed it.’ **Micah 6:9.**”

1TG27: 8.2 — “Since **this message announces that the great and dreadful day of the Lord is at hand** -- that the judgment for the living is about to begin, and since Isaiah the prophet was given a vision of the Lord’s moving into His temple for this judicial work, the prophet’s experiences while he was yet in vision must, therefore, represent the experience of God’s servants who are to announce the day of the Lord. His experience and commission must be our experience and commission.”

We all know that The Shepherd’s Rod Message does not give the date when the saints are to go out to behold the coming of the Bridegroom and to meet Him as the parable requires. However, it announces that the day is coming, and Christ will come on the tenth day of the first month. Let us read the other statements which are usually twisted or cast aside by those who teach that Brother V. T. Houteff is antitypical Elijah--

WHR: 29.1 — “Thus far, the fact stands out that this final call comes at the last hour of the parabolical day, just before the gospel work closes. **Being the last message of mercy to the world, and also the last call for servants, it must therefore be borne by Elijah the prophet, by him who appears just before ‘the great and dreadful day of the Lord.’ Mal. 4:5; Matt. 17:11.** Accordingly, the servants of the eleventh hour must be called to the work by him during the time he is announcing the day of the Lord, the day in which the Lord takes His fan in His hand (**Matt. 3:12; Testimonies, Vol. 5, p. 80; Testimonies to Ministers, p. 373**), and purges ‘His floor’ -- blows away the chaff and burns the tares. Once He puts the wheat into His ‘barn’ (**Matt. 13:30**), into His Kingdom-church, it ever remains without tares, and hence ‘a glorious church, not having spot, or wrinkle, or any such thing; but...holy and without blemish.’ **Eph. 5:27.** God’s White House indeed! (See **Isaiah 52:1, Joel 3:17, and Nahum 1:15.**)”

Note that this statement says that the prophet calls the Eleventh-hour servants “**during the time**”

he announces “**the great and dreadful day of the Lord.**” Ask yourself, is Brother Houteff coming back from the grave to call the Eleventh-hour servants, those who will be translated? There is no statement to support the Brother-Houteff-returning-from-the-grave-to-finish-the-work doctrine, which some believe, refusing to accept that the translated type, Elijah the Tishbite, demands a translated antitype, a Davidian on Mt. Carmel. Let us move on with the remaining statements that Davidia often twists--

2TG7: 11.2 — “Do you now realize that not only the time of trouble is at the door, but even this special resurrection? Do you actually see that in the time of trouble, while the living saints are being delivered these dead who rise ‘to everlasting life,’ are also delivered from their graves? Do you realize that this time of trouble is in **‘the great and dreadful day of the Lord,’ the day which the promised prophet Elijah announces?** Do you actually know that he is to turn the hearts of the fathers and of the children toward each other? lest the Lord smite ‘the earth with a curse.’ **Mal. 4:5, 6.** Do you see that **the prophet appears in a day he can restore all things, everything that was lost through sin, even the Kingdom?** Do you know that the resurrection of **Daniel 12** is not the same as the resurrection of **1 Thessalonians** and of **Revelation 20:5?**”

GCS: 19.1 — “Joel’s two chapters give us a most compact and vivid view of ‘the great and dreadful day of the Lord.’ From these alone we can clearly see what it is like. And as **Elijah comes just before that day begins, he must necessarily be the one who is to interpret these prophecies of the day, and who consequently announces that the day is at hand.**”

GCS: 35.1 — “Thus you have it from the Lord, through His prophet Nahum, that **the one who announces that the time has come for the wicked to be cut off from among God’s people, and that the Judgment for the Living (which, as we have already seen, is ‘the great and dreadful day of the Lord’) is about to take place, is to make the announcement of these events by his publications.** Further concerning this timely truth this ‘meat in due season,’ Isaiah declares that it will be dispensed to all without their having to pay for it -- ‘without money and without price.’ He urges

them, moreover, to stop wasting their money in purchasing ‘that which is not bread’ (Isa. 55:1, 2) -- that which is not inspired of God.”

I don't believe anyone in Davidia thinks that the phrase “about to take place” was sixty-eight years ago or that Brother Houteff restored all things. Finally--

6SC1-6: 11.2.1 — “Again: just as the Exodus Movement was bereft of their visible leader a short time before they entered the land of Canaan, so also was the Advent Movement bereft of its visible leader as it neared the borders of the heavenly Canaan; and just as Joshua was called then to guide the feet of God's weary pilgrims to their homeland, just so must another arise at this time in fulfillment of the type, to lead home the feet of God's saints today, concerning whom the Spirit of Prophecy says:”

6SC1-6: 11.2.2 — “Somebody is to come in the spirit and power of Elijah, and when he appears, men may say:... ‘you do not interpret the Scriptures in the proper way.’—‘Testimonies to Ministers,’ pp. 475, 476.”

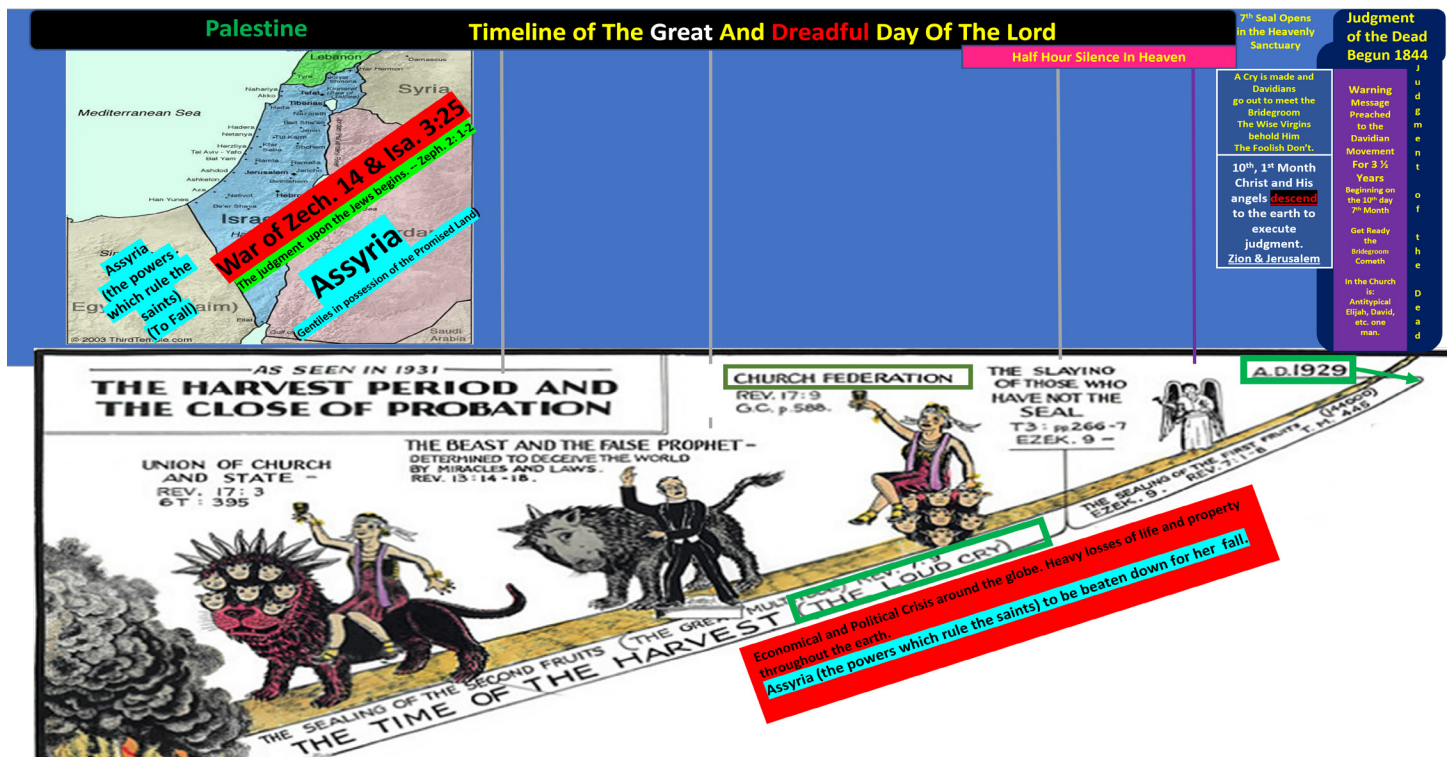
6SC1-6: 11.2.3 — “By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hos. 12:13.”

2TG30: 12.1 — “This messenger of the covenant (of the promise), antitypical Elijah the prophet shall prepare the way; he shall restore all things. As he prepares the way, the Lord will suddenly come to His temple, to His church. And what is His work to be? To purify or cleanse His people by weeding the unrepented sinners from among them. The question: ‘But who may abide the day of His coming?’ solemnly declares that we had better now get busy and do what it takes to make us stand before the cleansing begins.”

JL9: 1.5 — “There are two main points to note in these quotations: (1) that the message and messenger here mentioned are the very last; (2) that they are to restore all things, (3) that there is danger for some to make fools of themselves by daring to tell him how to teach his message -- assuming to take God's place!”

For more coverage on Antitypical Elijah, read our Symbolic Code Volume 2021, Nos. 7-8-9, pages 19 to 23.

The “cry” to behold the Bridegroom will be made on or just before the 10th day of the 1st month, as illustrated in juxtaposition with THE HARVEST PERIOD AND THE CLOSE OF PROBATION chart. (For the details of the coming on the 10th day of the 1st month, see our previous Symbolic Code, **2023SC1-4**)



The wise virgins, those who believed, lived, and promulgated all the truths of The Shepherd's Rod Message, including but not limited to the purification of the Davidian Movement, will see the Bridegroom descending to the earth. Let us now hear the descriptions of the "wise virgins"--

Matt. 25:2-- "And five of them were wise, and five [were] foolish."

Matt. 25:4-- "But the wise took oil in their vessels with their lamps."

Matt. 25:5-- "While the bridegroom tarried, they all slumbered and slept."

SR2: 185.1 — "...The five wise virgins were they who trusted in God and His word only; having no confidence in man, and were hungry for truth, searching for light, and gladly accepting it when it came. Thus they received the seal of God's approval, their sins were blotted out, and their lives made sure -- they passed from condemnation and death into glory and life eternal. They are God's servants, kings and priests -- 144,000 in number."

TN6: 42.2 — "Be in the class of the five wise virgins, my brethren, and avail yourselves of this extra oil now before your lamps go out and the door closes forever (Matt. 25:10). 'Anoint thine eyes with eyesalve, that thou mayest see.' Rev. 3:18. Sigh and cry for the abominations that be done in the church (Ezek. 9:4), that you may prove yourselves worthy to carry the message to her. Then after you have cried out, 'O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off' (Nah. 1:15, last part), it shall be said of you, 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace' (Nah. 1:15, first part), and you will be Spared Through 'Butter And Honey.'"

1TG21:5.4 — "Again it plainly appears that the church membership is divided into two classes, the wise and the foolish. The wise take no chances; they continually search for oil (Truth) and they fill their vessels with It

at first opportunity. The foolish, though, see no need for any more than what is in their lamps; they are satisfied with what they already have."

1TG51: 13.2 — "Who are the wise: -- They must be those who are ever searching for 'golden oil,' those who have their vessels full (Matt. 25:1-13). Those who are let in through the door are those who have obtained and followed an up-to-date map of Truth."

2TG7: 15.1 — "Here we see that the wise are those who take extra oil, extra Truth that lightens the rest of their way..."

1TG51: 13.3 — "Religion, Brother, Sister, is not something dead and waning. It is something living and growing, and God's people grow with it."

Note that the Rod never said that a Davidian is a wise virgin, as some teach; neither does it say that members of the mother church are foolish virgins. In 1932 and 1935, the Rod said the 144,000 were the wise virgins--

SR2: 182.2 — "'They all slumbered and slept.' This statement by the Master proves that the church as a body has been asleep -- being in perfect harmony with the previous explanation of the 24th chapter of Matthew. Five were foolish and five wise. Number 'ten' being a symbol of the church as a body, the number five and five, mean half and half. The denomination numbers at the present time a little over 300,000; half of this number would be about 150,000. If we should subtract the dead material (backsliders, but still on the church record), the number derived after such deduction would be about 144,000. Thus again it proves that the 144,000 are the five wise virgins; and the foolish ones are they who shall fall under the destroying weapons in the hand of the 'five men.'"

1SC10: 9.12 — "As the five wise virgins are the 144,000 (Rev. 14:4), we see that the cry for them to awake is the same as Isa. 52:1: which makes the time of the cry the same as 'the sealing time of the 144,000' (3T 266), and their meeting the bridegroom the same as Ezek. 9.

Then after the close of probation and after the pouring of the plagues, He will come and take His own, not to witness the marriage but to eat the marriage supper after the ceremony is performed."

These statements appear to refute the truth of the Davidians as a body, are the ten virgins of this parable. Let not your heart be troubled; it does not when we follow the progression of the truth. Notice that five wise and five foolish means half and half. This statement, published in 1932, illumines the understanding back then; the brighter light of the 144,000 first fruits, in two sections, began shining in 1943 (**Leviticus of DSDA, page 3, paragraph 2**), wherein we learned of the Vanguard and its army. Progressing to 1944, the Rod said in answer to a question on the half and half requirement of the parable of the ten virgins--

ABN4: 34.3 — *"The Shepherd's Rod,' Vol. 1, p. 30, makes the statement that the Seventh-day Adventist denomination numbered 300,000 at the time the book was written, this fact suggesting that about half, 144,000, are the five wise virgins and that the other half are the five foolish virgins. But how can this be so when today the Denomination numbers 500,000?"*

Answer:

ABN4: 34.4 — *"Writing in 1930, the Rod was necessarily speaking in terms, not of the then unknown membership of today, but of the established membership at that time. And though the number then (300,000) did naturally suggest about an even division of members (two classes, good and bad--'wise virgins' and 'foolish virgins'), yet as there are only 144,000 Israelites to be sealed, the number of the unsealed would have even then exceeded the number of the sealed."*

ABN4: 35.1 — *"In the final analysis, however, it is neither the Rod's purpose nor its intent to say just how many wise and how many foolish there will be in this first-fruit harvest, for when the whole truth is made known, the figure of the 'five wise virgins,' besides comprehending the 144,000 from the tribes of*

Israel, may be found to include a considerable number from the Gentile nations.

