

THE SYMBOLIC CODE

Vol. 2024, Nos. 4-6

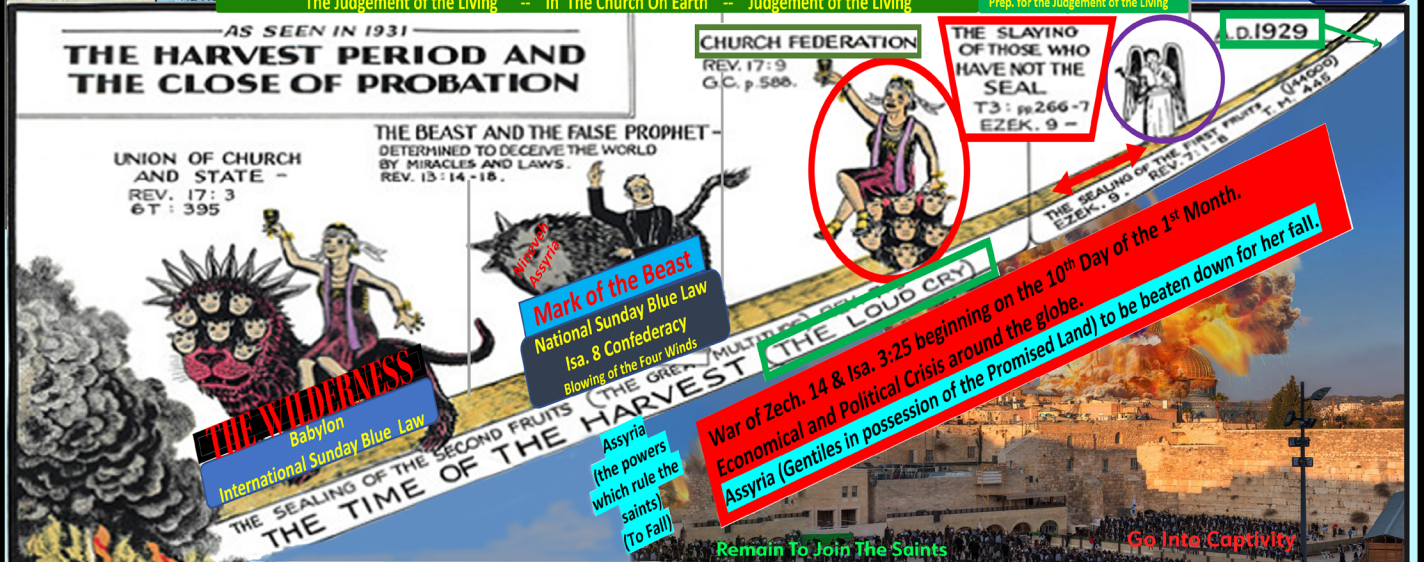
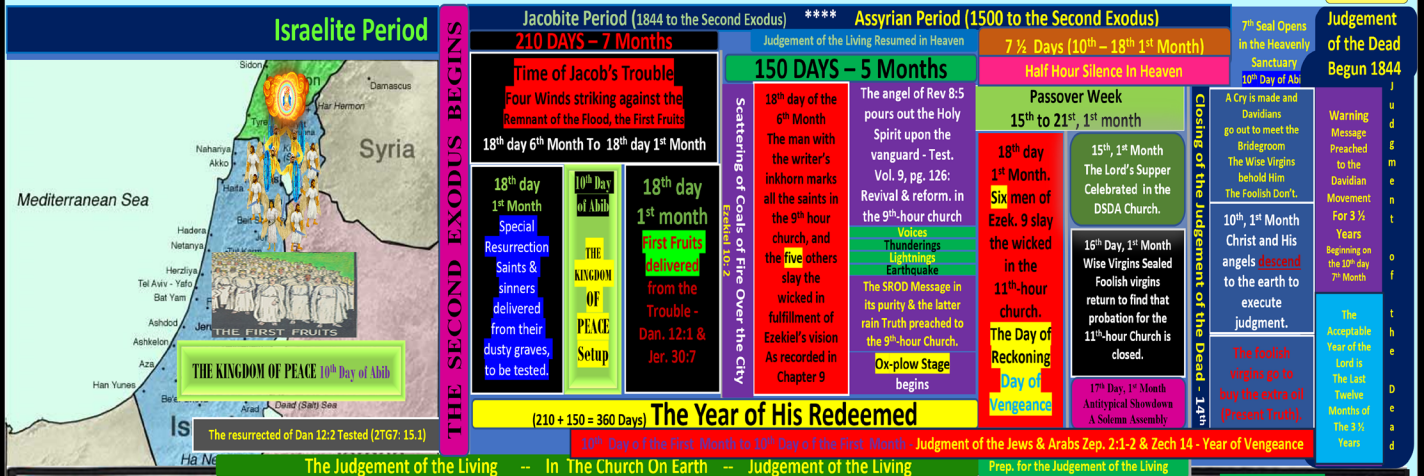
APR. - JUN., 2024

Davidian Seventh-day Adventists

WACO, TEXAS

Timeline Of The Great And Dreadful Day Of The Lord

Start Here



Closing Work For The Dead

The Acceptable Year Of The Lord Day/Year Of Vengeance The Year Of His Redeemed

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, answering questions in connection with Elijah's Message, and pulling 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."*

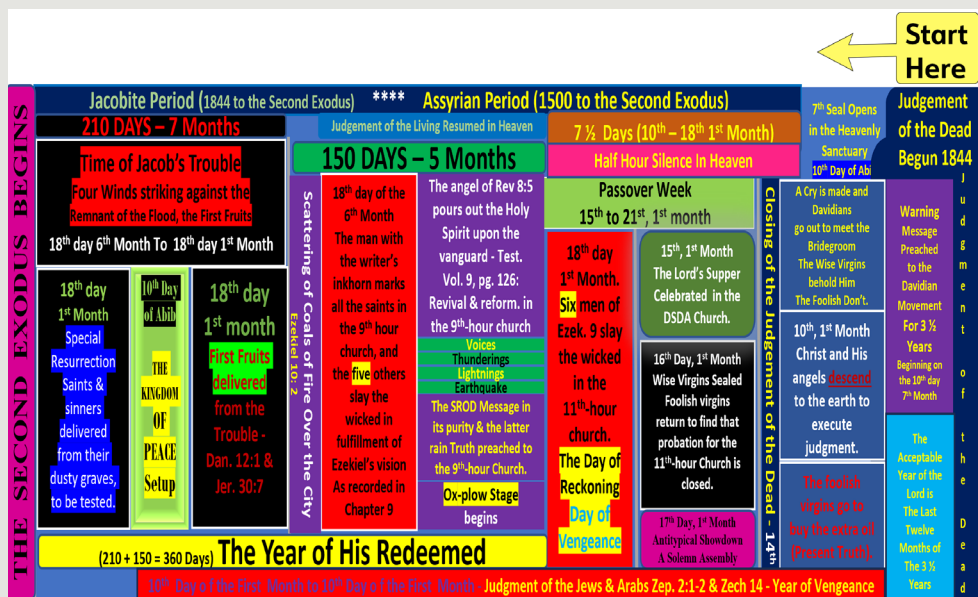
This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings --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

Contents

THE SYMBOLIC CODE



Start Here



**THE ACCEPTABLE YEAR OF THE LORD,
THE DAY OF VENGEANCE,
AND THE YEAR OF HIS REDEEMED.**

Isa. 61:2-- To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Isa. 63:4-- For the day of vengeance [is] in mine heart, and the year of my redeemed is come.

Articles

- 16 The Closing Work For The Dead
- 27 Questions and Answers
- 34 The Gift of Love
- 35 Kindling the Flames of Joy Through Poems
- 37 Uganda Division Health Seminar
- 40 Davidian Kings, Princes and Priests Society
- 42 Davidian Youths and Young Adults
- 49 Family Life
- 54 Testimonies & Praises
- 63 Upcoming Events



Editorial

Editor:

Bro. Lennox Sam

Layout Team:

Bro. Ivan Kimuli
Bro. Jovan Kizza
Bro. Kelvin Obungu
Bro. Vincent Muela

Graphics:

Bro. Anthony Odhiambo

Executive Council

President:

Bro. Lennox Sam

Vice President:

Bro. Brian Gisore

Secretary:

Bro. Denzil Simutelo

Treasurer:

Sis. Phili van Niel

Members:

Sis. Patricia Verpret
Sis. Irene Mugala
Bro. Thomas Mong'are

Administrator

Sis. Desiree Ford

Contacts

The Davidian Seventh-day Adventist Church
Mt. Carmel, Waco Texas
P.O. Box 23738
Waco, TX 76702



+1-254-855-9539



info@gadsda.com



https://gadsda.com



<https://www.youtube.com/@Gadsda>

<https://www.youtube.com/@Eleventh-Hour-Church>



<https://www.facebook.com/gadsda/>

THE ACCEPTABLE YEAR OF THE LORD, THE DAY OF VENGEANCE, AND THE YEAR OF HIS REDEEMED

In **Volume 2023, Nos. 5-7** of the Symbolic Code, we stopped at the wise virgins trimming their lamps and the foolish going to get the extra oil. But because of the updated understanding of the truths concerning the acceptable year of the Lord and the year of vengeance, we must back up and come forward instead of continuing where we left off. Let us begin in the Book of **Isaiah**--