In answering this question, the Rod applied the parable of the wise and foolish virgins to the entire first-fruit harvest and acknowledged that the whole truth is not yet made known, and what is already known is subject to comprehension. Let us observe as the progression of the light got even brighter in 1947--

2TG11: 13.2 — *"As the oil was available to all ten virgins, the parable makes clear that the message of the judgment of the living is brought to the Church, but that only half the virgins availed themselves of it. When the judgment of the living begins and the cry is made, 'Behold, the Bridegroom cometh: go ye out to meet Him,' they will all arise, but only half of them will gain admittance. The other half will have sinned against the Holy Spirit, will have rejected His Truth! Consequently when they knock on the door, the Bridegroom's answer will be, 'I never knew you.' What foolishness! and what a disappointment that will be!"*

Again in 1947, the Rod upheld the half and half requirement of the parable. In 2023, the Seventh-day Adventist Church has over 20 million members; even if you exclude 19 million members for whatever reason you choose, the 144,000 saints are still not half of the total number. The Davidian Seventh-day Adventist Church is the only church that can fulfill the half-and-half ratio in the parable of the ten virgins. As ancient Israel was divided into two kingdoms, so is modern Israel, divided into two churches, the SDA Church and the DSDA Church. Christ prophesied modern Israel's division as the Ninth Hour Movement and the Eleventh Hour Movement. The Rod refers to them as a movement within a movement.

Let us hear what the Rod has to say about the foolish virgins, those who will not see Christ descend from Heaven on the 10th day of the first month--

Matt. 25:3-- *"They that [were] foolish took their lamps, and took no oil with them."*

SR2: 182.3 — *"...They could not move forward because they were foolish; that is, they did*

not accept the light -- the judgment for the living. ...they did not study for themselves. Allowed others to think for them; they chose the easy, popular side, and accepted the decisions of the leaders, copies the mistakes of others and were thus left without a supply of oil, -- robbed of the truth, cheated of glory, and left in darkness!"

Do not be fooled into thinking that Davidia has accepted the judgment of the living Message. When we consider that the judgment of the living is in two sections in the first fruit harvest, Davidia has not accepted the judgment of the living Message; for we read-- "And as the disciples declared that there is salvation in no other name under heaven, given among men, so, also, should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter." -- "Early Writings," pp. 43, 44, 48, 64, 67, 188, 189. (2SC7,8: 6.1.6). Heaven sees Davidia as having no part in the matter. Let us continue to read about the foolish virgins:

SR2: 185.2 — "The five foolish virgins are they who had confidence in men; they were willing that others should think and study for them. Their love for this world and the things of it, exceeded their love for Christ and the world to come. They had no true sense of the awful result of sin. Their zeal for self, drowned their zeal for the house of God and His honor. They were satisfied with their lamps trimmed and but little oil in them. They saw no necessity for more light -- prophets, truth or message. They said in their hearts, we are rich and increased with goods and have need of nothing. They were prejudiced against light upon the word of God, and accepted not the truth because the channel through which it came was not of their choice."

2TG44: 39.1 — "In this parable it is seen that the church is likened to ten virgins, five of whom do not avail themselves of extra oil -- special Truth for this time, that is, these five do not give heed to the truth of the Judgment of the living, the separation or purification of the church. When the cry is made, 'Behold, the

Bridegroom cometh; go ye out to meet Him,' all ten virgins see that the light of their lamps is going out; they see that the message of the Judgment of the dead is passing. Quickly then, the five wise virgins refill their lamps with the extra oil which they have stored in their vessels, and go on to meet the Bridegroom. But the five foolish virgins, those who thought there was no need for extra oil, no need for an extra message, the message of the Judgment of the living, find themselves in gross darkness. Yes, they find themselves without the light which the message of the Judgment of the living unfolds. Upon discovering their foolish neglect, they rush to obtain oil, light on the subject, but in the meantime the door has been shut (probationary time for the virgins, the church, has closed). When they call for admission they are politely told by the Lord Himself, 'I know you not.'"

2TG46: 33.4 — "...and by the ten virgins (Matt. 25:1-12) who are symbolical of the whole church, while the five wise virgins (the 'wheat') and the five foolish virgins (the 'tares') are still commingled. In all these as in all other instances, the number ten is numerically symbolical of Universality."

The "foolish virgins" will not see Christ descend on the 10th day of the first month; but they will see the judgments of God, the commencement of "**the great and dreadful day of the Lord,**" the reason for His coming. Let us study **SR2: 185.3**, but we will deal with this statement in parts--

SR2: 185.3 [first part] — "The knowledge of present truth, which the five foolish virgins possessed since 1844 is the judgment of the dead, and was the only oil in their lamps. When the judgment of the living commenced, and the 'cry was made,'"

Let us consider this 1932 statement carefully as we are instructed in **TN4: 7.2** and **ABN5: 29.4**. The statement mentions 1844, for it addresses the then servants, the G.C. ministers, notwithstanding, **The Shepherd's Rod Volume One** illustrated on the charts on **pages 221 and 224** that the purification would have taken place in 1931. However, the second sentence in the paragraph says, "**when the**

judgment of the living commenced, and the ‘cry was made,’” the verb commence in the past tense shows the cry is made after the judgment of the living began. In **SR2: 220.1**, the Rod says, *“Thus, with the opening of the last seal, commences the judgment for all the living saints.”* Therefore, the statement is more directly applicable to the servants when the cry is made after the opening of the seventh seal (See our **Symbolic Code Volume 2023, Nos. 1-4, Pages 5 to 30**, for the study on the opening of the seventh seal).

SR2: 185.3 [second part] — *“...they were found without this extra oil in their vessels; ...”*

The “*extra oil*” in 1930 could not have been the light of the judgment of the living, since it had just started shining, another partial application of the parable of the ten virgins. However, since 1954, the end of the authorship of the judgment of the living Message, the extra oil in the vessel must be the judgment of the living as it pertains to the Davidians, the ten servants.

SR2: 185.3 [third part] — *“...they had neglected their Lord’s command: ‘Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’...”*

The wise virgins knew not the date, being the day, the month, and the year of the Lord’s coming, but they knew it was not always to be so, for the Rod says in **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.”* The wise virgins, *“Those who are*

watching for the Lord, are purifying their souls by obedience to the truth.” (**DA, p. 634**), received the truth of the coming purification of the Davidian Movement. At the same time, the foolish virgins are allowing others to think for them and are waiting for their leaders to tell them when to say, *“not a confederacy”* to all those whom those people shall say a confederacy.

SR2: 185.3 [fourth part] — *“...Thus when the wise ones started out to meet the Bridegroom the lamps of the foolish went out, for, the judgment of the dead had passed. Therefore, it was present truth no more, and thus they were left in darkness...”*

The judgment of the dead “*had passed*” shows that the investigation of the dead in the Heavenly sanctuary had ended. Not accepting the extra oil, the truths in these volumes of the Symbolic Codes, now being published, beginning with **Volume 2021, Nos. 1-4**, the foolish virgin knew very little of the events of the half-hour silence. Thus, they were in darkness.

SR2: 182.3 — *“‘But the wise took oil in their vessels with their lamps.’ The ‘oil’ is a symbol of the Spirit of God in the form of a message (truth); for, it is the substance that gives the light (the prophetic Word of God). The lamp must be a symbol of the heart into which the Word (oil) is being retained. The trimming of their lamps, is the ‘trimming’ of their hearts; that is, their conscience being aroused they began to show interest. But only five of them had an extra supply of oil in their vessels. As they started out to meet the bridegroom, the lamps of the foolish ones went out; and as they found themselves in darkness, it made their progress impossible. Now, the question arises: What made their lamps go out, and why could they go backward, but not forward? As the message of the judgment for the dead was the present truth since 1844, at the beginning of the judgment for the living (when the cry was made), it became present truth no longer. Consequently their lamps went out...”*

The truth of the judgment of the living is about to go into action. Oh! foolish virgin, why stay in darkness and be left out of the Kingdom of Peace?

Don't be afraid of the names you will be called. Remember the promises of God in your commission in **Ezekiel chapter three**--

Ezek. 3:2-- "So I opened my mouth, and he caused me to eat that roll."

Ezek. 3:3-- "And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat [it]; and it was in my mouth as honey for sweetness."

Ezek. 3:4-- "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them."

Ezek. 3:5-- "For thou [art] not sent to a people of a strange speech and of an hard language, [but] to the house of Israel;"

Ezek. 3:6-- "Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee."

Ezek. 3:7-- "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel [are] impudent and hardhearted."

Ezek. 3:8-- "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."

Ezek. 3:9-- "As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they [be] a rebellious house."

Ezek. 3:10-- "Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears."

These promises are for all your work in modern Israel—The Ninth-hour Movement and the Eleventh-hour Movement. Let us return to the paragraph under consideration—

SR2: 185.3 [fifth part] — "... At the beginning of the judgments of God they saw their mistake and rushed for the ark of safety, but it was beyond their reach for

they knew nothing of the message,"

Here we are told that the foolish virgins-- "At the beginning of the judgments of God they saw their mistake and rushed for the ark of safety," hence the question, which judgments? It must be judgments of God upon some other people since it caused the foolish virgins to see their mistake of rejecting the important hub-doctrine, the judgment of the living in two sections, and its spoke-doctrines. The only other judgment-bound people are the Jews, as we read in--

Zeph. 2:1, 2, 4, 5-- "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you.... For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the Word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

1TG22: 25.2 — "The fourth verse definitely implies that the "nation" is to gather together in the cities of Gaza, Ashkelon, Ashdod, and Ekron, in the land of the Philistines, in the land of Canaan -- in Palestine."

1TG22: 25.3 — "In view of the fact that this scripture is now being unfolded, and also the fact that there is but one people, one nation (the descendants of the ancient scribes, priests, and Pharisees who rejected the Lord and who have not even to this day accepted Him, that are hardly desired anywhere in the world) that is now doing all she can to gather together in Palestine -- in view of all this, the present-day Jews are that undesired nation. Upon her, therefore, the Lord's anger is to fall if she continues to deny Christ. Yes, the universally hated Jew is the only nation that has been scattered throughout the Gentile world, and is the only one that is now gathering together in Palestine."

Zeph. 2:3-- "Seek ye the Lord, all ye meek of

the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

1TG22: 24.3 — "When this judgment-bound nation begins to gather together then it is, if never before, that the meek of the earth need to seek meekness."

The judgment-bound nation has been gathering since before 1948, when they became a socialist nation, now, they are the most thriving capitalist nation. This brings us to the first event of "the great and dreadful day of the Lord"— It will be a great day for those who had accepted Yeshua, Jesus Christ, as the Messiah, but dreadful to those who continued to reject the Son of God, Jesus the Christ. Upon descending to the earth, on the tenth day of the first month with all His angels, Jesus starts the war about Jerusalem, prophesied in **Isa. 3:25** and **Zech. 14:1**. Thus, the war theater is Palestine, not Europe, not the China Seas, nor elsewhere. The war is fought while God's people are being set free from sin and sinners. Just before and during the war, the world over will suffer from economic and political crises and heavy losses of life and property. The enemy of the Kingdom of Peace will use propaganda media to distract the foolish virgins, but the wise virgins will seek Christ, His righteousness, and work diligently to establish His Kingdom as they see the signs of the times.

Isa. 3:25-- "Thy men shall fall by the sword, and thy mighty in the war."

1TG6: 31.2 — "If the daughters of Zion fail to reform, then their men shall fall by the sword. Do you want me to tell you why their men will fall by the sword? -- Because no sincere Christian boy in his right senses, will ever as much as consider marrying a girl that dresses as a hypocrite dresses. And so if such a worldly-minded girl is ever to get married, what kind of man will she get? -- Not an informed Christian in present Truth, I am sure. She will get the kind of man that does not have God's protection over him, the kind that is to fall in the war, the war that is fought while God's people are being delivered. (Re-read **Tract No. 14**.) If you want to save your men, then quit fooling with the Devil.

Get to be God's true representatives."

TN14: 50.1 — "But to you who do not take heed to this warning, 'thy men shall fall by the sword, and thy mighty in the war.' **Isa. 3:25**"

TN14: 22.2 — "Here in prophetic utterance is not only a promise to purify the church when modern Assyria is being crushed, but also a suggestive statement as to what constitutes 'meat in due season' for men today; and as to what movement they are to enlist in if they would make sure of salvation. They are enjoined to fix their vision upon the feet of him who brings 'good tidings' (message from the Lord), who publishes 'peace' (the peace of Christ's Kingdom), and who declares that while the powers of earth are engulfed in a gigantic war, the wicked in the church shall be cut off, no more to pass through her. Specifically, the prophet exhorts all penitently to turn unto the house of Judah (the latter-day Kingdom of Judah -- **Mic. 4; Ezek. 37:16-22**), the church in the purification of which are to be sealed 12,000 out of each of the 12 tribes, as firstfruits. And he urges the subjects of the kingdom to perform their religious duties and to keep their promises to the Lord. In short, he admonishes them to give heed to the message of the hour -- the message which announces the imminence of the church's purification, after which, as the promise is, 'the wicked shall no more pass through' her, for 'he is utterly cut off.' (See also **Matt. 13:30, 47-50; Isa. 66:16, 19, 20**)."

2TG41: 18.1 — "...the greatest of all wars is to be fought about the holy land; 'Behold,' says the Lord, 'the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.' **Zechariah 14:1, 2**."

1TG19: 3.3 — "In view of the fact that Jerusalem is to be protected by a wall of fire (**Zech. 2:5**) while the house of Judah reigns

there, it is definite that the battle here described must be fought before the house of Judah is established. In that battle the nations will defeat the rulers of the Promised Land. Then it is that the house of Judah commences to be set up.”

1TG19: 4.1 — “As the warring nations besiege the city, and rifle the houses, also ravish the women, they are by no means righteous nations, but since not all the inhabitants go into captivity, and since all are not cut off from the city, it must be that the wicked are taken away and the righteous left in to join the house of Judah.”

Note that those who are left in Jerusalem that now is, Jerusalem Proper, will join the House of Judah, the church purified, which means the House of David, the church purified, will not be going to Jerusalem that now is. Which Jerusalem are they going to?--

2TG31: 6.2 — “In that day.’ In what day? -- In the day all nations gather against Jerusalem that now is, and bring its fall from Gentile rule. In that day the Lord’s feet shall stand upon the Mount of Olives. The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, there shall be a very great valley; ‘and half of the mountain shall remove toward the north, and half of it toward the south.’ **Zech. 14:4**. The Lord’s post-millennial coming, too, shall be similar to this. See **Early Writings, pp. 51, 52.**”

1TG19: 4.2 — “At the time Jerusalem, that now is, falls, the Lord’s feet shall stand upon Mount of Olives and there make a very great valley; that is, remove the obstacles and hindrances, and thus prepare the land for the returning of His people. Then it is that the prophecy of **Zechariah 10:8** -- that the Lord shall ‘hiss’ for His people -- will have met its fulfillment.”

1TG19: 7.3 — “Therefore Jerusalem, the place where the feet of the Lord shall stand, will become the great international and spiritual divide for the everlasting gospel. From the

Jerusalem in the valley of the mountains will the angel anew proclaim with a loud voice, ‘Fear God, and give glory to Him; for the hour of His Judgment [for the living] is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters,’ **Rev. 14:7**. Then the gathering of the people begins...”

Davidia, start teaching that we are going to Jerusalem of the very great valley, and the Laodiceans will want to go to the Kingdom of the Prince of Peace. Besides this war being for the setting up of God’s Kingdom of peace, it is also for the fall of Assyria--

TN14: 25.3 — “Sharing with the nations the guilt for marring the branches of His vineyard (His Kingdom), this modern Assyria must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the ‘Assyrians’ (the Gentiles in possession of the Promised Land), ‘the time of the Gentiles’ is fulfilled (**Luke 21:24**).”

1TG15: 15.2 — “Nahum’s burden is concerning the restoration, and the fall of Assyria, the powers which rule them in the day He restores the latter-day Kingdom of Judah; in the day He breaks the Assyrian yoke, in the day He bursts asunder the bands that bind His people. In that day He sends His messenger to bear good tidings to His people, tidings of peace while the world is upset with wars. Through His messenger He is urging His people to perform their vows, for He is to take away the wicked from among them. Assyria is to vacate and give room to Judah. ‘For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.’ **Isa. 30:31**. Now He pleads:”

The Gentiles in possession of the Promised Land are part of modern Assyria. Who are the other group of people typified by Assyria? --

TN14: 34.1 — “Foretelling, to Daniel, the work of this wicked power, the angel declared: ‘And he shall speak great words against the Most High, and shall wear out the saints of the Most

High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.’ **Dan. 7:25.** As a natural consequence, therefore, the type, ancient Assyria, finds its ‘double’ in the power which in the Middle Ages broke up that church-state union. And as that union was dissolved by the present Protestant nations, the conclusion inescapably follows that modern Assyria reaches down to our day, thus certifying the fact that Isaiah’s prophecy is correlative with Nahum’s.”

TN14: 37.3 — “This becomes all the more obvious as we consider that when ‘Assyria’ in the Middle Ages dealt the deadly blow to the church-state union of that day, neither Maher-shalal-hash-baz, the flesh-born Christian, nor Immanuel, the Spirit-born Christian, were mature enough, as we have seen, to ‘refuse the evil and choose the good.’ Now, though, they must be coming into full maturity, for not only have many years passed since the Assyrian dealt the blow to the church-state union, but also has come the time for Assyria, herself, to fall. Besides that, the ‘strong meat,’ too, is already here.”

1TG23: 6.1 — “Assyria, charges Inspiration, is a rejoicing city that dwells carelessly, that says in her heart, ‘I am, and there is none beside me.’ **Zeph. 2:15.**”

1TG23: 6.2 — “At this point let us pause a moment and summarize the characteristics by which this modern Assyria is to be identified. (1) As man looks at things, she is so great that there is none like her. She is well instructed in the things of God. (2) She is oppressive, a hard ruling nation. (3) She has polluted the sanctuary and has declared the law of God void. (4) She has piled up wealth by going after it as an evening wolfe goes after its prey. (5) She harbors the church of God. (6) She exists in the time the Lord is to manifest His power and destroy all the wicked nations. (7) She is an Assyria-like nation, widespread, a nation of conquests.”

1TG23: 6.3 — “There is but one people under the sun that answers to all these

descriptions, and that people is, of course, the English-speaking people, in whose midst is the church, and from whose midst the Gospel and the Bible flow out to all nations. As clear as language can make it, the burden of the prophet Zephaniah is for the English-speaking Christian world.”

1TG23: 6.4 — “God is now saying to Assyria’s capital city, ‘Indeed, you are doing all these abominations, but you will not thus continue long. The time is at hand.’ Put a stop to your absurdities.”

Which nation can be Assyria’s capital city, if not the USA, the two-horned beast of **Revelation 13**?

1TG15: 16.1 — “Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day [in the day Assyria falls] every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.’ **Isa. 31:6-9.**”

1TG24: 15.4 — “Obviously the prophet is looking down the stream of time, to a time of a thorough reformation, a time in which only those who forsake every sin and embody Truth and righteousness will be left in the church. None others will be found in the congregation of the Lord. Then Assyria shall fall and thus shall her yoke be removed from the neck of God’s people.”

1TG24: 19.1 — “Most important of all, though, the prophet Nahum plainly tells that all these things take place in our day, and that the fall of Assyria takes place while God’s people are turning to Him, while revival and reformation are successfully carried by him who ‘publisheth peace’ (Nah. 1:15). If we, therefore, fail to take hold of the message, and

if we fail to reform as it recommends, then it is not possible to survive the day of the Lord."

Assyria's capital city, the two-horned beast, has already begun her fall. Her moral decline is at an all-time low and daily sinking. She is becoming a more oppressive and hard-ruling nation, going after the dissenting voice like the Soviets. Meanwhile, as predicted--

2TG36: 7.1 — "...the beast represents a period of time in which Communism is about to dominate the world's seat of government. God is nevertheless to intercept by putting it in their hearts to 'give their power and strength unto the beast,' 'and to give their kingdom unto the beast, until the word of God is fulfilled.'"

2TG41: 17.2 — "God, therefore, for the sake of His own will puts in the hearts of the communists, or communist-like powers (the ten horns of the scarlet-colored beast who hate the woman, hate religion, as does communism) to 'give their kingdom unto the beast, until the words of God shall be fulfilled.' **Rev. 17:17.**"

2TG41: 17.3 — "Now, the statement to 'give their kingdom' implies that they have a kingdom to give. In **verse 12**, however, we are told that they 'have received no kingdom as yet; but receive power as kings one hour with the beast.' When both statements are put together then the statements say that communism could have a kingdom, could rule the world, but 'God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.' They, therefore, only receive power as kings one hour with the beast, after which they destroy the woman, the church and state system, and take the kingdom to themselves (**Rev. 17:17**). (For a detailed exposition of the **seventeenth chapter of Revelation**, read **Tract No. 12, Yesterday, Today, Tomorrow, pp. 30-33**)."

MSDSA: 13.2 — "Obvious it is, then, that to punish any apostate and hypocritical Christian nation, Heaven may send upon

it the red scourge of atheistic Communism (though the Scriptures make certain that it is doomed in the struggle for world supremacy for the reason that its ungodly end is to blot Christianity from the face of the earth). Should the Christian world thus find itself humbled at the hands of ungodly oppressors, then it should know for a certainty that its only salvation is in penitently returning to God..."

One sign of the end is the rise of atheistic communism. "Now is our time and opportunity to get ready for the four winds to be let loose"--

ABN3: 25.1 — "The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast. We came near having this realized in California a short time since; but this was only the threatening of the blowing of the four winds. As yet they are held by the four angels. We are not just ready. There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children,--a time of trouble such as never was since there was a nation.' --**Testimonies, Vol. 5, p. 152.**"

TN14: 24.2 — "...the time to restore the excellency of Jacob and of Israel is at hand. At long last has come the hour for Zion's deliverance from Gentile bondage, and for her children to return to the land of their fathers (**Ezek. 36:23-38**), the vineyard of the Lord of hosts. So let her stand ready and eager, awaiting her Lord's order to start marching thitherward."

Another sign of the end is--

2TG44: 40.1 — "The sign of the coming Kingdom which this parable brings forth, is obviously the special message (the extra oil) which announces the Judgment of the living, the message which awakens the open-hearted Truth seekers, and which dooms its opposers, the hypocrites and lukewarm in the church -- those who are satisfied and think

themselves rich and increased with goods, in need of nothing (in need of no timely Truth), those who never awake to the fact that they are absolutely destitute. Mind you, these are not my words, ...”

It is almost time for the first fruits to board God's chariot and be taken to His Kingdom. There is no time for-- ***“We are not just ready.”*** God's church must be ready, for communism is about to dominate the world's stage. The foolish virgins will soon realize that the Assyrian confederacy of Florence Houteff's Codes is actually a conspiracy against God's Rod. They will, on the 10th day of the 1st Month of the sacred year, rush to acquire these precious gems now despised and unheeded. The prophecy predicts they will study and understand the extra oil, but it will profit them nothing. On the 16th day of the 1st Month, after learning and accepting the Truth, the foolish virgins will return to find the door shut, probation closed for the Eleventh-hour Church. Let us read another statement to identify the foolish virgins to be those who are expecting the Kingdom, the Davidians--

9SC1-12: 13.1.5 — *“Obviously, therefore, there cannot be even so much as a suggestion in Sister White's writings that we already have all the Truth and need nothing more. But there are in the Bible at least two previews of a people who will mistakenly think they have need of nothing more: (1) the five foolish virgins, who think the oil in their lamps is enough to give them light clear to the Kingdom, but who being mistaken, fail to reach their goal (See **Matthew 25:1-13**); (2) the Laodiceans, who think they have need of nothing, although the Lord says they have need of everything, and who thus doom themselves to being spued out of His mouth. See **Revelation 3:14-18**.”*

Note that the foolish virgins are expecting a Kingdom. We all know that the Ninth-hour Church members are not expecting to go to the Kingdom but to Heaven. The second group of people is the Laodiceans; both groups believe they have all they need to reach their destination. Let us now consider the events that will take place while the foolish virgins are getting the extra oil--

The wise virgins will trim their lamps while the foolish acquire the extra oil. What is the trimming of the lamps?

Noah's Dictionary says: To supply with oil; as, to trim a lamp.

7SC7-12: 3.2.5 — *“Being the attendants of the candlesticks (churches), the angels are thus seen to be the ministry, whose responsibility is to have the **lamps trimmed, filled with oil**, and burning brightly, so that the church may give light to all about her.”*

*“In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians, and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, ‘Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?’” -- **RH, September 17, 1895 par. 3***

GET READY! GET READY! GET READY!

We will continue this presentation in the next issue of **Volume 2023 of our Symbolic Code**.

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


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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
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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



QUESTIONS AND ANSWERS

QUESTION 42:

When Christ descends with all His angels on the 10th day of the first month, will He remain on earth until the slaughter happens in the Ninth-hour Church?

ANSWER:

Yes, He does not leave until His mission is accomplished:

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, ..."*

He comes to earth to execute judgment, so He leaves the earth after the first fruits are harvested.

TN1: 39.2 — *"Following the completion of the 'slaughter,' and just preceding the scattering of the 'coals of fire' 'over the city,' 'the cherubims stood on the right side of the house,...and the cloud filled the inner court.' **Ezek. 10:2, 3**. Later they 'lifted up their wings, and mounted up from the earth in my sight,' says the prophet. **Ezek. 10:19**. Then subsequently he saw them again 'lift up their wings' (**Ezek. 11:22, 23**), showing that though they had departed after the separation took place (**Ezek. 10:3, 19**), they had later returned, and were now departing for the second time."*

Therefore, after the separation in the 9th-hour church, Christ will return to Heaven — leaving the church to go through the time of Jacob's trouble without an intercessor.

QUESTION 43:

How does the judgment happen during the half-hour silence?

ANSWER:

The investigative work that was going on in Heaven before the silence will be conducted on earth during the silence, for we read--

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."*

Being extended means the work is expanded to the earth, not transferred. While Heaven is silent for half an hour, the investigation of the books and of the church will occur on earth. The investigations on earth during the half-hour silence in Heaven are limited to the first of the first fruits only. The following paragraph tells us when this will take place--

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.**"*

QUESTION 44:

Why is there silence in Heaven for half an hour?

ANSWER:

Christ and His angels descend to the earth, causing silence.

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**).”

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.**”

QUESTION 45:

In **GCS: 16.1**, we are told that the signs in **Joel 2:28, 29** will take place before the great and dreadful day of the Lord; will this happen before or after the opening of the seventh seal? If these signs come before, then why are we told in **SR2: 220.4** that the earthquake will be the sign of the event?