Isa. 61:1-- *"The spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;"*

SR1: 153.3 - **"Isa. 61:2, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God."** The acceptable year cannot be a prophetic time, for it would mean 365 years. It must be a literal year of twelve months. There is good reason for believing that this must be that year in which the lessons came, and the truth in them made known. Had this not been the prophetic year, the call would not have come, for God keeps accurate time. To Ninevah, God gave forty days to repent. Now to His people He gives one year to make good, otherwise He would have to spue them out of His mouth, and this applies to those upon whom the responsibility rests. "And unto the angel of the church of the Laodiceans write;...I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." **Rev. 3:14-16.** "The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, he would have honored them with bearing his standard in triumph to the victory. But they separated

from God, yielded to the influence of the world, and the Lord rejected them." **Volume 5, page 82."**

Here, we see that the acceptable year of the Lord must be a literal year of twelve months, and 1929 was understood to be that year. However, time has proven that 1929 was not the acceptable year of the Lord, for the SDA leadership did not make it right with the Lord, and they are yet to be spued out of His mouth. Thus, it adds a symbolic or parabolical application to the "acceptable year of the Lord" without negating its literal application. The symbolic application would be from 1929 to the fulfillment of **Ezekiel chapter 9**. Since 1931, the year the storehouse was transferred, the Lord has His "newly hired servants," "the Davidians," the majority of whom give the trumpet unrecognizable sounds, over twenty-four different sounds, and some claim there are over forty different sounds. Let us confirm the identity of the "newly hired servants"--

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.”

Now that we know who the servants of today are, we can get back to our subject. The student of the *Shepherd's Rod* Message knows that interpretations of time prophecy could be literal, prophetic, parabolical or symbolical. In the prophetic time interpretation, one day is equivalent to one year, as in **Ezekiel 4:6**. In the parabolical and symbolical time applications, the length of time could be known or remain unknown until the fulfillment of the prophecy. An example of parabolical time can be seen in the parable of **Matthew 20**, and an example of symbolical time is seen in the five symbolical months of **Rev. 9: 5, 10**; or seven days symbol of purification. Now let us couple the interpretation of “the acceptable year of the Lord” in **SR1: 153.3** with the interpretation of “the year of My redeemed” in--

SR1: 157.2 - “What is meant by “His redeemed?” “For the day of vengeance is in mine heart, and the year of my redeemed is come.” [**Isa. 63**] **Verse 4**. You are here referred to **Ex. 15:13**, which is the song that Moses and the children of Israel sang after being delivered out of Egypt and the Red Sea. Thou in thy mercy hast led forth the people which thou has redeemed: Thou hast guided

them in thy strength unto thy holy habitation.” **Ex. 15:13**. Inspiration uses the same word “redeemed” in the song of deliverance. The experience of Israel being a type of Israel, the true, (the 144,000), and a duplicate of the church now, as explained in Section 4, we too, must be redeemed as well as they. For this reason, the prophet used the phrase “the year of my redeemed is come.” According to the scripture, this must be the year (in which the lessons came--1929), when God began to deliver His people from the corruptions in the church. This is why they sing the song of Moses and the Lamb. Had this not been the prophetic year the call would not have come, for God keeps accurate time.”

Here, we see that “the year of My redeemed” is also the literal year 1929 when God began to deliver His people with the first quarter of the Sabbath School Quarterly, studies of the last **thirteen chapters of the Book of Isaiah**. But time with the brighter lights of truth has shown that the literal application of “the year of My redeemed” is yet to come, for it must follow the day of vengeance, which did not take place before or during 1929 and still hasn't. 1929 has been applied to both “the year of My redeemed” and “the acceptable year of the Lord,” yet they are not one and the same. Let us now couple **SR1: 153.3** and **SR1: 157.2** with the first sentence of **SR1: 154.1**, and we will better see that “the year of My redeemed” and “the acceptable year of the Lord” can not occur at the same time. Let us read--

SR1: 154.1 - “The day of vengeance in Isa. 61:2, follows the year...”

Here, we see that the events in **Isa. 61:2** are in sequential order, “the day of vengeance” follows “the acceptable year of the Lord.” Since **Isa. 63:4** is linked to **Isa. 61:2** by the “the day of vengeance” event, we must conclude that the events of **Isa. 63:4** are also in sequential order; “the year of My redeemed” follows “the day of vengeance.”

Let us illustrate-- **Isa. 61:2**-- “To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”

Acceptable Year

Followed by the

Day of Vengeance

Isa. 63:4-- "For the day of vengeance [is] in mine heart, and the year of my redeemed is come."

Day of Vengeance

Followed by the

Year of My Redeemed

Before

Day of Vengeance

After

Acceptable Year

Year of My Redeemed

Let us first hear what is "the day of vengeance" --

1SC11,12: 8.9 - "We do not wish, however, to fall under the condemnation of those who shall give a "peace and safety" message, saying, "He is too merciful to visit His people in judgment," for by so doing, the Lord says emphatically that "the just vengeance of an offended God" comes upon such, and that "men, maidens, and little children all perish together." -- "**Testimonies for the Church**," Vol. 5, p. 211."

ABN4: 19.4 - "The term "sword," as used in the Scriptures, signifies war, bloodshed, and vengeance. God's sword is whatever instrument He uses to execute judgment; it is not necessarily a steel blade. Often it has been pestilence, fire, famine, earthquake, war, and a host of other elemental forces; even the wicked, as witnesses David's cry: "Deliver my soul from the wicked, which is Thy sword." **Ps. 17:13.**"

1TG43: 16.1 - "Here we see that the church -- the Lord's sanctuary -- was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus

peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." -- "**Testimonies**," Vol. 5, pp. 80, 211."

From the paragraphs just read, we conclude that the "day of vengeance" is the day of God's judgment, wrath, or harvest--

1TG17: 3.3 - "The latter rain of Truth, therefore, is the very last, the one that is to develop the people of God for the harvest, for the time in which God separates the wheat from the tares (**Matt. 13:30**), the wise virgins from the foolish ones (**Matt. 25:1-12**), the good fish from the bad (**Matt. 13:47, 48**), and the sheep from the goats (**Matt. 25:32, 33**). In short, the harvest is the day of cleansing, the day of Judgment, the antitypical Day of Atonement, the day in which the sinners are cut off. ..."

1TG21: 14.1 - "Thus is the church purified and thus are the tares destroyed. As tares they are burned; as unprofitable workers they are cast into outer darkness there to weep and gnash their teeth; as unfit guests for the wedding they are bound hand and foot and cast out into outer darkness; as foolish virgins they are refused entrance; as goats they are sent into everlasting punishment; as dragon's flood, they are swallowed by the earth. But the actual thing that happens to them all in common, is fully described in

Ezekiel's prophecy, chapter 9. Let us turn to it—"

Ezek. 9:1-11-- "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, where-upon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me."

JL2:3.2 - "What is the Judgment for the Living? and what happens with the righteous, and what happens with the wicked, after they are judged? -- In His parables Christ illustrates that the righteous, as good fish, are put into vessels; as wheat, they are put into the barn; and as sheep, they go into life eternal -- they are placed in absolute security sealed for eternity. But the wicked, as bad fish, are cast out, as tares, they are burned up; and as goats, they are sent into everlasting punishment. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." **Matt. 13:49, 50.**"

In the light of these statements, we learn that "*the day of vengeance*" is the judgment of God, as described in **Ezekiel Chapter 9**. At this juncture, we must consider whether the "*day*" is literal, prophetic, parabolical, or symbolical. If literal, it will be a one-day event; if prophetic, it will be a one-year event; if parabolical or symbolical, the length of time could be given or unknown until the fulfillment of the prophecy. We start with the earliest revelation of this truth--

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

SR2: 217.1 - "Thus the silence of half an hour points forward to this great event for the church of God. Its fulfillment would bring us to the time of the harvest, or as it is called, the Loud Cry of the Third Angel's

Message of **Revelation 18** -- the last message for the world. Thus, while the five men with the slaughter weapons are taking away those represented by the tares within the church, there will be silence in heaven for about half an hour (seven days), after which the judgment will commence again for those who shall be sealed in the time of the great harvest, which is the end of the world. Said Jesus: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" -- the church. (**Matt. 13:30.**)"

SR2: 217.4 - "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.**)"

2SC5,6: 10.1.2 - "The above proves that the

slaughter comes before the gathering of the second fruits and under the seventh seal, and that the Loud Cry begins with an additional message and with mighty power. However, when the seventh seal begins, the events of the sixth do not necessarily cease, for all the seals extend to the close of probation. (See "**The Shepherd's Rod**," Vol. 2, p. 221.) **Revelation 8:1**, speaking of the silence in Heaven for the space of half an hour, proves to be the event of the fulfillment of Ezekiel 9. At which time "shall Michael stand up." It is at this juncture that Christ puts on His garments of vengeance and surprises the hypocrites in Zion. See "**Testimonies for the Church**," Vol. 5, p. 690."