ANSWER:

I trust you meant **Joel 2:30, 31**--

Joel 2:28-- And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 2:29-- And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joel 2:30-- And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

Joel 2:31-- The sun shall be turned into darkness, and the moon into blood, **before** the great and the terrible day of the LORD come.

GCS: 16.1 — “And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, **before** the great and terrible day of the Lord come.”

There is one great and dreadful day of the Lord, and when it begins, it will affect various people at different times. For example, when a rainstorm starts, it affects other places at different times as it travels. However, it is still one storm. The great and dreadful day of the Lord is the time of the reward and the wrath of God; it is great for the obedient and dreadful or terrible

for the disobedient. Since Christ is coming on the 10th day of the first month, and He starts the war in Jerusalem; therefore, it will be great for the Jews who accepted Christ before He showed up but dreadful for those who did not accept Him as their Messiah before the said 10th day of the first month. Thus, the signs must occur before the 10th day of the first month. Notwithstanding that “**the great and dreadful day**” of the Lord has a specific starting time for the different groups it will affect. For example, the date of the said day will be on the 18th day of the first month for the vanguard and those who refuse to have Christ reign over them through a man, whereas it will be on the 18th day of the sixth month for the vanguard’s army and those who refuse to join them. And still another date for the second fruits and those who refuse to join them.

The questioner appears to be overreading **SR2: 220.4** and merging two separate events. Let us read it--

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.**”

Based on the light shining in 1931, this statement is saying to us that **Joel 2:28, 29** is the prediction of **Rev 8:5**. The earthquake mentioned in **Rev 8:5** is the sign of the investigative judgment

of the living; it is not the sign before “**the great and dreadful day of the Lord.**” The earthquake represents a shaking that will take place in the Laodicean church. Therefore, it is a sign to the Laodiceans of the coming shaking. Just as the world did not know that the Lisbon earthquake was a sign to it, so will it be with the Laodiceans, necessitating the vanguard's informing them of the coming shaking. Clear it is now why the enemy inspired Florence Houteff to make a false prediction of the fulfillment of **Ezekiel chapter nine**, the earthly part of the investigative judgment of the living. The Laodicean leadership will quickly remind their members of the false prediction of 1959 when the Vanguard makes known to Laodicea the day of the event. The false prediction will not make the Word of God void, which declares that the date will be given.

In conclusion, the signs in **Joel 2:30, 31** are signs of “**the great and dreadful day of the Lord,**” and the earthquake in **Rev. 8:5** denotes that the judgment of the living is opened, the sign of the event.

QUESTION 46:

Tract No. 1 says that there are two sealing reports. If, as you teach, there are two sealings in the SDA Church, and one in the world, where is the third sealing report?

ANSWER:

The opposers of the truth insist that if there are two sealings in the SDA Church and another sealing of the second fruits, there must be three sealing reports. What says the Rod?

The paragraph referred to in the question says:

TWO SEALING REPORTS.

TN1: 20.3 — “‘And behold,’ says Ezekiel, ‘the man clothed with linen, which had the inkhorn by his side, reported the matter [while on earth] saying, I have done as Thou hast commanded me.’ **Ezek. 9:11.** Here is the **first report**, made at the **completion of the sealing in the church** — the **sealing of the firstfruits, the 144,000.**”

Note that the statement says that the first report is made at the **completion of the sealing of the first fruits, the 144,000**; why would the opposers of the present truth expect the angel to report after the sealing of the vanguard when it is not written? The term “**first of the first fruits**” makes it obvious that the first fruit harvest is in more than one section. The report being “**made at the completion**” of the sealing of the first fruits does not negate two sections in the sealing of the first fruits, nor does it require a report if the Lord does not need one. Had the Lord needed a report after the sealing of the first of the first fruits, it would have been written.

Note that the second report is made after the sealing of the second fruits is completed:

TN1: 21.1 — “‘I saw,’ says the servant of the Lord, ‘...an angel with a writer’s inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed.’ — **Early Writings, p. 279**. Here is his **second report**, made at the **completion of the sealing in the world — the sealing of the second fruits, the great multitude.**”

Looking at this from another angle, we can say the paragraph says it was his second report. However, there is no statement saying that these are the only sealing reports for the judgment of the living, and neither is there a statement saying that there will be three reports. When the statements of the two reports were published, the light of the first of the first fruits of the living was not yet shining. Therefore, the Rod could not have published the very first report should there be one. Notwithstanding, the description of the sealing of the first of the first fruits was published before its light began shining, as it was with the second exodus depicted in an illustration in **SR1** before the truth of the Kingdom was revealed. Let us read about the sealing of the first of the first fruits:

SR2: 185.3 — “... At the beginning of the judgments of God they saw their mistake and rushed for the ark of safety, but it was beyond their reach for they knew nothing of

the message, and by the time they acquired it (filled their lamps with oil), there had been a delay, the angel had passed ‘through the city, through Jerusalem,’ the church -- **the sealing was finished**, and probation for the church had closed -- the door was shut. Thus **they were left out**. Then they came with these words: ‘Lord, Lord, open unto us, But He answered and said, Verily I say unto you, I know you not.’ ‘Appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.’ What a disappointment that will be!”

In this sealing, there is no reporting where the man says “**I have done as Thou hast commanded**”; all that is written is that the **sealing was finished**, probation had closed, the door was shut, and the foolish virgins were left out. After they were refused admittance, then the Lord said slay them—“**appoint his portion with the hypocrites.**” We do not have three reports of record, so let us leave it thus.

QUESTION 47:

Is the judgment of the living really simultaneous in Heaven and on earth, and does this word even exist in the Rod Message? Some claim that we cannot trust it because it appears only in the third edition of Tract Three?

ANSWER:

The word “**simultaneously**” is also found in the Second edition of **Tract Three**, on page 88, paragraph 1, item 3, which has the exact phrase as the **Third Edition**. Yes, beloved, the judgment is simultaneously conducted in Heaven and on earth; read for yourself:

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."

How sad to hear that Davidians are afraid to trust Tract Three Third Edition, and the only reason is that it was found by God's ordained minister. The record in the Library of Congress shows that Brother V. T. Houteff copyrighted it--

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

Kenya Division Report

Greetings all brothers and sisters in Christ.

I hereby present to you the Kenya Division Report for the last three months as prepared on the 26th of April 2023.

BAPTISM AND THE LORD OUR RIGHTEOUSNESS -- THE GATE TO THE CHURCH

2TG19: 3.1 - “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **Acts 2:38.**”

2TG19: 3.2 - “The ticket to baptism, we see, is repentance. Baptism is therefore the gate to the Church. Then follows the gift of the Holy Ghost.”

2TG19: 3.3 - “Now therefore arises the question, of what shall one repent? -- Broadly speaking, **the answer would be, Repent from sinning.** This is true, but how shall we know what sin is? We of ourselves do not know, declares Inspiration:

Isa. 55:7-11 - “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

We thank the Lord for the wonderful things He has done. There were 24 newborns in Kenya Division added to the household of faith by way of baptism. The baptism took place on the 23rd of April 2023 at Kimathi Primary School in Nairobi.



VANGUARD TRAINING CENTER RESIDENTIAL HOUSES CONSTRUCTION PROGRESS

In our previous issue, we promised to give updates on the progress of the VTC residential houses, in fulfillment of the promise, we give the following report:

So far, two houses have been completed and volunteers who are already helping with the construction work are occupying the houses in the meantime. There are plans to add more houses to accommodate the increasing number of workers at VTC.

The block has two houses each with three rooms. The houses are now completed, but there is still painting remaining as the final touch, as the plastering has already been accomplished.



Inside View



Outside View



RUIRU CHURCH CONSTRUCTION

Ruiru area has a wonderful sanctuary constructed by one of the sisters by the name Sis. Agatha Njeri Njoroge for gathering on Sabbath worship or any time there is need for gathering. It can accommodate at least 400 people and has been furnished with around three hundred

metallic frame chairs. This is a blessing from the Lord as it would serve as a center for Nairobi areas gatherings or even beyond.

Ruiru Church - Outer View



Ruiru Church - Inner View



"A Day to Give Thanks. -- I think we have something to be thankful for. We ought to be glad and rejoice in God, for He has given us many mercies ... We want this Thanksgiving to be all that it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies--giving thanks. Let our voices ascend in praise." - AH 475.3.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13:15." - HP 96.1.

"We need to offer praise and thanksgiving to God, not only in the congregation, but in the home life. Let the voices of His heritage be heard recounting the works of the Lord. Speak of His goodness, tell of His power..." - HP 96.2.

Bro. Shedrack Muela,
Kenya Division.

Music in Worship: Theocentric or Egocentric?

What is the object of our worship? Is it about us? Or about God?

“There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God are fast losing their hold upon our minds and hearts and are being brought down to the level of the common things. The reverence which the people had anciently for the sanctuary, where they met with God in sacred service, has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.” - CG 540.3.

If our worship is not uplifting us in our minds to see an exalted God before us -- but bringing it down, then the worship service is misused. The worship service in many churches today has become more self-centered than God-centred. People patronise the church to have a “feel good” emotion about them. As a remnant church, we are admonished to be serious about the truth, discerning the difference between amusement and worship.

What is worship? - The act of paying divine honours to God; an act of reverence, devotion, homage, adoration, and praise. In the Bible we will find clear indicators of how we are to worship God.

Ps. 95:6-- *“O come, let us worship and bow down: let us kneel before the LORD our maker.”*

In this verse we see an attitude of humility, respect, awe, and reverence.

Ps. 99:9-- *“Exalt the LORD our God, and worship at his holy hill; for the LORD our God [is] Holy.”*

You see, His Nature is Holy and deserving of our respect. Let us endeavor always in our worship to exalt Him.

1 Chron. 16:29-- *“Give unto the LORD the glory [due] unto His name: bring an offering*

and come before Him: worship the LORD in the beauty of Holiness.”

Col. 2:23-- *“Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”*

How interesting that God in His Word tells us that when we are worshipping Him, we are supposed to neglect the body. That we are to engage nothing in worship that satisfies the flesh. Why? - Because it is not about us, but about worshipping the Almighty, loving, Creator God. We are not to accentuate the body as the pagans do.

“All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.” - 5T 492.3.

Let us therefore, as 11th Hour Church members, conduct **ALL THE SERVICES**, and these include our song services, the prayers, the preaching, and the special music with solemnity and awe.

Let us look at a few examples in the Bible of how music was used.

GODLY USE OF MUSIC

MOSES: In **Exodus 15:1-22**, we read of Moses' exalting God in Song. He teaches the children of Israel to sing, so they will remember the history of God's leading and help.

DAVID: **1 Chron. 23:5--** *“Moreover four thousand [were] porters; and four thousand praised the LORD with the instruments which I made, [said David], to praise [therewith].”*

The Psalms record many of David's lyrics; his music exalted, praised and thanked God. He even made musical instruments and would play music to soothe King Saul's mind.

JESUS and the disciples sang hymns after the Passover meal. Hymns were sung in the early church; Paul and Silas sang while in jail.

There are instances that dancing, clapping, and use of musical instruments are recorded in the Bible. This does not mean that these activities should or must be included in worship. For example, the following Bible verses record instances where clapping was done: **2 Kings 11:12; Ezekiel 25:6; Job 27:23; Job 34:37; Psalm 47:1.** But note that none of these instances were during worship service. These activities during worship tend only to appeal to the emotions of a person, elevate self, and stimulate the sensations.

“...There is nothing more offensive in God’s sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God’s sight is a heart made humble by self-denial, by lifting the cross and following Jesus. We have no time now to spend in seeking those things that only please the senses.” - RH, November 14, 1899, par. 7.

Our music should be very different from the world.

“It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated...We have abundant reason . . . even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.” - CG 541.1.

We, as modern Jews are to be more reverential in our worship today than the ancient Jews.

“I saw that Satan was at work . . . to distract, deceive, and draw away God’s people, just now in this sealing time...Satan was trying his every art to hold them where they were, until the sealing was past....” - SD 342.3.

“The things you have described as taking

place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.” - 2SM 36.2.

“The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time... A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The pow-

ers of Satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit’s working...” - Mar 234.3.

“No encouragement should be given to this kind of worship...” - Mar 234.4.

Taking the word music as an acronym, there are five different criteria that a song must pass before it is allowed into our Christian ears. Let us as the church for this time always subject our music to

“THE MUSIC TEST”

MEANINGFUL, not trivial - Godly music will contain lyrics and instrumentation that are full of beauty, dignity, reverence, and simplicity worthy in the praise and worship of God. **Ps. 33:8.**

UNTAINTED, not worldly - Godly music will lead us to think in Biblical patterns. It will not seek to imitate the world’s ways. **Phil. 4:8.**

SPIRITUAL, not carnal - Godly music will promote and accompany a lifestyle of godliness and modesty. It will not promote carnal behaviour. **1 John 2:16.**

INSPIRATIONAL, not degrading - Godly music will be expressive of the peace that accompanies the Christian life. It will not emphasize clamour, confusion, din and turmoil of the world. **Col. 3:15, 16.**

CLEAR, not confused/disguised - Godly music will contain lyrics and instrumentation that are full of clarity, beauty, dignity, worthy of the praise and worship of God. The genre will not cloud or confuse the message. **1 Cor. 14:14, 15.**

The devil is very sly, very cunning, and subtle; and he sugar-coats his satanic poison, and people are not able to discern how deleterious it is for them. He is at work to distract, deceive and draw away God's people, so that they will become confused and not trusted to make right decisions. He allows pagan-like kind of worship, dancing, shaking the body, shouting with drums, clapping etcetera; to creep into the church - albeit in a clandestine manner - and dupes the very elect by his ingenious methods, making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. This kind of worship should not be encouraged, because the Holy Spirit cannot dwell in such a place, where there is little regard for reverence.

We as a people, the remnant church, the church with Present Truth, need to be the most careful with our music choices, the instruments we use, how we sing and how we worship. It should not be about self, not about "me", but all about Him. If while listening to a song, or singing a song, you are pulled away from God in your thinking, to the musician or to the song, or the way the song has been put together, then it is a problem. **Our music should draw us to God, to glorify Him.**

But hallelujah! For greater is He who is in us than the devil who is in the world, **1 John 4:4.** We have overcome. So let us not invite the devil into God's church. May God help us as the 11th hour church to discern between amusement and worship.

HOW GREAT THOU ART

O Lord my God

When I in awesome wonder,

Consider all the works Thy Hand hath made,

I see the stars,

I hear the mighty thunder,

Thy pow'r throughout the universe displayed,

Chorus

Then sings my soul, My Savior God, to Thee,

How great Thou art! How great Thou art!

Then sings my soul, My Savior God, to Thee,

How great Thou art! How great Thou art!

When through the woods,

And Forest glades I wander

I hear the birds sing sweetly in the trees,

When I look down

From lofty mountain grandeur

And hear the brook and feel the gentle breeze,

When Christ shall come,

With shouts of acclamation,

And take me home, what joy shall fill my heart!

Then I shall bow

In humble adoration

And there proclaim, "My God, how great Thou art!"

*Sis. Esther Njagi-Amatete,
DSDA Hymnal Committee.*

Psa. 84:4-- Blessed are they that dwell in thy house: they will be still praising thee. Selah

To the Sick and to the Well

3SC3-4: 10.2.5 - “Are you in a run-down condition? Does your system require more minerals, more vitamins? Does your diet call for concentrated vegetable tonics? Or, are you in good health, and do you wish to maintain this inestimable blessing? If you can answer yes to any of these questions, then take that tonic which the Lord, Himself, has for you.”

3SC3-4: 10.2.6 - “Many who could be well are, because of a deficiency of minerals and vitamins, in a run-down, sickly condition, and are thus subject to almost any disease. Therefore, in order to replenish their depleted, rundown system, with a sufficient amount of minerals and vitamins, it is necessary to drink the Juice fresh greens--concentrated minerals and vitamins. God intends that by so doing we shall supply the human machine with the required vitamins and minerals, and not by using commercialized grain, and vegetable extracts, which are inferior to fresh juices, and which are too costly for one possibly to purchase in large enough quantity to supply the vitamin and mineral deficiencies of the blood.”

3SC3-4: 11.1.1 - “Moreover, why spend money for the various concoctions of concentrated vegetable minerals and vitamins put up in the form of liquid, powder, and pill, and sold at a large profit, when you can go out into your own garden, pick a few greens, extract the juice, and have for yourself the cheapest, very best, and most nourishing, concentrated vitamin-mineral tonic that there is?”

3SC3-4: 11.1.2 - “This is God’s cure for mineral and vitamin-starved human beings; and His counsel to those who are well is that they shall include in their diet a greater proportion of fresh vegetables than any other food. If you do this religiously, believing that this is God’s special prescription for your ailment, you shall hear Him say, ‘According to your faith be it unto you.’”

HAVE A GARDEN AND BE A KING

3SC3-4: 12.2.5 - “As spring is here, let your vegetable garden be so planned as to supply your table with an abundance of legumes, and greens; especially of the latter, for nearly all need far more mineral salts and vitamins than we are accustomed to having because of the great amount of bulk in greens, it is almost impossible to get in salads alone enough solvent minerals. So in order to supply the blood stream with a sufficient amount of minerals, extract the juices of greens, and make into a delicious drink, adding milk if you desire.”

3SC3-4: 12.2.6 - “By having a garden of your own, you can live like a king. There are many ways to prepare vegetables, legumes, roots, greens, etc., so that you may have a variety of palatable dishes from which to choose. Greens combined with natural rice, whole wheat macaroni, noodles, potatoes, tomatoes, onions, or some other variety, make a healthful and tasty dish. These may be stewed or made into a delicious, wholesome, unsweetened pie, or turnovers.”



DELICIOUS, VITALIZING JUICE FORMULAS

As we are admonished in these recipes by the Great Physician through the Rod that these formulas are the highest in minerals, we can do nothing but make use of them to vitalize our system mentally and spiritually. Especially since we are told that we *“all should know what to do for ourselves.”*

We are also asked if *“it would not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs that are given a long name to hide their real qualities.”*

9SC1-12: 21.1.7 – “Whenever possible, select only those vegetables (or fruits) which are young and tender, and the heaviest in weight or most solid. Those with a deep color are invariably the juiciest. Both the roots and leaves of vegetables should be utilized, for thus only can be obtained all the organic minerals. Carrot tops, for instance, are an excellent source of vitamins G, B, C, and A, and are rich in calcium, iron, and phosphorus. They will do better to promote health than commercial preparations. Especially those who are anemic, or

neurotic should always utilize the juice of the carrot tops along with their regular carrot or other vegetable drinks. Do not try to take more than you can stand. Too much even of a good thing causes a great deal

of damage. Remember that you are drinking this juice, not for pleasure, but for health.”

9SC1-12: 21.2.7 – “The next step in making these juices more appetizing, is to squeeze a small amount of lemon juice into the extractor before putting the vegetables through, then sprinkle a few drops of lemon into the receptacle before catching the finished prod-

uct. In doing this, no fear need be entertained of violating health precept, for the little lemon juice used is not incompatible with vegetable chemistry.

The combinations of the acids in cooked fruits and vegetables, according to best authorities, are harmful and quite different from these same combinations in the raw state.”



TOMATO JUICE – A NEUTRAL ACID

9SC1-12: 21.2.7 – “Tomato juice may be combined with any fruit or vegetable juice, as it is a ‘neutral’ acid.”

9SC1-12: 22.1.1 – “A pleasant variation in the enjoyment of these vegetable juices, is to combine them with cream or milk, and serve them as hot drinks or as soups.”

JUICE FORMULAS

9SC1-12: 22.1.2 – “Make or buy a juice-press or extractor--there are several good types on the market--and start in on one or more of the following exhilarating combinations:”

CELERY JUICE

9SC1-12: 22.1.3 – “Wash celery and put through vegetable juicer. Some of the leaves can be used, but they are bitter, so do not use many.”

9SC1-12: 22.1.4 – “This drink is especially helpful to those who do not sleep well, get up tired, and always have a fatigued feeling, along with extreme nervousness. (Raw leaf lettuce salad will also help to induce sound slumber.)”



KIDNEY CLEANSER

9SC1-12: 22.1.5 – “There is probably no other fruit or vegetable that has the curative properties of the tomato. In the short space of the last few years tomato juice has become one of America’s most popular drinks.”



9SC1-12: 22.1.6 – “Many delicious drinks can be made by blending tomato juice with the juices of other vegetables.”

9SC1-12: 22.1.7 – “The Kidney cleanser is made by blending the juice of two or three stalks of celery with a glass of tomato juice. (Asparagus and radish juices may also be added or substituted to give the same effect.)”

BLOOD-BUILDER

9SC1-12: 22.1.8 – “The juice of several handfuls of fresh, crisp spinach, two or three leaves of lettuce, and a handful of parsley may be blended with tomato juice.”

GALL BLADDER CORRECTIVE

9SC1-12: 22.1.9 – “This appetizer is made of the juice of **tender rhubarb** and **fresh young asparagus**, with a **sufficient amount of grapefruit juice** added to prevent the rhubarb from stinging.”



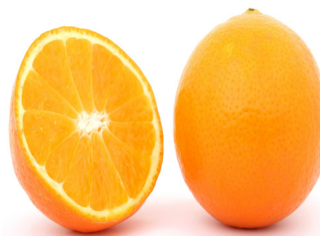
9SC1-12: 22.1.10 – “This is particularly helpful to those who have had the gall bladder removed, and to those who are suffering from gall stones or faulty functioning of the gall bladder.”

THE CUCUMBER—“AID”

9SC1-12: 22.1.11 – “Cut unpeeled cucumbers into slices and put through juice extractor. The cucumber is needed for its large amount of organic sodium, which is thought to act as a solvent for excessive mineral deposits that are often the cause of swollen joints and other pains and aches of undetermined origin. After having extracted the juice of the cucumber, sometimes an equal amount of unsweetened fresh pineapple juice and the juice of half a lime may be added.”

ENERGIZER

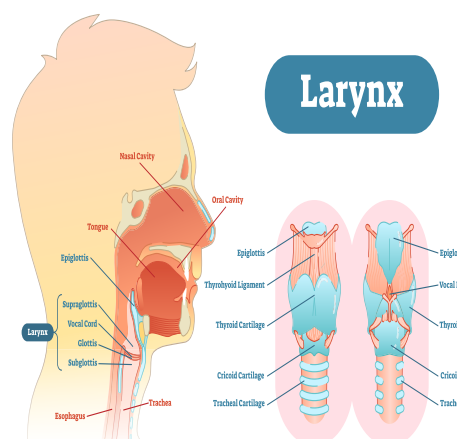
9SC1-12: 22.1.12 – “This mixture is composed of the juice of two oranges, one teaspoon pure virgin olive oil, **the yolk of one raw infertile egg**, and half an orange peel grated very finely on top of the cocktail.”



To replace the yolk of one raw infertile egg, combine 1 tablespoon of ground flaxseeds with 3 tablespoons of cold water. Whisk until well combined and then let soak for 5-10 minutes until the mixture starts to thicken up.

9SC1-12: 22.1.13 – “It is especially recommended to the victims of brain fag and fatigue, for it is a natural tonic.”

IODINE RECIPE



9SC1-12: 22.1.14 – “**W o m e n** with thyroid and related disorders, also men who have throat or goiter

trouble, should often drink this Iodine formula--Spinach juice, a chopped onion, and a chopped garlic. Make this by grinding a bunch of spinach through the juicer. Let the onions and garlic soak in the juice for an hour. Stir thoroughly this mixture, put into cheese cloth, strain through the cloth, and drink freely. Remember, after eating garlic, to eat parsley, in order to eliminate odor from the breath."

9SC1-12: 22.2.1 - "Also, the juice from a handful of watercress may be blended with an equal amount of fresh pineapple juice to gain this same effect, as an endocrine accelerator."

9SC1-12: 22.2.2 - "Subjoined herewith is another group of the highest mineralized formulas. Try each one of them. You will find that one or two of them, taken daily, will restore your body to optimum health."

CITRUS "SPECIAL"

9SC1-12: 22.2.3 - "Those of you who lack vitality and have been unable to increase your supply should use generous quantities of this concoction. It will give you the desired store of renewed vitality. In all of these formulas, we are giving you the fruits and vegetables highest in the minerals. This refreshing formula is especially high in Hydrogen--equal parts of lemon, grapefruit, and lime juices."

POTASSIUM DELIGHT



9SC1-12: 22.2.4 - "Tomato juice, with a little finely chopped parsley in it. This is said to be helpful in relieving ar-

thritis. Watermelon juice is another form of potassium, as are also celery and carrot juices mixed."



SODIUM CIDER



9SC1-12: 22.2.5 - "Fresh Apple juice separately or mixed with a small amount of celery juice."

IRON TONIC

9SC1-12: 22.2.6 - "Peach and apricot juices are especially rich in iron; also, grape juice of any kind, or raisin broth. To make the broth, use one pound of seedless raisins to one quart of water; let this simmer for one hour. The same raisins can be used in fruit salad after the broth has been made."

9SC1-12: 22.2.7 - "Blackberry, spinach, and beet juices are likewise rich in iron."

CHLORINE BEVERAGE



9 S C 1 - 1 2 : 22.2.8 - "This is supplied by Coconut Cream. Grate one coconut fine, and to the grated coconut add a glass of cold water; mix well with the hands and run through a

presser. Drink the cream and throw away the dry shreds of coconut, as it has no food value."

PHOSPHORUS "PHOSPHATE"

9SC1-12: 22.2.9 - "Phosphorus Formula--Tomato juice mixed with either celery salt or fresh celery juice. (Include carrot-tops, if possible.)"

9SC1-12: 22.2.10 - "Phosphorus nourishes the brain and nerves. Sufferers from anemia and rickets should not fail to eat and drink those foods richest in phosphorus."

ARTERY-SOFTENER

9SC1-12: 22.2.11 – “This is primarily suggested for the benefit of those who may be predisposed to hardening of the arteries. It is also a very valuable drink for sufferers of high blood pressure.”

9SC1-12: 22.2.12 – “This formula is made by putting two or three young tender beets through the juice extractor. This will give you one of the most colorful and tasty of all



vegetable drinks.”

9SC1-12: 23.1.1 – “After having expressed the juice of the beets, a little grapefruit juice may be added, if desired, to enhance the flavor and you will have not only a liquid with a wine-like hue but also one of the most highly alkaline drinks that can be concocted.”

LIVER STIMULATOR

9SC1-12: 23.1.2 – “The liver is probably one of the most abused organs of the whole body, as it is the great detoxifier, straining out the toxins of the blood stream. The average person’s blood is filled with toxins in proportion to the amount of devitalized and destructive contents in the diet, inadequate liquids, and poor oxidation from improper breathing.”

9SC1-12: 23.1.3 – “Put one-half of an onion and three or four radishes through the vegetable extractor. Occasionally, some other

juice may be added. Pineapple juice may be combined, diluted, with no ill effect.”

SULPHUR SIP

9SC1-12: 23.1.4 – “Prune Juice--After prunes have soaked all night, drink the juice, or steam prunes for 30 minutes and drink the juice. This is especially helpful as a nerve tonic.”

FLUORINE JULEP



9SC1-12: 23.1.5 – “Fluorine Drink--Beet juice, or beets that have been slowly steamed for one hour.”