In the light up until 1936, "the day of vengeance" was interpreted as symbolic of the seven days of purification in the ceremonial services. Thus, the church's purification was understood to be for seven days during the half-hour silence in Heaven. Let us progress to the light of 1947--

TN15: 17.4 - "But John, having been shown the entire judicial proceeding, describes the Judgment in three parts, in three different sittings: one before the half hour's silence (Rev. 8:1), one after it, and a third one during the thousand years (Rev. 20:11, 12). This truth is seen from the following facts:"

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

TN15: 65.2 - "As we have seen, the silence divides the two pre-millennial Judicial sessions, the one for the dead and the other for the living, and the fire from the heavenly

altar, the voices, lightnings, and thunders, descend to earth. These facts, along with a number of scriptures on the subject, besides the remainder of The Revelation, the chapters after the breaking of the seventh seal, prove that the Judgment of the living, the cleansing of the earthly temple, is something which takes place on earth, not in heaven only!"

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

In the 1947 light, a change is seen in which the half-hour silence is not seven days of slaughter, but rather the entire time is "absorbed in bringing the first Judicial session to a close and in preparing for the second session." Thus, we look for any statement from 1947 or after to shed more light on the number of days it will take to remove the wicked from the church.

1TG8: 25.1 - "Those who sit before Joshua are "men wondered at." As such they are depicted by the "stone" (church, or Kingdom) that is in Joshua's sight. It has seven eye-perfect vision. When this purification of the church takes place then the sin in the land is quickly removed -- "in one day."

In the 1953 light, "the day of vengeance" was interpreted as literal, a one-day event.

Let us now return to this lone prophetic application of the "day of vengeance"--

SR1: 154.1 - "The day of vengeance in Isa. 61:2, follows the year. The day may be prophetic, which in that case, would mean a literal year. Thus, it would mean a year in each case. This year of vengeance is not the seven last plagues, nor is it the destruction of the wicked at the second coming of Christ. It takes place before the close of probation, for in Isa. 61:4 we read: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." The meaning of this verse is to restore the truth of God which has been trodden down

under foot for many generations. The 144,000--the true Israel of God--are the builders. Thus, we see that after the day of vengeance, God's truth is to be restored and revealed to the people. Therefore, it must be before the close of probation. The balance of the chapter confirms the same thought."

Here, we see that the *Rod* of God has given a prophetic time application to the day of vengeance, and since the duration of the slaughter of **Ezekiel 9** is not 365 days, this prophetic time application must be for another event of God's anger, for in the very next paragraph we read--

SR1: 154.2 - "The "day of vengeance" is the same as in **Ezekiel 9; Isaiah 63; and Isaiah 61; as previously explained. Isa. 61:6, meaning the 144,000, says they are priests, as explained on pages 37, 38."**

Thus far, the *Rod* tells us that "the day of vengeance" in His church is the same as **Ezekiel 9 SAME AS Isa. 63:4 SAME AS Isa. 61:2**, and the most recent light tells us that this event is a one-day event. Meanwhile, in **SR1: 154.1**, the *Rod* states that "the day of vengeance" may be prophetic as it follows the literal "acceptable year of the Lord," which means "a year in each case." The *Rod* continues in the paragraph to point out what the year of vengeance is not. It "is not the seven last plagues, nor is it the destruction of the wicked at the second coming of Christ." We are also told in the paragraph under discussion that the "year of vengeance" takes place before probation closes and before the 144,000 begin to build the old wastes. Let us remember that the work of the 144,000 begins after they arrive in the kingdom. Therefore, the truths that the 144,000 restore must be the truths that were trodden down in the promised land for many generations. The Arabs -- known today as the Muslims -- in the promised land, have for many generations trodden underfoot the truth of the Sabbath; the Jews and Arabs alike have trodden down the most important Truth, that of the Messiah, Jesus the Christ. Therefore, "the day of vengeance," which may have a prophetic application, must be associated with the promised land, which leads us to **Zeph. 2: 1-5 and Zech. 14:2, 3, 12, 13, 15--**

Zeph. 2:1-- "Gather yourselves together, yea, gather together, O nation not desired;"

Zeph. 2:2-- “Before the decree bring forth, [before] the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD’S anger come upon you.”

Zeph. 2:4-- “For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.”

Zeph. 2:5-- “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.”

2TG41: 13.2 - “Now in view of the fact that there is but one such undesired nation, the Jewish, and none other, that is hated by all nations, this scripture cannot possibly apply to another people. Also the fact that now while we are broadcasting the message of the great and dreadful day of the Lord, the day before the day of the Lord’s anger, the undesired Jews world over are gathering together in Palestine -- I say in view of all these things now contemporaneously taking place, the truth of the Scriptures boldly stand out, showing that the anger of the Lord is to fall upon the Jews unless they reform, and not they, but “the meek of the earth” are to inherit the land. And so according to Scripture, Jew and Arab alike are to go out of the Promised Land, and the meek of the earth to march into it.”

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.”

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 meek of the earth here mentioned are the Davidians, the first of the first fruits.

The “year of vengeance” can only be the time in which the Lord deals with the current occupiers of the promised land, and Zechariah gives us the details of that event--

Zech. 14:1-- “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.”

Zech. 14:2-- “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.”

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.”

Zech. 14:3-- “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.”

Zech. 14:12-- “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their

flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

1TG20: 12.1 - "In one of the preceding verses we are told that the Lord is to fight against all those who fight against Jerusalem. And now in this verse we are told of the means which the Lord will employ in that warfare. He is not to use man-made weapons, but a plague."

Zech. 14:13-- "And it shall come to pass in that day, [that] a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand

of his neighbour."

1TG20: 12.2 - "Besides the plague, there shall be a great tumult -- a confusion and excitement that will turn every man against his neighbor. Thus shall the Lord defeat the enemies of His people."

Zech. 14:15-- "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

1TG20: 13.1 - "The plague falls on both men and beast that are found in the tents of the unbelieving."

This prophetic "day of vengeance," being a literal year, is none other than the year in which God reclaims the promised land and rid it of the Jews and Arabs. This vengeance begins on the tenth day of the first month.

Acceptable Year

Followed by the

Year of Vengeance

Since we know that our Lord Jesus Christ is coming with all His angels on the tenth day of the first month to execute judgment on the living, the "year of vengeance" must begin on the tenth day of the first month. The "acceptable year of the Lord" must be the last of the three-and-one-half years of the warning Message to Davidians since said Message ends on the tenth day of the first month. Therefore, we need to know what "this acceptable year of the Lord" is and what should be done during this time. Let us hear the Golden Bowl--

Isa. 61:1, 2-- "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

1TG41: 24.2 - "These are the two verses which Jesus read as He stood in the synagogue of the city of Nazareth, the place where He was brought up. He read these verses and then

sat down without making any comments. As His listeners were still in a stupor as to why He had read and then had sat down without adding a word, Jesus arose again and said, "This day is this scripture fulfilled in your ears.""

1TG41: 24.3 - "The reason given for the Spirit's power upon Him is that the Lord God had anointed Him to preach good tidings unto the meek, implying that if the Lord had not anointed Him to preach, the Spirit of the Lord would not have been on Him. Moreover, He was anointed to preach to the meek, to those who are not self-sufficient, not high-minded, but humble and teachable; the other class could not be taught. He was to comfort all that mourn, to bind the broken-hearted, to proclaim liberty to the captives (not to free them immediately). "The acceptable year of the Lord" is, of course, the time in which the scripture is fulfilled, the time it is unsealed and proclaimed. Those who give no heed to it are to be swept away in the "day of vengeance." These were the good tidings for

which Jesus was anointed. Unbelief and indifference in revealed Truth is an insult to God and a sin against the Holy Ghost Who leads into all Truth."

Note that the "acceptable year of the Lord" is known only when fulfilled, unsealed, and proclaimed, all past tense.

1TG41: 25.1 - "Simply because the Saviour preached these two verses, however, we must not conclude that the whole chapter was then fulfilled or that the fulfillment of these two verses could not again be fulfilled at the time the rest of the chapter is fulfilled. As the same Spirit was also upon the Apostles -- upon those who furthered the Lord's message in that day, so also it must be in this day, in the day the whole chapter is fulfilled."

1TG6: 39.2 - "The Lord is now calling for men and women "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

1TG41: 29.4 - "That Jesus was anointed to preach the good news, news that He was to open the prison door of sin, to bind up the wounds of God's people, to proclaim the acceptable year of the Lord, to comfort those who mourn, and to give all an opportunity to escape "the day of vengeance"; that because He was thus anointed He was fitted to comfort them that mourn in Zion, to bring beauty for ashes, the oil of joy for mourning, and the gift of praise in place of heaviness, that they might be called "trees of righteousness," and that God might thereby be glorified; that through the gift of the Spirit His people shall be enabled to build up the desolated places of

many generations; that those who are called now are to be ministers of God "and they shall eat the riches of the Gentiles," and glory in them, and "strangers and aliens" shall be their shepherds and "vinedressers"; that then their shame and confusion will be changed into everlasting joy; that as God hates robbery, He will direct the work in Truth and make an everlasting covenant with them that know Him; that then their seed shall be known to the Gentiles and among the people and they will acknowledge that God has blessed His people; that because the anointed One clothes His people with the garment of salvation, and the robe of righteousness, the testimony of His children will be, "I will greatly rejoice in the Lord"; and as a bride adorns herself with jewels so the spiritual adornments, given through these gifts will bring on the "revival and reformation"; and that, as nature brings to fruition the seed sown in the ground, so the anointed One will cause righteousness and praise to spring forth before all nations."