9SC1-12: 23.1.6 – “Good for rheumatic conditions, and muscle tone, this juice acts as a real disease prophylactic by heightening the resistance. All those with poor teeth or pyorrhea should imbibe this juice freely four or five days a week. Especially good for acid mouth. (Raw cabbage is likewise excellent for gingivitis condition.)”

Sis. Helga Kotram,
Family Life & Health Department.

Know that your health is your treasure;
that without it all else is lost... {EW: 82.2}

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

GLAD TIDINGS FROM THE DAVIDIAN KINGS, PRINCES, AND PRIESTS SOCIETY

Christian Greetings to you all the Saints of the Most High God. Peace be multiplied unto you all.

We, the DKPPS bring to you the glad tidings from our Elder Brother Jesus Christ.

In many families, there is really a great gap between the parents and their children, most so the fathers; most of the parents are robbed with different services, either in sacred or secular work, and they tend to neglect their responsibilities as parents, they rarely get time to spend with their children, why? And what is the result of this? What can be done to reverse this?

*“Spend Time with Children - The average father wastes many golden opportunities to attract and bind his children to him. Upon returning home from his business, he should find it a pleasant change to spend some time with his children. **The Signs of the Times, December 6, 1877.**” - AH 220.1.*

Dear Fathers, do you get time to spend with your children? God is seeing all that which robs your time to the extent of neglecting those precious jewels He placed in your hands. Are you ready to give an account for such?

“Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred.” - AH 220.2.

“Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the word of God. Never should a word of discouragement pass your lips. Do not bring darkness into the home. Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent.” - AH 222.1.

If you have not been in the habit of ensuring closeness with your children, how will you win them back? Quickly make a reverse!

“Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports and win their confidence.”

“Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports and win their confidence.

*Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good. **The Ministry of Healing, 391, 392.**” - AH 222.2.*

Engage in most of their sports and other cheerful activities, this helps to win their affections, and you will win their hearts and trust as well.

May our Good Loving and Caring Father in Heaven above shower you all with Heavenly blessings. Love you all,

*Bro. Ivan Kimuli,
Davidian Kings, Princes and Priests Society.*

SONG: "DADDY, WILL YOU BE THERE FOR ME?"

Daddy, will you be there for me when I
wake up in the night,
When I cannot close my eyes and sleep,
will you rock me, hold me tight?
Will you drive my tractor on the floor,
pitch my ball and push my swing?
May I come to you with broken toys Will
you mend my broken things?
Will you be there? Will you love my
mommy, hug me every day,
O Daddy, Daddy, will you be home at
night, teach me how to pray?

When you come home from your work at
night, Daddy, then I want you near,
There are problems that are big to me,
will you stop and give your ear?
I don't care if you are rich or poor, I just
want to have your heart,
I just want to know that you're my
friend, I will try to do my part.
Will you be there when I have a problem
and I need to share,
O Daddy, Daddy, will you be there for
me, will you really care?

Daddy, will you be there for me when I
need someone to care,
When I face this life's complexities and
I'm ready to despair?
Am I more to you than anything? Do
you love me? I'm your child!
May I come to you with broken dreams
when I'm broken and defiled?
Will you be there, will you guide me, will
you help me to forgive,
O Daddy, Daddy, will you be there for
me, teach me how to live?

Daddy will you be there for me when I
face my setting sun,
When I stand before the judgment seat
will I hear those words, "Well done"?
Will you have taught me right from
wrong, will your teaching stand the test,
Will I enter into heaven's land with my
Lord forever blest?
I'm depending on you, Daddy, and I
hope you understand,
O Daddy, Daddy, you are my gift from
God, take me, hold my hand!

Words by: Michael Overholt.

VANGUARD ACADEMY GRATITUDE

Vanguard Academy is a pillar of light
for many students seeking Spiritual and
Academic guidance. This poem, written to
the pupils of Vanguard Academy, expresses
their gratitude to God for the blessings they
have received through their school.

Vanguard Academy, a place so divine,
With Jesus Christ at the centre of its shine.
Guiding us on our journey each day,
And showing us the right way.

With teachers who lead with love and with grace,
And a curriculum that promotes faith and embrace,
Vanguard Academy is truly a special place,
Where we are nurtured and encouraged to chase.

Our dreams and aspirations, with hearts full of hope,
And with Jesus by our side, we learn to cope,
With the challenges that come our way,
And grow stronger each day.

So, here's to us, Vanguard Academy,
A place where Christ is honoured and humanity,
May we continue to soar,
With Christ as their guide, forever more!

The opening lines of the poem set the tone for the entire piece, emphasizing the centrality of Jesus Christ to the school's mission and the lives of its students. By placing Christ at the centre of its shine, Vanguard Academy reminds its pupils that faith is not only an abstract concept but a lived experience that shapes their daily routines and interactions.

As the poem progresses, the pupils turn their attention to the many ways in which their school supports and nurtures them. The teachers at Vanguard Academy, they note, lead with love and grace, creating a welcoming and supportive environment for all. The curriculum, too, is infused with faith and encourages students to embrace their beliefs fully, ensuring that they develop not only their intellectual skills but also their spiritual ones.

For the pupils of Vanguard Academy, their school is a special place where they can dream and aspire to great things. But it is also a place where they learn to cope with the challenges that life can bring, growing stronger and more resilient with each passing day. By thanking God for these blessings, the pupils express their gratitude for the opportunities and support they have received at Vanguard Academy.

As the poem concludes, the pupils look forward to the future with confidence and hope,

knowing that they can rely on Jesus Christ to guide them through whatever lies ahead. Their gratitude to God is palpable, a testament to the profound impact that faith and education can have on young lives. Vanguard Academy is not just a school, but a community of believers who share a common purpose and a common faith.

"Nothing is of greater importance than the education of our children and young people..." - CT 165. 1.

SAFETY

As a proud member of the Vanguard Academy Uganda Primary School community, I am grateful to God for the blessings He has bestowed upon us. Recently, we received three fire extinguishers that have proven to be a necessity in light of the woody pools of our school.

With the addition of the fire extinguishers, we have an added layer of protection that gives us greater confidence in our ability to prevent and respond to fire incidents. These fire extinguishers are not just essential tools for us, but they also represent a sense of security for our parents and guardians who entrust us with their children's safety every day.

We are incredibly grateful to God for providing us with these critical resources, and we are equally grateful to all those who made this possible. We thank the leaders who saw the need and acted upon it, as well as the dedication of the staff and volunteers who work tirelessly to maintain a safe and secure environment for our students.



As we continue to strive for excellence in education and character development, we recognize that our success depends not only on our academic achievements but also on our commitment to safety and security.

In conclusion, we thank God for His continued grace and provision, and we pledge to use these fire extinguishers responsibly and effectively to safeguard our school and the lives of all those who pass through our doors. May God bless our school and all those who support it.

Regards,

Bro. Rogers Mukasa,
Vanguard Academy Uganda Primary School.



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, p. 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.

<https://chat.whatsapp.com/GETlieKyAjjl2OxTAUMkDh>



Scan to join group

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



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

Third Sabbath of each month

Meeting ID: 858 9070 3015

Passcode: 1

Time: 7 a.m. CT

Platform: Zoom

Theme Song: Dare to be a Daniel

THE DAVIDIAN YOUTHS AND YOUNG ADULTS (DYAYA)

TRUE SUCCESS

Greeting beloved Davidian Youths and Young Adults. Peace be with you all.

As young people, we all look forward to getting somewhere in life and attaining success. We can all get the success we need if we are obedient to God's word and determine to always do what He requires of us. So, let's see from Inspiration what true success is and how we can attain it and still glorify our creator's Name.

"True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them. - Prophets and Kings, p. 486." - ChS 257.10.

Inspiration says that success depends upon the use of opportunities that God gives us. We all have these opportunities set before us, so we must make the right use of them. We should stop being negligent to these opportunities that the Lord has set before us and aim as Inspiration says below.

ABN4: 90.1 - *"The life of Christ from His earliest years was a life of earnest activity. - Christ's Object Lessons, p. 345."*

"Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The Heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to everyone whose heart Christ has touched." - Ed 262.1.

"No Place for Indolence. -- Let no one think that he is at liberty to fold his hands and do nothing. That anyone can be saved in indo-

lence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of Heaven, He became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but He came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race. - Review and Herald, Jan. 20, 1903." - CM 76.2.

None of us should ever think that he or she is not talented and educated enough to do the Lord's work. There is work for us all to accomplish. Let these two Bible verses encourage us.

Eccles. 9:10 -- *"Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."*

The apostle Paul also admonishes us in the Scripture below not to be despised by any man, so we must be exemplary Christians.

1 Tim. 4:12 -- *"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."*

"Energy and Willingness. -- Success depends not so much on talent as on energy and willingness. It is not the possession of splendid talents that enables us to render acceptable service; but the conscientious performance of

daily duties, the contented spirit, the unaffected, sincere interest in the welfare of others. In the humblest lot true excellence may be found. The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. - **Prophets and Kings**, p. 219. (1916).” - CM 76.1.

“Brilliance No Assurance of Success. -- It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness.” - 1MCP 309.3.

1TG2: 24.1 - “Boys today, as in times past, are anxious to get somewhere in life, yet millions of them fail to reach their goal and many ruin their lives. They want to become great men, but they fail to even make middle men. And the reason? -- It is simply because they overestimate their own powers, and underestimate God's power. They know not that with God there is no failure, and that with Him ‘they can get places.’”

1TG2: 24.2 - “You boys and girls lend yourselves unreservedly to God. He needs great men, and He can make you such. When you learn God's way and become a responsible boy or girl as did Samuel, God will not overlook your zeal, integrity, and sincerity. He will give you something great for your reward. Yes, you will then indeed be great.”

So, with this assurance that we can attain success and that opportunities are set before us, especially we who are in the Eleventh-hour Church, let us look at these examples of young people - just as we are - and yet attained success in life. Then we shall get to know what success is.

1TG2: 24.3 - “Ancient David also was a young boy and nothing more than a common shepherd. But he was a good shepherd, the best in the land. God saw that he was mindful of and faithful to his duties, and so He determined to make the boy a king over

His people. Indeed, when a person does one thing well, it is likely that he will do another thing just as well. David was as good in his duties as was Samuel in his. That is why he was lifted from the sheepfold and placed in the palace.”

1TG2: 24.4 - “I am thinking of another boy, a young boy in his teens -- Joseph. The Lord saw something in him that He could not find in Joseph's brothers. Not only was he his father's favorite son, but he was God's favorite, too. God had in mind something great for Joseph greater than the world could ever think of. To prove himself trust-worthy Joseph had to first become a slave. He had to be trained for the big job.”

1TG2: 25.1 - “So the way Providence worked, it was that his brothers sold him to be a slave. Just then he recalled what the Lord had promised him in a dream -- that besides his brothers, even his father and mother were to bow down to him. Can you imagine what a splendid opportunity was his to curse God when he saw himself on the way to slavery? He might have said, ‘Why should I serve a God that promises glory but instead gives humiliation, hardship and isolation?’ But Joseph did as wisely as Job: By sanctifying God in his heart, he in effect said, ‘Though He slay me, yet in Him will I trust.’”

1TG2: 25.2 - “Joseph quickly reconciled himself to his situation, confident that his father's God knew all about his troubles. Thus his slave masters, the Ishmaelites, immediately recognized that they were in possession of a fine slave, a slave that they could sell for a good piece of money. How do I know this? -- I know it because the Ishmaelites took him straightway to a man who would buy nothing but the best, to the richest man in Egypt, to one that could pay the price. Rich men, you know, do not buy cheap things, neither do salesmen take cheap things to them.”

1TG2: 25.3 - “Even while in grief, Joseph must have demonstrated his ability to serve, and must have shown great respect to his

slavemasters while on the way to Egypt, because then it was that the peddlers found out the worth of their captive, and then realized that they could sell him to someone who wanted something good and that could pay the price. Potiphar, too, soon found out that Joseph was in all respects trustworthy.”

1TG2: 26.1 - “Thus it was that he became Potiphar’s number 1 man. Even Mrs. Potiphar fell for him. It was at this juncture, you recall, that he came to the climax of his graduation test. Passing the greatest test of his life, he graduated from the house of Potiphar, then from the prison house, whereupon he was promoted to Egypt’s throne, the world’s greatest. In promotion or in demotion Joseph gave God the glory and did his honest best. **At every thing he was put to, he was second to none, and thus he became the greatest among all earthly living.**”

1TG2: 26.2 - “As to the real secret of his success you will find in one simple principle -- **firmness against temptation to sin, and faithfulness to duty:** ‘Ah! I cannot do this wicked thing. I shall sin neither against men nor against God,’ was his answer to temptation.”

1TG2: 26.3 - “This is why Joseph was great in his father’s house, in the hands of the Ishmaelites, in the house of Potiphar, in the prison cell, on the throne of Pharaoh, and in all the world. This is why all the ancient world bowed down to him.”

From Joseph’s example, we see a firm character, a determination not to dishonor the Redeemer. We must also love the Lord, and have the righteousness of Christ; then we shall be determined not to sin against the Lord and against our fellow men.

1TG2: 26.4 - “From these biographical facts is seen that the simple principles which brought success to Samuel, to David and to Joseph, **can doubtless bring success to all of us. And remember that success begins right wherever you happen to be,** whether in the temple courts, in the sheepfold, in the yard of a slave master, in the prison house, or in the

king’s palace -- makes no difference where. **You need not run to catch success, but you do need to bend down and pick it up.** Yes, indeed, success drops from the sky, but to pick it up you must bend down very low. **This you must do if you wish to really succeed in anything.**”

1TG2: 27.1 - “Right now the Lord is advertising for **at least 144,000 life-savers,** with headquarters on famous Mt. Zion -- **a greater post than was held by Joseph.** Will you be one of them? There are greater **opportunities today than ever before.** Why not venture into something in which there is no chance-taking? **Anyone can succeed if he is willing to pay the price.**”

See, my fellow DYAYA, we have a greater opportunity, even much greater than that of Joseph. Shall we let this opportunity pass us by? Let us grab this opportunity and determine to serve the Lord. Let us learn to redeem the time, for we are living in evil days. We all need to find something to do for the Lord now. Let us work the works of Him that sent us while it is day: the night cometh when no man can work. So, let us make God’s service our supreme priority. We need to make the right use of time, we know Inspiration says of no talent He has given will He require a more strict account than of our time. Let us always remember that the very essence of all right faith is to do the right thing at the right time.

ABN4: 91.3 - “Now is our time to labor for the salvation of our fellow-men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money can not take the place of this.”

ABN4: 91.4 - “Every moment is freighted with eternal consequences. We are to stand as minute men, ready for service at a moment’s notice. The opportunity that is now ours to speak to some needy soul the word of life

may never offer again. God may say to that one, 'This night thy soul shall be required of thee', and through our neglect he may not be ready. In the great Judgment-day, how shall we render our account to God?"

ABN4: 92.2 - "Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trains or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."

ABN4: 93.1 - "It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work, and the work is never done, it is because mind and heart are not put into the labor. The one who is slow, and who works at a disadvantage, should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much work in five hours as another does in ten. Some who are engaged in domestic labor are always at work, not because they have so much to do,

but because they do not plan so as to save time. By their slow, dilatory ways, they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly."

1TG2: 27.2 - "In view of these never-erring alternatives why is it, pray tell me, that young people today are so careless and indifferent? Why is it? They are not bad boys and girls; they are born with the same nature as those of any other generation. In fact, those on this hill are good boys and girls, but they need to be born again, **born through the Spirit -- changed, made to see.**"

1TG2: 27.5 - "Our greatest Exemplar came from Heaven to earth, **walked and worked with men three decades, died and arose again.** This He did in order to change men, to recreate the image of God in them and to give them life for evermore. If these boys and girls put forth the necessary effort to make something of themselves, **then we certainly ought to happily help them reach their goal.**"

1TG2: 28.2 - "We need young evangelists, converted boys and girls to work for the unconverted, to exert the right kind of influence over other boys and girls. This is essential because converted boys and girls do more for their own age than can the older people. Then, too, we need young men and young women to help the boys and the girls in soul-winning work -- not to preach to them, but to lead them."

1TG2: 28.4 - "Boys and girls, there is an opportunity for you to get down to business with God, and to make up **your minds what you want to be.** You do not have to be a

"We need young evangelists, converted boys and girls to work for the unconverted, to exert the right kind of influence over other boys and girls"

preacher to begin with, but you can right now be social evangelists. You boys and girls can turn other boys and girls away from their foolishness, from their unwise acts and evil conversations. Others will follow your example. **What a great opportunity is yours if you will only avail yourselves of it!"**

1TG2: 29.3 - "Joseph and Samuel did the essential thing. **They put their whole hearts into whatever they did.** All the great men in the world do and that is why they are great. Whatever you boys and girls do, really do it. No fooling about it. In the end of each day you should be able to say, 'My work was almost perfect, and my deeds unquestionable.' This you can do. Go to the 'Door,' and tell Him your needs and your trials. Say, 'Lord, my trials are Your trials. I will not let them trouble me any longer. **I will put my heart and soul into Thy work.**'"

1TG2: 29.4 - "Do this, boys and girls, and you will see things amazingly different. You will see that your ways of the past were ways of foolishness. You will say to yourself, 'Was I not a great fool to do that and the other?' I know what I am talking about. I am telling you this from experience."

1TG2: 30.1 - "Why do many travel in the broad way? --**Because there you can be anything. But on the narrow way, you must be something really great.**"

1TG2: 30.2 - "A number of boys and girls are no longer with us because they were determined to continue in the broad way. They may get some satisfaction there, but they are headed for a great test, and for a great loss, too. Unless all who have not been 'born again' come to themselves as did the prodigal, they will go all the way to the end of the road. And what then? -- The devil behind and a great precipice ahead. There will be weeping and gnashing of teeth. Why continue in the fool's way?"

1TG2: 30.3 - "**Better not pass up your opportunity while it is knocking at your door.**

Take the 'straight way' and stay in it, and you shall have prosperity and contentment all the days of your life. You shall neither want nor regret. This peace of mind you need. Why not take it?"

"The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make us faithful stewards. Selfish interest, if given room to act, dwarfs the mind and hardens the heart; if allowed to control, it destroys moral power. Then disappointment comes...." - **MYP 149.3.**

"True success is given to men and women by the God who gave success to Daniel. He who read the heart of Daniel looked with pleasure upon His servant's purity of motive, his determination to honor the Lord. Those who in their life fulfill God's purpose must put forth painstaking effort, applying themselves closely and earnestly to the accomplishment of whatever He gives them to do." - **The Youth's Instructor, August 20, 1903.**

May we meditate upon these words and make our calling and election sure as The Davidian Youths and Young Adults.

1 Tim. 4:13-16-- "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not **the gift that is in thee,** which was given thee by prophecy, with the laying on of the hands of the presbytery. **Meditate upon these things;** give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both **save thyself, and them that hear thee.**"

Sis. Irene Mugala,
Uganda Division.



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

A SOLEMN APPEAL

FEMALE MODESTY

"I have long been designing to speak to my sisters. They are not always careful to abstain from all appearance of evil. They are not all circumspect in their deportment, as becometh women professing godliness. Their words are not as select and well chosen as they should be for women who have received the grace of God. They are too familiar with their brethren. They linger around them, incline towards them, and seem to choose their society, and are highly gratified with their attention." - SA 147.1.

"There is much jesting and joking and laughing indulged in by women professing godliness. This is all unbecoming, and grieves the Spirit of God. These exhibitions manifest a lack of true Christian refinement. These things indulged in do not strengthen the soul in God, but bring great darkness, drive the pure, refined, heavenly angels away, and bring those who engage in these wrongs down to a low level." - SA 148.1.

"The sisters should encourage true meekness. They should not be forward, talkative, and bold, but modest and slow to speak. They should be courteous. To be kind, tender, pitiful, forgiving, and humble, would be becoming and well pleasing to God. If they occupy this position, they will not be burdened with undue attention from gentlemen. It will be felt by all that there is a sacred circle of purity around these God-fearing women, which shields them from any unwarrantable liberties. There is too much careless, loose, coarse freedom of manner by some women professing godliness, which leads to greater wrongs. Those godly women who occupy their minds and hearts in meditating upon themes which strengthen purity of life, which elevate the soul to commune with God, will not be easily led astray from the path of rectitude and virtue. They will be fortified against the

sophistry of Satan, and prepared to withstand his seductive arts." - SA 148.2.

"The fashion of the world, the desire of the eye, and the lust of the flesh, or vain glory, are connected with the fall of the unfortunate. That which is pleasing to the natural heart and carnal mind is cherished. If the lust of the flesh was rooted out of their hearts, they would not be so weak. If our sisters would feel the necessity of purifying their thoughts, and never suffer themselves to be careless in their deportment, which leads to improper acts, they would not be in danger of staining their purity. They would feel such an abhorrence of impure acts and deeds that they would not be found among the number who fall through the temptations of Satan, no matter who the medium might be whom Satan should select." - SA 149.1.

"A preacher may deal in sacred, Holy things, and yet not be Holy in heart. He may give himself to Satan to work wickedness, and to corrupt the soul and body of his flock. Yet if the minds of women and youth professing to love and fear God were fortified with the Spirit of God; if they had trained their minds to purity of thought, and educated themselves to avoid all appearance of evil, they would be safe from any improper advances, and be secure from the prevailing corruption around them. The apostle has written concerning himself, 'But I keep under my body, and bring it in subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' **1 Corinthians 9:27.**" - SA 149.2.

"If a minister of the gospel has not control of his lower passions; if he fails to follow the example of the apostle, and so dishonors his profession and faith as to even name the indulgence of sin, the sisters who profess godliness should not for an instant flatter

themselves that sin and crime lose their sinfulness in the least because their minister dares to engage in them. Because men who are in responsible places show themselves to be familiar with sin, it should not lessen the guilt and enormity of the sin in the minds of any. Sin should appear just as sinful, just as abhorrent, as the word of God represents it to be, and the one who indulges in sin should, in the minds of the pure and elevated, be abhorred and withdrawn from, as they would flee from a serpent whose sting was deadly."

- SA 150.1.

"If the sisters were elevated, and possessed purity of heart, any corrupt advances, even from their minister, would be repulsed with such positiveness that they would never be repeated. Minds must be terribly befogged that can listen to the voice of the seducer because he is a minister, and therefore break God's plain and positive commands, and flatter themselves that they commit no sin. Have we not the words of John: 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him'? What saith the law? 'Thou shalt not commit adultery.' The fact of a man's professing to keep God's holy law, and ministering in sacred things, should he take advantage of the confidence his position gives him to indulge his passions, should, of itself, be sufficient to lead any woman professing godliness, to see that, although his profession was as exalted as the heavens, any impure proposal coming from him was the work of Satan disguised as an angel of light. I cannot believe that the word of God is abiding in the hearts of those who are so readily controlled, and yield up their innocence and virtue upon the altar of lustful passion." - SA 150.2.

"My sisters, you should avoid even the appearance of evil. In this fast age, which is reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Jesus Christ, making a high and exalted profession, to cherish this precious, priceless gem, modesty. This will guard virtue. If you have any hope of being finally exalted to join

company with the pure, sinless angels, and live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will abide the day of God, stand the grand review, and be received into a pure and holy Heaven." - SA 151.1.

"The least insinuations, come from whatever source they may, inviting you to indulge in sin, or to allow the least unwarrantable liberty with your person, you should resent as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin, in such a one, is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. In his ministry he is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. You may be sure that the least approach to it is the evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction; if any of the liberties mentioned are tolerated, no better evidence can you give that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and give unmistakable evidence that a low, brutal passion has been suffered to remain in your heart." - SA 152.1.

"As I have seen the dangers of, and the sins among, those who profess better things—a class who are not suspected of being in any danger from these polluting sins—I have been led to inquire, Who, O Lord, shall stand when thou appearest? Only those who have clean hands and pure hearts shall abide the day of his coming." - SA 153.1.

"I feel impelled by the Spirit of the Lord to urge

my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder, are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that those who profess to be followers of Christ and closely allied to God and angels, should show them a better and nobler way. How important that their chastity and virtue stand in marked contrast with that of the class who are controlled by brute passions.”
 - SA 153.2.

“I have inquired, when will the youthful sisters act with propriety? But I know there will not be any decided change for the better

until parents feel the importance of greater carefulness in educating their children correctly. They should teach them to act with reserve and modesty. They should educate them for usefulness, to be helps, to minister to others, rather than to be waited upon and ministered unto. Satan has the control of the minds of the youth generally. Fond parents, your daughters are not always taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wits' end to know what course to pursue, to save them from ruin. Satan is leading them on to be a proverb in the mouths of unbelievers, because of their boldness, their lack of reserve and want of female modesty.”
 - SA 153.3.

Sis. Teopister Nampijja,
 Queen Esther Sisters' Society.

TESTIMONIES AND PRAISES

THE HEALING POWER THROUGH PRAYER AND USE OF NATURAL REMEDIES.

It was on The Ninth Day of The Holy Convocation when I got sick. I had a severe headache due to the things I was experiencing, and as a result, I couldn't participate in the Prayer Band Meeting. I requested the Prayer Band members to pray for me as I didn't want to miss the last day of the Holy Convocation.

I used natural remedies and even though I was unwell when I went to sleep, the Lord heard and answered my prayer. On the tenth day, I woke up feeling fit and participated in the singing. A person who never saw me struggle might have doubted that I had a severe headache. It was indeed a miracle!

I appreciate the Lord for finding myself in this Church where I have learned a lot of things, including how to prepare healthful meals and use natural remedies. This is my testimony. God bless you all.

Sis. Lungowe Mwiya,
 Zambia Division.

THE LORD MY EBENEZER

TESTIMONY AND ENCOURAGEMENT.

Indeed, this far I say, “Lord, You are my Ebenezer.” I praise the Lord for now; it is about a decade since I received the *Shepherd's Rod* Message. The Message has wrought a great change in my entire life. Since then, I haven't fallen seriously ill, maybe just a cold or fever that goes away after using simple remedies in a couple of days. I glorify the Lord for granting me a deeper understanding of the scriptures, especially in the area of prophecy, which reveals to me the future, prepares me for His soon-coming Kingdom, and enables me to teach the Present Truth.

In these almost ten years, He has blessed me with a family: a queen and two children; and we are living in love and peace. I am truly enjoying my marriage. He has provided us with a place we can call our own (land) and enabled us to construct a house to live in. Glory to His name for His blessings and great wonders.

Brethren from the four corners of the world, we are living in perilous times when all our powers must be consecrated to God to do His will and keep His way regardless of circumstances. Let's strive to be Daniels of today. God requires us, as a Davidian band, to be Holy in all manner of living. His command to us today is, **"Be ye holy, for I am holy."** May our hearts always hunger and thirst after Christ's Righteousness.

Brethren, through faith in Christ, we are made partakers of Heavenly benefits. Let us not squander this precious opportunity we have been given, for there will be no other one after this.

My prayer ascends day and night for all of you to meet you in the Kingdom. May we all be present when the family shall assemble in the Kingdom of God, and we become members of the royal family and children of the Heavenly King. I long to see all of you there; let us strive with all the power and strength God has granted us to be present.

May God bless the entire Eleventh-hour Church across the globe.

*Bro. Gabriel Mwariri,
Kenya Division.*

VANGUARD ACADEMY UGANDA PRIMARY SCHOOL.