Let us hear what God's people will be doing during this acceptable year of the Lord--

"Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed "with the Holy Ghost and with power," and "went about doing good."

Acts 10:38. In the synagogue at Nazareth He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." **Luke 4:18, 19.** This was the work He commissioned His disciples to do. "Ye are the light of the world," He said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." **Matthew 5:14, 16.** - **COL 4:16.2**

"This is the work which the prophet Isaiah describes when he says, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when

thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.” **Isaiah 58:7, 8.**” - COL 417.1

“Thus in the night of spiritual darkness **God’s glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.**” - COL 417.2

“All around us are heard the wails of a world’s sorrow. On every hand are the needy and distressed. **It is ours to aid in relieving and softening life’s hardships and misery.**” - COL 417.3

“**Practical work will have far more effect than mere sermonizing.** We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.” - COL 417.4

“**God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp.** When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.” - COL 418.1

“There are many from whom hope has departed. **Bring back the sunshine to them.** Many have lost their courage. **Speak to them words of cheer. Pray for them.** There are those who need the bread of life. **Read to them from the word of God.** Upon many is a soul sickness which no earthly balm can reach nor physician heal. **Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there.**” - COL 418.2

“Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. **The whole earth, wrapped as it is in the darkness**

of sin, and sorrow, and pain, is to be lighted with the knowledge of God’s love. From no sect, rank, or class of people is the light shining from heaven’s throne to be excluded.” - COL 418.3

Now, we all know what will take place during “*the acceptable year of the Lord*.” Let us begin doing what we read now, and we will be experts when “*this acceptable year of the Lord*” comes. Let not your right hand know what your left hand is doing while hasting the Lord’s return.

Let us now hear of “*the year of His redeemed*.”

SR1: 156.3 - “**Isa. 63:4:** “For the day of vengeance is in Mine heart, and **the year of My redeemed is come.**” Note, “the day of vengeance” the Lord says is in His “heart”, but the “year of His redeemed is come.” Note the verb “come” is in present tense, just as in **Rev. 14:7**, “Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.” We, as a people, hold that the verb “come” was inscribed in present tense because the judgment in heaven took place (at the end of the 2300 days of Daniel’s prophecy) in 1844, but it was not understood until after the Prophetic period had passed, therefore God did not intend to make the judgment known until after the hour had come. For this reason Inspiration inscribed the occurrence in present tense, “is come,” in order to be grammatically correct. Thus William Miller made the mistake of the event to transpire at the end of the 2300 days; namely, the sanctuary truth, Jesus entering the Most Holy place, and the beginning of judgment.”

SR1: 157.1 - “If the preceding scripture is true, then the one in **Isa. 63:4**, is just as dependable as any. This chapter, or the incident recorded in it, has never been understood, therefore God must have preserved the prophecy for a given time. Now the prophecy is understood and being in present tense, **we must believe, then, that “the year of His redeemed is come.”** If one should disbelieve the interpretation given, then he means to say God has made a mistake in inscribing the verb in present tense. This

may be said if not by words, then by action.”

SR1: 157.2 - “What is meant by “His redeemed?” “For the day of vengeance is in mine heart, and the year of my redeemed is come.” **Isa. 63:4**. You are here referred to **Ex. 15:13**, which is the song that Moses and the children of Israel sang after being delivered out of Egypt and the Red Sea. “Thou in thy mercy hast led forth the people which thou has redeemed: Thou hast guided them in thy strength unto thy holy habitation.” **Ex. 15:13** Inspiration uses the same word “redeemed” in the song of deliverance. The experience of Israel being a type of Israel, the true, (the 144,000), and a duplicate of the church now, as explained in Section 4 we too, must be redeemed as well as they. For this reason, the prophet used the phrase “the year of my redeemed is come.” According to the scripture, this must be the year (in which the lessons came--1929), when God began to deliver His people from the corruptions in the church. This is why they sing the song of Moses and the Lamb. Had this not been the prophetic year the call would not have come, for God keeps accurate time.”

As stated above, the light shining in 1930 interprets “the year of His redeemed” as a literal year. But it could not have met its complete or antitypical fulfillment in 1929, for there was no day of vengeance which “the year of His redeemed” must follow, seen again in--

SR2: 101.1 - “Peter saw a time when God will judge the church: “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?” (**1 Pet. 4:17**.) What would be the end of him who enters not the ark of safety, but dares bar the way of others? As the prophet saw the day of vengeance upon the sinner in Zion, and the Lord returning from the slaughter, he asked: “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.... For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there

was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.” (**Isa. 63:1, 4-6**.)”

In 1942, the light on “the year of His redeemed” is still shining as a literal year--

TN5: 88.1 - “(4) And, finally, the only revelation pertaining to and coming “at a year,” and preparing the four angels “for to slay the third part of men” is says the Lord, “the year of My redeemed.” **Isa. 63:4**. And this “year” at which His people are redeemed is, of course, the time of the sealing and of the deliverance of the 144,000, -- those who are redeemed who escape the slaughter decreed in Ezekiel 9. Of these, the Lord says: “I will set a sign among them, and I will send those that escape of them unto the nations,...to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations ...to My holy mountain Jerusalem,...in a clean vessel into the house of the Lord.” **Isa. 66:19, 20**.”

TN5: 89.1 - “These four messages prepare the four angels “for to slay the third part of men” -- all who fail to receive into their lives the saving truth of the gospel as revealed in the four messages. They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed “at an hour”; (2) those who heed not the solemn warning of the day of God’s vengeance, which is revealed “at a day”; (3) those who receive not the latter rain, which comes “at a month”; and (4) those who do not join “His redeemed” (the 144,000), who are sealed “at a year.” All these who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen whose army numbers “two-hundred thousand thousand.””

Like “the acceptable year of the Lord,” the Rod also

gives two interpretations for “*the year of His redeemed*.” The second interpretation of “*the year of My redeemed*” is symbolic, and the symbolic period begins in 1930 instead of 1929. Let us read--

SR1P: 69.2 - “Forty years after his first attempt to deliver the children of Israel, Moses was finally sent back into Egypt and was then enabled to break the Egyptian yoke. Adding these 40 years to 1890 A.D., we are brought to **1930**, the year in which The **Shepherd’s Rod, Vol. 1**, was first published, declaring throughout the Seventh-day Adventist Denomination that “*the year of My redeemed is come,*” the day in which “the Lord shall set His hand again the second time to recover the remnant of His people.” **Isa. 63:4, 11:11**. So Moses’ call to actually deliver Israel from Egyptian servitude coincides with the arrival of The Shepherd’s Rod, demanding obedience to God’s law, declaring the truth of the 144,000, and announcing that this is the time for their deliverance from Gentile rule.”

1TG43: 22.2 - “Now that you plainly see the signs and the time of our redemption and of the day of God’s vengeance against unrepented sinners fast approaching, you are urged to make ready, to sigh and cry against the abominations, to receive the mark of deliverance, to be among the firstfruits. Now you can happily and understandingly seek the Kingdom of Heaven and Its righteousness, and assuredly know that the material things of life should not predominate over the spiritual, that they shall be added unto you (**Matt. 6:25 - 34**). Heaven, therefore, expects you without delay to definitely and openly take your stand on the side of Truth. **Now that the year of His redeemed is come, that the signs of the day of vengeance are here,** now is the opportune moment to make your decision. You cannot afford to procrastinate for says the Spirit of all Truth: “Wherefore (as the Holy Ghost saith, To day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and

they have not known My ways. So I swear in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But **exhort one another daily, while it is called To day [not yesterday, not the day of Miller or of White];** lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, To day if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.” **Heb. 3:7-19.**”

Let us note that the word “redeemed” means delivered from bondage, distress, liability, or the possession of another by paying an equivalent. The statement just read shows a symbolic year of redemption beginning in 1930 and ending when we are delivered from the time of trouble and taken to our homeland, where we will be far removed from the penalty of the “*mark of the beast*” decree.

1TG28: 15.3 - “Since this decree is removed in the day the Kingdom (the church purified) is restored, in the day the saints are fortified, the decree has no effect on them. In that day, declares Inspiration, there shall be a great gathering from Assyria and from the fortified cities, even from sea to sea and mountain to mountain. This message, therefore, is the one that precedes the harvest of the earth, the great and dreadful day of the Lord, the Judgment for the Living, the day in which all things are to be restored (**Mark 9:12**).”

The following interpretations show a symbolic-year application as well as a literal-year application--

Isa. 63:4-- “For **the day of vengeance [is] in mine heart, and the year of my redeemed is come.**”

1TG43: 17.1 - “The words, “the year of My redeemed is come,” and “the day of vengeance is in Mine heart,” clearly says that the Lord’s strange work in Edom and Bozrah is the day of vengeance and a sign of antitypical Israel’s (the church purified) returning to the home land.”