I want to take a moment to thank God for the wonderful learning experience that I have had at Vanguard Academy. I have learned so much, from basic reading and writing skills to important life lessons about kindness, respect, and honesty. The school has always been patient and understanding and has encouraged me to work hard and strive for excellence.

Furthermore, I want to thank God for the delicious lunch meals that we are provided with at Vanguard Academy. It is such a blessing to have access to nutritious food every day, and I am grateful for the effort undertaken in preparing these meals.

I thank God for all the blessings that He has bestowed upon me and for the amazing

people who have made my education possible. Sincerely,

*Sis. Purity Wembabazi,
Grade 6.*

I thank God for Vanguard Academy, where I learn and grow. The teachers help me to understand new things.

I am happy to be a student at Vanguard Academy because I am learning so much and enjoy everything at school. Sincerely,

*Sis. Gift Nakku,
Grade 2.*

VANGUARD ACADEMY KENYA PRIMARY SCHOOL.

Greetings Beloved,

I thank the Lord for the great mercies He has bestowed upon me. Day by day He provides me with all the necessities I need. He has guided my parents and helped them afford my school fees, providing us with food, shelter, and clothing. Since I came to VTC, I have seen His mighty hand. Before I came, I was a shy girl whom you would see and despise but by the hand of God I learned how to speak and stand courageously, preaching the Word of God. This is a great improvement to myself, thanks to God; I cannot take it for granted.

I thank the Lord because I am learning many inspiring and transforming truths. This is the privilege that God gave unto me.

This is my testimony through the Inspiration of the Holy Spirit in Jesus' Name. Amen.

*Sis. Mary Kemunto,
14 yrs. old.*

Greetings Beloved,

Dear brethren, I thank the Lord for His care and protection since I joined this school. I had many challenges in the previous school. Immediately, when I joined Vanguard Academy, things changed, especially in reforms such as drinking water on time, taking meals at the right

time, and even reading my Bible, which I never did before. God has helped me to overcome fear, especially in sharing the Present Truth with others. I am now confident in Jesus' Name. How I pray for God to grant me more grace to make it to God's peaceful kingdom. God bless you.

*Your young brother,
William Miller,
14 yrs. old.*

Greetings, my dearly beloved Brethren. I take this opportunity to thank our Heavenly Father for His tender mercy and love that He has freely bestowed upon me. I thank Him also for the gift of life and good health. It has been a long time since I was sick. Glory to our Heavenly Father.

Truly, I have learned much about the truth that He sends unto us. First of all, the Health Reform and the Dress Reform. Again, He saw that it was good for me to come and learn in His school. His Word we are gaining every day.

I also thank Him because He is always my Provider. He is my Shelter in the time of storm. He has given me the confidence and courage to present His Word to those who are hungering for it. Glory to God! That's my testimony in a nutshell. I have many things to praise and thank Him for, as He has brought me this far; how I pray for His love to continue abiding.

*Sis. Phenny Brenda,
13 yrs. old.*

NEVER LIGHT A LAMP AND PUT IT UNDER A BUSHEL.

Greetings Brothers and Sisters,

I thank the Lord for the *ROD* Message for indeed it is a lamp that is lit to give light and it can not be hidden. It was 2014 when my husband received the *Rod* Message, but he used to hide it from me. He would tell me that he was going for Bible study and that he would start sharing when he had time. Little did he know that I was praying for him. I used to pray, "Lord, if whatever he is studying is true, let him stay, but if it's falsehood, please God, take care of him and lead him out." I

used to kneel beside my bed because I was taught by my grandfather that in order for your prayers to be answered, you must kneel. Indeed, my prayers were answered when I found the books (*the Shepherd's Rod*). I panicked, thinking he was lost, but I kept it in my heart and didn't let him know that I knew he had joined the Davidian movement.

People at the Mother Church used to criticize the Davidians, and mind you, the elders and friends started calling me and informing me that my husband had joined a sect that goes to the ocean at night. At that time, I was upcountry doing construction, but I had shown my brother-in-law the books, and we were reading them together. One day, I left the work upcountry and came to see if it was true that he goes to the ocean at night. When the time came for him to start reading the book (*Rod*), he would wait until I was asleep, and that's when he would start reading. He had hidden the books at the bottom of his suitcase. So, as he went to read, I waited a few minutes, maybe if there were preparations he needed to do before he left. Then I came quietly from bed, peeping over the edge of the wall to see what he was doing. But I found that he was just reading. I did this for a week, and I realized it was a lie. I returned to the upcountry and told my brother-in-law to continue studying and see if it was the truth. He used to tell me that he was seeing some sense. When I came back, we continued with the studies.

In 2016, the Lord sent Brother Maxwell to our house. He taught me Matthew 20 for three days through projections. That's when I accepted the *Rod* Message. During the three days of study, I had declared that I was going to send away whoever came for the study. But the way the Lord brought Brother Maxwell into the house, I did not know, for I had never associated with him. Indeed, the Lord has many ways to save, and if anyone hears the Lord's voice, do not harden your heart. Now is the time when the door of mercy is wide open while probation lingers. Thank you, and may you Be blessed.

*Sis. Beatrice Kemunto,
Kenya Division.*

Greetings to all.

ABN3: 83.1 - *“Those who do conclude themselves led to elect marriage, and who are determined to move in fear to the Glory of God, will necessarily marry ‘only in the Lord’: they will not take to themselves either unbelievers or unconverted worldly, careless, un consecrated believers...”*

I want to thank God for these wonderful words of Inspiration. God has shown me the truthfulness of them in our marriage relationship. God is good and marvelous. We have been together with my queen for fifteen years. We have experienced many blessings from Him, with a few challenges here and there. Marrying in faith is indeed good, for in all the battles of life, you fight together under the direction of God’s Word. We thank God for the three children He has blessed us with, who are kept in good health by Him. Brothers and sisters, I testify indeed, marriage is good if done in accordance with the Word of God. Taste it too, you will also testify to the goodness of the gifts from God.

May He continue to keep our marriages together even as we aim to enter His Kingdom with our companions. Amen.

*Bro. Ibrahim Sekabira,
Uganda Division.*

THUS FAR, THE LORD HAS LED ME

Coming from a humble background and residing in the South Zambian town of Monze, I have been raised by parents in the Household of faith who joined the Message when I was 8 years old and my journey along the Royal Road to the Kingdom has been filled with happy moments and sad ones too! Am the first-born daughter of four children born to my parents. Born on the 4th of October 2005. I started my early education at a private institution called Broadview and there completed my Secondary Education.

My life at a public institution has been with challenges, especially being a Present Truth believer. From the food, the dress, and the deportment, I seemed to be out of this world in the eyes of my peers. For a girl of my age to dress decently and up to standard in accordance with the light given me, I

became a laughing stock and a wonder to both friend and foe. Nonetheless, knowing what I needed to do to attain the prize, I fought my way out. My eating habits were a wonder, too, as all my associates were omnivorous. I could barely eat with my friends!

Some sporting activities I could not take part in owing to them occurring on preparation day, and others on the Sabbath; hence I couldn’t take part. Drama clubs and cultural dances were not on my to-do list hence earning a bad tag from my teachers and friends. Maintaining personal private communion with the Lord was a struggle because of the toxic school environment.

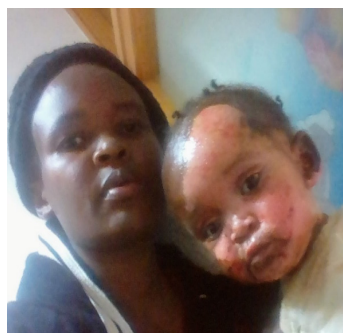
I have come to love the Message because of what it has done to me and my family and the knowledge it has made me gain. Though I have many struggles in the Reforms journey, I pray the Lord helps me to reach the set target. The admonition to be polite and the urging to love one another are yet further testimonies as to why I fell in love with the Message. I pray God to guide me and all my brethren as we move along the path of duty. May the peace of Christ be with us all, Amen.

*Sis. Nachimuka Mwenda,
DYAYA Monze Area,
Zambia Division.*

QUICK HEALING THROUGH HEALTH LAW

Greetings Brethren,

I would like to thank the Lord for the Health Reform Message. Indeed, it did a wonderful and marvelous healing through our Lord’s healing mercies to our little lamb, Sis. Nellie Moraa, who was burned from her face, upper left arm (shoulder to elbow), and on the ribs.



Some hot water also entered through her nose and mouth. Despite going almost a whole week without receiving any treatment except for the first aid she received at a clinic, we praise His Holy name because He spared her life.

Before being transferred to the main hospital

where they saw no need of attending to her for they thought she was to die since she had swallowed hot water and inhaled some through the nose, but remember she got burnt on Friday 13/04/2018 and she started receiving treatment on Wednesday 18/04/2018 the following week - and I thank the Lord for He sustained her through the pain all those days, and what you could hear from her was song no 190 from the SDA Hymnal, “**Jesus Loves Me**”, which is her favorite hymn to date, and within a week of receiving treatment, her face was fully recovered, and everybody was amazed how she responded so quickly and I remember one of the doctors who attended her said that it might be the diet plus the herbal ointment she was using (mebo scar ointment).



For in the room which we stayed it had a poster that ‘no animal products to be served’, so we were served with plenty of vegetables, fruits and grains. Within a span of three weeks, we were discharged leav-

ing some other patients with minor burns and injuries and through that I learned that healing comes from the laws of health and as you can see from the pictures you can’t say that the child whose face is burned appearing almost pink is the same girl with a beautiful smiling face. Great and wonderful are the things God does. Thank you and may you be blessed.

*Sis. Beatrice Onchoke,
Kenya Division.*

Since my Conversion into Christianity and becoming a Seventh-day Adventist, two major questions have occupied my mind without finding an answer.

- 1) When will we reach the Eleventh Hour?
- 2) How can I walk like Enoch?

These questions have been answered for me, as the Lord has led me to the Eleventh-hour Church.

Indeed, the Prophetic Aspect of Matthew Chapter 20 demonstrates that the Eleventh-hour Movement was to come into existence. Indeed, our God does not utter a word without bringing it to fruition. Amen!

The experience of Enoch in his walk with God gradually took a prominent place in my Christian life. It became my intense desire to reach this spiritual level. Although I had no writings and hadn’t investigated the life of Enoch, today it is one of the themes of Present Truth in the Eleventh-hour Church. My humble daily prayer is to learn to live as Enoch lived.

Glory to our Creator-Father-God who knows His own and provides for all their needs. I express my infinite thanks to my adorable Heavenly Father. Amen.

*Sis. Josseline Samy,
Martinique Division.*

POEM - “THE COMING DELUGE”

First the Earth was in peace.
Before sin began to multiply.
From the earth was robbed joy and peace.
Spirit of God withdrawn from all men.

God saw the wickedness of men.
Every imagination evil.
Every thought vain.
His Spirit grieved.
Repented of creating man.

God grieved in His Heart.
Determined to destroy the Earth.
His will was obeyed like an oath.
To send waters on the earth.
To destroy all mankind.

As it was in Noah’s time.
It shall be in the end time.
All cases yours and mine.
Are to be weighed what a sublime.
Will be men’s fate, such a fearful time.

*Bro. Ivan Kimuli,
Uganda Division.*



The Shepherd's Rod

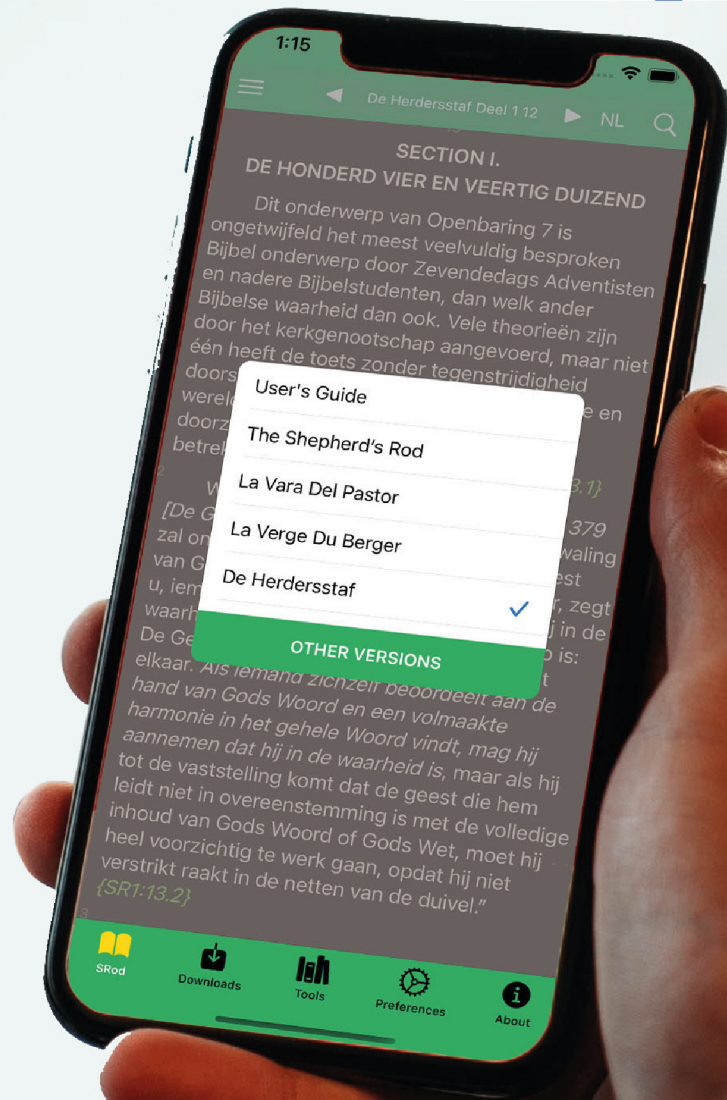
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UPCOMING

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 Family life,
Health Dep. 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

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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