SR2: 101.1 - “... As the prophet saw the day of vengeance upon the sinner in Zion, and the Lord returning from the slaughter, he asked: “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.... For the day of vengeance is in mine heart, and the year of my redeemed is come...”

In **1TG43: 17.1**, at the beginning of the sentence, the phrases are reversed; “the year of My redeemed” is

stated first, showing that in the symbolic application, “the year of My redeemed” precedes “the day of vengeance.” Whereas at the end of the sentence “the day of vengeance” is mentioned first, followed by the returning home, “the year of My redeemed.” The end of the sentence shows the literal application.

Following the timeline on the cover page, the “acceptable year of the Lord” is the last twelve months of the warning message to Davidians for 3½ years, which ends on the 10th day of the 1st month. The “acceptable year of the Lord” is followed by the year of vengeance, which begins on the 10th day of the 1st month and continues for twelve months in the promised land. Since the activities associated with “the year of vengeance” take place in the promised land where the descendants of the Scribes and Pharisees gathered, could it be that the “acceptable year of the Lord” is also the period when half of the dwellers in Jerusalem who will not go into captivity, accept our Lord Jesus Christ?

During the “the year of vengeance,” on the fourteenth day of the 1st month, during the half-hour silence in Heaven, while the war of **Zechariah 14** is being fought, the foolish virgins are acquiring the extra oil, and the wise are trimming their lamps; our Lord Jesus conducts

The Closing Work For The Dead

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

Here, we see that the half-hour silence in Heaven is absorbed in the closing of the first judicial session and the preparation for the second session. Let us remind ourselves when the silence will take place and what caused the silence--

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

Rev. 8:3-- “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was be-

fore the throne.”

Rev. 8:4-- “And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel’s hand.”

Rev. 8:5-- “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 thunders, and lightnings, and an earthquake.”

SR2: 215.3 - “Now let us consider the truth as taught by the last seal. Note carefully the order of each act. The seal is opened, and silence follows, for it reads: “and when he had opened the seventh seal there was silence.” The Revised Version, Weymouth, the Greek, and the Bulgarian Bibles read the same way. The silence was followed by the angel coming to the altar with the censer, after he offered the prayers of the saints. And then he filled

the censer with fire, and cast the fire to the earth and again the voices, and thunderings, and lightnings, and an earthquake. This is the exact order of each event.”

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.**)”

Here, we read that the commencement of “the judgment of the living” will cause the silence in Heaven at the opening of the “seventh seal.” Let us hear some more--

TN3: 46.2 - “The angels who are round about the throne in the heavenly sanctuary during the judgment of **Daniel 7:9, 10** and of **Revelation 5:11** shall, as the parables explain, descend with “the Son of man” when He comes “to His temple” (His church) to separate by judgment “the wicked from among the just,” and to purge as gold and

silver those “who may abide the day of His coming...that they may offer unto the Lord an offering in righteousness.” **Mal. 3:2, 3.**”

TN3: 46.3 - “In graphic demonstration that He will come to earth with all His angels to execute judgment upon the living, the Lord revealed Himself prophetically to Ezekiel as being brought enthroned to earth by four living creatures just before the slaughter of the hypocrites in the church takes place. And as each of the living creatures has the face of a lion, the face of a calf, the face of a man, and the face of an eagle (**Ezek. 1:10**), -- the same judicial insignia as have the beasts who are before the throne in the heavenly sanctuary (**Rev. 4:7**) in the time of the judgment of the dead, -- and as they descend to earth, they thereby symbolically show that the work of the mediatorial-judicial throne which convenes and presides over the judgment of the dead is extended to earth.”

Let us carefully note that the descent of the judicial throng symbolizes that the mediatorial-judicial-throne-work is extended to the earth, which means that whatever they were doing in Heaven, they will from the decent do on earth.

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

Note that the work of the mediatorial-judicial throne takes place on earth during the silence. We are told in **TN15: 67.3** that “The truth therefore is trouble-free: Between the Judgment of the dead and the Judgment of the living stands the half-hour silence, the time absorbed in bringing the first Judicial session to a close...” Our focus at this time is to understand the closing work

for the dead, so we begin with--

Exodus 12:1-6-- “And the LORD spake unto Moses and Aaron in the land of Egypt, saying, this month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

SR2: 20.3 - “The passover is a feast of seven days; therefore, the preparation for the week required longer than a day. Quoting **Ex. 12:3, 6**, “In the tenth day of this month [the first] they shall take to them every man a lamb... And ye shall keep it up until the fourteenth day of the same month.” The people were commanded to commence the preparation on the tenth day of month. On the fourteenth day, before sunset, all leaven was to be put out from their houses. Then the fifteenth day drew on, being the first day of unleavened bread, and the passover week commenced by killing the passover lamb. “Seven days shall ye eat unleavened bread even the first day ye shall put away leaven out of your houses.” (**Ex. 12:15**.) Therefore, the fourteenth day was the last day of preparation, and the fifteenth, or the first day of the feast, was a holy convocation, and they were to do no servile work therein. **Matthew 26:17**, has reference to the same day upon which Jesus ate the passover with the twelve. (See **Matt. 26:20, 21**.)”

The slaying of the Passover lamb was done on the fourteenth day of the first month, the last day of the preparations. Since this day includes death, we ascribed this day

to the last work for the dead. We read in--

The slaying of the Passover lamb was done on the **fourteenth day of the first month**, the last day of the preparations. Since this day includes death and it is an earthly sanctuary activity, we ascribed the **fourteenth day of the first month** to the last work for the dead. Let us now hear who will be investigated in the last work for the dead--

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

SR1: 219.1 - “The 144,000 are living saints, to be translated without seeing death. ‘The Lord has shut them in. Their destination is inscribed--GOD, NEW JERUSALEM.’ **Testimonies to Ministers, page 446**. Therefore, those who die ‘in the Lord’ must be of those who are saved, after the separation (in the time of harvest) under which **Isa. 52:1** and **Zeph. 3:13**, are fulfilled. Those who die at that time are perhaps those who cannot stand the hardship while the judgments of God are falling upon the land in the time of the plagues. While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). For we read in **Isa. 57:1**, ‘The righteous perisheth and no man layeth it to heart: And merciful men are taken away, none considering that the righteous is taken away from the evil to come.’”

Herein, the Lord says that the Lord will also lay some of His people to sleep before **Ezekiel 9**, for it was expected to be fulfilled in 1931, but that date was incorrect. Note, however, that the saints who are to be saved during the harvest time must be of the second fruits, for they are to be sealed after the separation in the church. The interpretation of **SR1: 219.1** is clarified in the following statement:

1SC7: 8.5 - "In regard to the specific event in question, if the questioner will open his **SRod, Vol. 1** and carefully restudy **page 219**, he will clearly see that the context of the statement, "Those who cannot undergo the trial are laid in their graves," requires that it be fulfilled before **Eze. 9**. Hence, it can only apply to the righteous who die under the Third Angel's Message up to the purification of the church, fulfilling **Isa. 57:1** and not **Rev. 14:13**."

The *Rod* continues to place **Isa. 57:1** with the church, from which the first fruits will be gathered--

5SC6-12: 15.1.3 - "Now as the tenth year of the message fleets on into the unreturning past, again in deepest bereavement, this time, for Brother Eugene Soper Lipsey, goes forth the Code, announcing that another of the faithful has gone to his rest inside Carmel's own cemetery, "solitarily in the woods", waiting for the resurrection morn."

5SC6-12: 15.1.4 - "Again we are reminded that "the righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. [We as present truth believers should realize that the evil day spoken of in this scripture is now ten years nearer than when the truth concerning it was first made known to us.]...they shall rest in their beds, each one walking in his uprightness. [If we are to meet them, we must be wide awake, lest we be found among those who make a wide mouth, drawing out the tongue, and whom the Lord shall reprove by the words:]...Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood?" **Isaiah 57:1, 2, 4**."

5SC6-12: 16.1.6 - "Eugene Soper Lipsey was

born in Chicago, Illinois, on March 9, 1911. Later the family moved to San Diego, California."

5SC6-12: 16.2.4 - "On November 8, 1939, he expired from this life from an illness of less than a week's duration. Left to mourn, besides his wife, his father, mother, a brother, and a sister, and a host of friends, and all of Mt. Carmel's inhabitants."

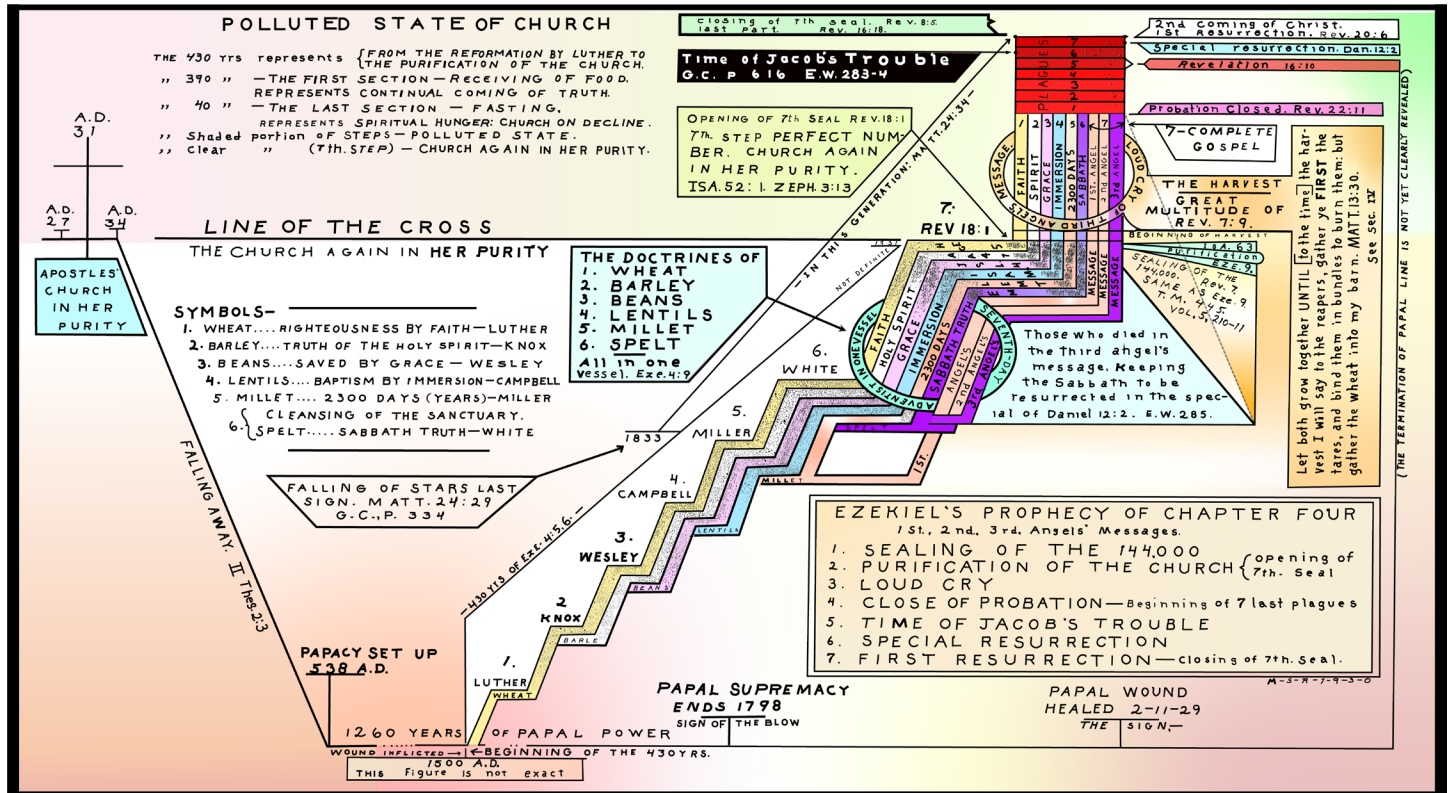
In these 1939 statements, the *Rod* still applies **Isa. 57:1** to the church of the first fruits.

SR1: 219.2 - "Again, we call your attention to the past and future tense of the scripture; while **Rev. 14:13**, is in future tense, **Isa. 57:1**, is in past. This being present truth, it is easy to see that we, at the present time, stand between these two scriptures. The predicted event for the purification of God's church is by no means a small one. Those who cannot undergo the trial are laid in their graves, while 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin. May God help His people."

Here, we see that the *Rod* applies **Isa. 57:1** back to 1844, the past, yet the church's purification is still in the future.

The light shining in 1930, which shows the time of Jacob's trouble taking place after the close of probation and during the sixth plague, forced the understanding that the purification was the evil to come in **Isa. 57:1** since **Rev. 14:13** was understood to be for those who cannot go through the time of the plagues. However, the light increased in 1936 and showed Jacob's trouble would take place during the judgment of the living before the close of probation for the world. It increased again in 1943 to show that the trouble would begin immediately after the church's purification but still before the close of probation for the world. Therefore, the evil of **Isa. 57:1** is the time of trouble, which strikes first the first fruits of the living. Perhaps some Davidians will be allowed to experience the ox-plow stage of the sealing message but cannot go through Jacob's trouble, and some Laodiceans who will accept the truth during the ox-plow stage but cannot go through the time of trouble will be investigated in the closing work for the dead, these will die just before **Ezekiel 9** of the Sixth Month. Let us follow the progression of the light of the time in which the time of Jacob's trouble will take place.

In 1930, the **Rod** placed the time of Jacob's trouble after the close of probation, and in the time of the sixth plague --



Before going further with the time of the trouble, let us point out that there is only one trouble for the saints in the time of the judgment of the living. The early rain says that **Jer. 30:7**, **Dan. 12:1**, and **Isa. 26:20-21** are speaking of the same trouble--

"Jacob and Esau represent two classes. Jacob, the righteous; and Esau, the wicked. Jacob's night of wrestling and anguish represents the time of trouble through which the people of God must pass just prior to the second coming of Christ. Jeremiah refers to this time: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Daniel, in prophetic vision looking down to this point, says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Isaiah speaks of

the same time: "Come, my people, enter thou into thy chambers, and shut thy door about thee, hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." -- **ST, November 27, 1879 par. 1**

The latter rain adds **Rev. 7:14** ("great tribulation") to the list of texts describing the one and only trouble for the saints who are to be translated and declares that "the time of Jacob's trouble" is for the church and the world--

SR1: 62.3 - "Jacob's wrestling with the angel typifies the time of "Jacob's trouble" (for the church). We read in **Early Writings, pages 36, 37**: "A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble." See also **Patriarchs and Prophets, pages 202-203.**"

SR2: 166.2 - "It is also said of this wonderful company: "And in their mouth was found

no guile.” (Rev. 14:5.) This Scripture makes it clear that the gospel they proclaim is altogether the true Word of God. Therefore, the message they present to the world cannot be questioned as to its purity. The prophet of Patmos after speaking of the sealing of the 144,000 says: “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hand.” (Rev. 7:9.) Therefore, this great multitude is gathered from all nations, after the closing work for the church, and in the time of the great harvest. The palms in their hands signify victory over the beast and his image, death and the grave. One of the elders before the throne said of them: “These are they which came out of great tribulation” (the time of Jacob’s trouble). (Rev. 7:14) ...”

TN5: 118.1 - “He, though, who is persuaded, and who walks in the light, will experience joy inexpressible: He will receive the “mark” (Ezek. 9:4), the “seal” (Rev. 7:2, 3), of God’s approval. His sins will be blotted out. His name will be ineffaceably written in the Lamb’s book of life. He will witness Michael’s standing up and delivering him from the “time of trouble such as never was.” Dan. 12:1. He will return midst the ransomed of the Lord, and come to Zion with “songs and everlasting joy upon” his head. He “shall obtain joy and gladness, and sorrow and sighing shall flee away” Isa. 35:10. He will inherit the earth -- saved eternally!”

Let us continue with when the trouble will take place, as the *Rod* states in 1936 that it is before the close of probation--

2SC2: 4.5 - ““The wrath of God” is in the seven last plagues (Rev. 15:1) which, as understood, occupies the period between the close of probation and the second coming of Christ. As the judgment of the dead covers the period from 1844 to the commencement of the judgment of the living, and as the wrath of God falls in the period from the close of probation to the second coming of Christ, it is evident that the anger of the nations must

occupy the time of the judgment of the living -- during the Loud Cry of the Third Angel’s Message.”

2SC2: 4.8 - “As the 144,000 are to go through the time of the anger of the nations -- the time of trouble such as never was -- as well as through the time of the wrath of God and yet be preserved for translation, and as the anger of the nations must take place in the time of the judgment of the living as shown in the preceding paragraphs, it follows that Michael is to stand up in the time of the judgment of the living and deliver His people from the anger of the nations -- the time of trouble -- or else it would be impossible to preserve the lives of all the 144,000; proving the fact that a change is to take place at the commencement of the judgment of the living -- Michael is to stand up for His people, take the “reins in His own hands” (“**Testimonies to Ministers.**” p. 300) and deliver “every one that shall be found written in the book.” May God’s people be aroused by the Good Shepherd’s voice now and place their names in the “book” by sighing and crying “for all the abominations that be done in the midst thereof,” so that when the trouble bursts out -- “when the overflowing scourge shall pass through” -- they may find shelter.”

2SC2: 4.10 - ““The anger of the nations” will develop by the decree that the two-horned beast is to enact “and cause that as many as would not worship the image of the beast should be killed” (Rev. 13:15), for the fact that all the nations will follow in the footsteps of the two-horned beast and “the same crisis will come upon our people in all parts of the world” (6T 395) showing that this “anger of the nations” is a world-wide confederacy against God’s people as predicted by the prophet Zechariah: “And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. 12:3.)”

Note that the *Rod* showed that Rev. 13:15 is the same as Dan. 12:1.

In 1943, in the Fundamental Beliefs, the *Rod* showed that **Rev. 7:1-3** is the same as **Dan. 12:1**, and placed the trouble immediately after the purification of the church--

FB: 12.3 - "4. That the destruction of the tares from among the first fruits of the living (**Matt. 13:30, 48, 49; Ezek. 9:6, 7**) results in the purification of the church."

FB: 12.4 - "5. That immediately thereafter, the angels let loose the four winds (**Rev. 7:1-3**), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's Book of Life (**Dan. 12:1**)."

The 144,000, the first fruits, are investigated during the judgment of the living, those who are to be translated, who will never die. Therefore, the saints who are to die before **Ezekiel 9** and those who are to die after the 144,000 stand on Mt. Zion with the Lamb must be investigated before the judgment of the living starts, hence a closing work on earth for the dead during the half-hour silence in Heaven. The saints who die after the fulfillment of **Ezekiel 9** are investigated based on the truth they already have at the time of the investigation. They will later be sealed with the Present Truth, The Loud Cry Message, but are appointed to die, consisting of those who cannot go through the trouble and the martyred who will be beheaded for not taking the mark or worshiping the beast. Let us read of them--

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

Rev. 14:4-- "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb."

Rev. 14:6-- "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"

Rev. 14:7-- "Saying with a loud voice, Fear God, and give glory to him; for the hour of

his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Rev. 14:8-- "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Rev. 14:9-- "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand,"

Rev. 14:10-- "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:"

Rev. 14:11-- "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Rev. 14:12-- "Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus."

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

Rev. 20:4-- "And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

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

after their death.” - 9MR 132.2

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

The light shining ever so bright that the slaughter of the wicked in the Eleventh-hour Church marks the beginning of the loud cry, makes this statement much clearer that the Lord will put to sleep some Davidians after the purification of the Eleventh-hour Church, along with some Laodecians who can not go through the time of trouble. Their sleep will happen before the purification of the Ninth-hour Church, the fulfillment of **Ezekiel Chapter 9** in the sixth month as shown on the **Harvest Chart Matthew 13**.

Those saints (**Rev. 14:13**) who will die during the loud cry were influential workers for the Lord but were appointed to resurrection, and they will be judged during the closing work for the dead during the half-hour silence. No saint investigated during the investigative judgment of the living, which begins after the half-hour silence, will ever taste of death. Let us hear--

TN15: 17.4 - “But John, having been shown

the entire judicial proceeding, describes the Judgment in three parts, in three different sittings: one before the half hour's silence (Rev. 8:1), one after it, and a third one during the thousand years (**Rev. 20:11, 12**)...”

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

TN15: 65.2 - “As we have seen, the silence divides the two pre-millennial Judicial sessions, the one for the dead and the other for the living...”

We see that “the silence” divides the judgment of the dead and the judgment of the living. Those investigated during the silence appointed to die before **Ezekiel 9** in the closing work for the dead on the fourteenth day of the first month will resurrect in the special resurrection of **Dan. 12:2**. Those of the second fruits appointed to die after the 144,000 stand on Mount Zion will resurrect in the first resurrection (**Rev. 20:6**).

On the fifteenth day of the first month, the day after the closing work for the dead, was the Lord's

PASSOVER

In the next Issue of the **Symbolic Code**, we will continue with the Passover, its replacement, and its antitype.




Prayer Meeting

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

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

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

Join us on  **YouTube** "youtube.com/@Gadsda" or "youtube.com/@Eleventh-Hour-Church"

 **zoom 989 2478 5827**

Friday Evening / Sabbath Night Prayer

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

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

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

Friday Evening / Sabbath Night Prayer Meetings

Western Hemisphere:

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

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



Eastern Hemisphere:

1600 hrs WAT | 1700 hrs CET | 1700 hrs
CAT | 1800 hrs EAT

<https://zoom.us/j/89970602339>
Meeting ID: 899 7060 2339
Passcode: 1



NEW MONTH CONVOCATION



The First Day of **Each Sacred Month**

6:00 pm PDT | 7:00 pm MDT | 8:00 pm CDT | 9:00 pm EDT
3:00 am CAT | 4:00 am EAT | 0200 hrs CET | 6:30 am IST



Meeting ID: 811 2941 9097



youtube.com/c/gadsda

youtube.com/@Eleventh-Hour-Church

Sacred Convocations

First Day of the 1st Month,

April 7, 8 pm CT; Adjust for your area

First Day of the 2nd Month,

May 7, 8 pm CT; Adjust for your area

First Day of the 3rd Month,

June 5, 8 pm CT; Adjust for your area

First Day of the 4th Month,

July 4, 8 pm CT; Adjust for your area

First Day of the 5th Month,

August 3, 8 pm CT; Adjust for your area

First Day of the 6th Month,

September 2, 8 pm CT; Adjust for your area

First Day of the 7th Month,

October 1, 8 pm CT; Adjust for your area

First Day of the 8th Month,

October 31, 8 pm CT; Adjust for your area

First Day of the 9th Month,

November 30, 8 pm CT; Adjust for your area

First Day of the 10th Month,

December 29, 8 pm CT; Adjust for your area

First Day of the 11th Month,

January 28, 8 pm CT; Adjust for your area

First Day of the 12th Month,

February 27, 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:

8.1

Antitypical Elijah

Undershepherd: Bro. Lennox Sam
God's Ordained Minister

The School of the Prophets

2nd Sabbath of every month - 7:00 AM CT

Zoom Meeting ID: 940 2826 1432

Reformation Sabbath

4th Sabbath of every month - 7:00 AM CT

Zoom Meeting ID: 940 2826 1432

Western Hemisphere Sabbath Afternoon Study

1st, 2nd & 4th Sabbath of every month - 3:00 PM CT

Zoom Meeting ID: 940 4716 3414

Teachers' School of the Prophets

3rd Sunday of every month (Invite Only) - 5:00 AM CT

On YouTube:

The Davidian Seventh-Day Adventists Channel or
The Eleventh-Hour Church 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.



QUESTIONS AND ANSWERS

QUESTION 48

According to **Matthew 25:1-13**, the wise virgins slumbered and slept after they had acquired the extra oil, because we are told: *“And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.”* They were not acquiring oil during the slumbering and sleeping time as I heard from one of your presentations. Please harmonize?

ANSWER:

The Rod tells us that they acquired oil during the period of slumber and sleep:

2TG11: 12.1 – *“Here is Truth that should not be lightly passed by any: The oil can but represent revealed prophetic Truth, Truth that lightens the path ahead. Oil in a vessel, before being put into a lamp, however, cannot lighten the path of anyone. Hence the oil in the vessels of the five virgins must represent an extra supply, extra Truth, that came to them during the period of slumber and sleep. For when the call was made, ‘Behold the Bridegroom cometh,’ all ten virgins found the oil in their lamps consumed. The vessels of the wise, however, were full and so they could refill their lamps. In contrast, the foolish found that not only were their lamps out, but their vessels were empty, too. They then went to obtain the oil, but it did them no good, for they found the door closed to them. They had been satisfied with what they had in their lamps, presuming that there was no need for more. Contrary to their assumption though during the period of slumber and sleep they suddenly saw their lamps go out. Finding themselves in spiritual darkness and confusion they were then anxious to get oil.”*

We are now acquiring the extra oil in the slumber and sleep period, but many have returned to slumbering and sleeping after their acquisition.

QUESTION 49

According to the timeline, the midnight cry will be made on the 10th day of the first month, am I right?

ANSWER:

It could be made on the 10th day of the first month or before — as much in advance as Moses knew:

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.”*

QUESTION 50

Is the midnight cry just an announcement to behold the bridegroom's coming, or is it a Message?

ANSWER:

In the final application, the midnight cry will not be another Message but precisely what is written: *“Behold, the Bridegroom cometh.”* *“Behold”* means that you are going to see Him come visibly. In addition:

TN8: 61.3 – *“Since, for God's honor and for the prosperity of His people, both Elijah's*

message and David's reign took the lives of many (Elijah's message, the lives of the apostate teachers in Israel -- **1 Kings 18:40**; and David's reign, the lives of the heathen who defied God and His armies -- **1 Chronicles 22:6-8**), therefore the work of Elijah particularly typifies the day of slaughter in the church, and the reign of David, the destruction of the heathen and the possession of the earth (**Zech. 12:8, 9**; **Jer. 30:3, 9**). Whereupon **Christ** (the son of David) **shall visibly appear**, take unto Himself His kingdom (**Luke 19:15**), and glorify it with everlasting peace (as typified by the peaceful reign of David's son, Solomon). And in the days of these antitypical events shall be completely realized the promise:"

1TG47: 18.1 - "Their nobles shall be of themselves; that is, this Kingdom shall be self-governing under theocracy. **The word 'behold' calls attention to something that can be seen** and therefore implies that the Lord's whirlwind is already doing its work. No wonder, then, that we are now having disturbance of all kinds, and heavy loss of life and property throughout the earth."

QUESTION 51

Who is going to make the call to the virgins: "Behold the Bridegroom cometh, Go ye out to Meet Him"?

ANSWER:

ABN3: 32.2 - "As a necessary and natural sequent, God will have but one mouthpiece to teach His people in the establishing of His Kingdom, as He prophetically tells us in unmistakable language: 'And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the

shower to come down in his season; there shall be showers of blessing.' **Ezek. 34:23-26**. 'The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the Rod, and Who hath appointed it.' 'Feed thy people with thy Rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things.'" **Mic. 6:9; 7:14, 15**.

Since one mouthpiece, antitypical David, Elijah, Joshua, and Zerubbabel, are completed in one man, thus he makes the call.

QUESTION 52

I was wondering whether the man who makes the call is a part of the virgins or not?

ANSWER:

"The two classes of watchers represent the two classes who profess to be waiting for their Lord. **They are called virgins because they profess a pure faith...**" - **COL 406.3**

SR2: 181.1 - "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**."

He is one of the five wise virgins.

QUESTION 53

Since all the wise virgins are now asleep, how is the midnight cry made, since the one to make this call is part of the virgins who are sleeping?

ANSWER:

The parable requires a call to be made; therefore, at the least, one of the virgins must be awake to make that call. The Rod states that after the purification, the remnant still has the Spirit of Prophecy in its midst. Therefore, the living Spirit of Prophecy will make the call, and

he must be in the church before the call is made, and he cannot be asleep --

2TG45: 9.3: - “This passage reveals that the **remnant**, **those who are left after the earth swallows the dragon's flood** which is now threatening to do away with the woman (the ever-living church), are the ones who as a group keep the commandments of God, and have ‘the testimony of Jesus Christ.’ It is then, not now, that the **remnant** as a body truly keeps the commandments of God, **still has the Spirit of Prophecy in its midst**, and is the remnant in fact, and no longer merely in prospect or in theory.”

The Rod also says that before the Lord returns to reckon with His servants, He sends a man; this man is antitypical David, who comes in the time of slumber and sleep --

TN8: 71.1: - “As they ‘sent a message after Him, saying, We will not have this man to reign over us,’ the only conclusion admissible is that shortly before His return, Christ shall inform His ‘citizens’ that He is taking ‘the reins in His own hands’ to set up His kingdom, and that they, upon hearing the announcement, shall refuse to submit themselves to the one through whom He is to rule.”

TN8: 71.2: - “Observe that in the message which they ‘sent after Him,’ his servants did not say, ‘We will not have You to reign over us,’ but rather, ‘we will not have this man to reign over us.’ What they objected to was Christ's reigning over them through someone else. Clearly, then, before He is coronated, and prior to His return to reckon with His servants, He appoints a ‘man’ to reign over them in His stead. Whereupon they say to Him, by their attitude and stand toward His message, ‘We will not have this man to reign over us,’ although ‘this man,’ as we now see, is the antitypical David (the ‘simple means’), the visible king.”

2TG11: 12.1: - “Here is Truth that should not be lightly passed by any: The oil can but represent revealed prophetic Truth, Truth that lightens the path ahead. Oil in a vessel, before being put into a lamp, however, cannot lighten the path of anyone. Hence **the oil in the vessels of the five virgins must represent an extra supply, extra Truth, that came to them during the period of slumber and sleep.** For when the call was made, ‘Behold the Bridegroom cometh,’ all ten virgins found the oil in their lamps consumed. The vessels of the wise, however, were full and so they could refill their lamps. In contrast, the foolish found that not only were their lamps out, but their vessels were empty, too. They then went to obtain the oil, but it did them no good, for they found the door closed to them. They had been satisfied with what they had in their lamps, presuming that there was no need for more. Contrary to their assumption though during the period of slumber and sleep they suddenly saw their lamps go out. Finding themselves in spiritual darkness and confusion they were then anxious to get oil.”

As a body, they sleep; which does not mean that no one can be awake, just as the Jewish nation as a body rejected Christ, but some individually accepted Him and went on to establish the Christian Church.

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...”

QUESTION 54

The ten virgins were all virgins. By definition of the word 'virgins', I have problems understanding how the five virgins became foolish when they all are supposed to be virgins. Please help me to get this clear.

ANSWER:

TN1: 23.2: - "The message, moreover, finding them in the church, not in the world, they are therefore 'virgins'; that is, 'not defiled with women' (**Rev. 14:4**) -- the churches of the world..."

They are called virgins because they are found in the church when the parable is being fulfilled.

The reason they became foolish virgins is because they did not study for themselves.

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, copied the mistakes of others, and were thus left without a supply of oil, -- robbed of the truth, cheated of glory, and left in darkness!"

They allowed others to tell them what Truth is and what error is.

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."

They did not have the zeal. They did not put God first but put themselves first. And that is how they became fools.

But we thank God that only half of them became fools. I pray that we are all in that half that is wise.

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."

The wise seek the extra oil without regard to the face that is bringing it. They are always looking for more Truth and more understanding. The wise will realize that there has to be a lot more understanding of this Rod Message than the basic studies that have been studied for the past 30 or 40 years, and you can read them in these publications of the Symbolic Code, being published especially to prepare the Davidian Movement for the day of reckoning.

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**."

QUESTION 55

Why are you literalizing the half-and-half division of the five wise and the five foolish virgins and limiting their application to the Davidian movement?

ANSWER:

The Rod, as put it, literalized the "half-and-half division of the five wise and the five foolish 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.'"

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!"

Here, the Rod tells us that when the cry is made for the virgins to behold the bridegroom, only half of the virgins will gain admittance, but the other half will have sinned against the Holy Spirit. Since the Rod does not give a symbolic interpretation of the half-and-half division in **2TG11** or any other publication, it must be understood as literal. We will indeed find ourselves being super Laodiceans as they believe the 144,000 in number are symbolic. Those of you who teach that only 144,000 will be saved from the church of 20 million members must twist this statement into the realm of foolishness as the virgins you have become.

The Rod tells us that the virgins are the servants of God--

SR2: 185.1– "The number, 'ten', being a symbol of universal, it represents the church as a body prior to the commencement of the judgment of the living -- in the sealing period of the 144,000, and before the 'Loud Cry' of the Third Angel's Message; being the period of the first fruits of the harvest. **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."

TN9: 56.1 – "And further, the facts that 'these are they which were not defiled with women; **for they are virgins,**' and that they are 'the **servants of our God,**' clearly imply that they are To Gather a Class Defiled With Women, A Second Fruits."

In addition, we are told that the Davidians are the servants of today--

2TG43: 12.1– "I say that if left in such an unhappy and unholy state the very elect would forever remain unclean and unsanctified -- deceived! And **since the eleventh-hour servants, the Davidians,** are the ones unto whom the message of this cleansing, 'the Judgment of the Living,' is committed, then those who on account of it are our enemies, those who are doing everything they can to keep the common people ignorant of the Truth and from coming in contact with It, are the very ones who are endeavoring to deceive 'the very elect,' if possible. Thank God that it is impossible."

The Rod tells us that the General Conference ministers were not His servants since 1888--

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..."

To conclude, we read in the following statement that the foolish virgins and the Laodiceans are two different groups.

ABN1: 80.3 – "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 be spued out of His mouth. (See **Revelation 3:14-18**.)”

Note that the foolish virgins think that the oil in their lamps is enough to give them light to enter the Kingdom, which implies that these are the people with the Kingdom truth. Since Davidians are the only people in the SDA denomination who believe in the Kingdom Truth, the foolish virgins must be amongst them.

You may say that the Davidians have the extra oil in their vessel, but I say to you that only time will tell, for the Rod says the extra oil is the truth to go into action after the judgment of the day is past. Let us read it--

1TG21: 6.1 - “The oil, a substance which lightens ahead one’s path, obviously is figurative of prophetic Truth, Truth that lightens the heart by unveiling the future. Concretely speaking, the lamp filled with oil denotes the individual’s reservoir of Truth in action, Truth that meets his needs only for the time then present. The extra oil in the vessels, therefore, represents additional Truth, Truth that takes up where the old Truth leaves off. In other words, the oil in the lamps and the oil in the vessels represent two revealed truths, at two different times, one following the other. For example, while the Judgment for the Dead is Truth in action, the Judgment for the Living is Truth to go into action as soon as the Judgment for the Dead is over.”

1TG21: 6.2 - “Obviously, oil that has been consumed, as is the oil in the virgins’ lamps, represents past Truth, Truth that has accomplished Its purpose; but the oil in the vessels represents Truth ready to be activated and made to shine immediately after the oil in the lamps is consumed. Since the ten virgins represent the church membership during the Judgment for the Dead, the oil in the lamps manifestly represents the truth of the Judgment for the Dead. The extra oil, that is in the

‘vessels’ must, therefore, represent the truth of the Judgment for the Living, the additional Truth (**Early Writings, pg. 277**). Plainly then, the lamps gone empty represent the Judgment for the Dead passing away, and the oil in the vessels represents the Truth of the Judgment for the Living going into action.”

Suppose you don’t believe the Lord will judge the Davidian movement by slaying the fools of the over twenty-five different groups all contradicting each other. In that case, you do not have any oil in your vessel, Truth to go into action, the judgment of the living.

QUESTION 56

According to the following quotation kindly shed more light;

2SC11: 11.1.1 - “Is it permissible for S. D. A.’s to keep cows and chickens?”

2SC11: 11.1.2 - “Answer: If the time has not yet come to discard milk and eggs from our diet, it is better, if possible, to obtain these food products from our own cattle and fowl.”

2SC11: 11.1.3 - “Those who think S. D. A.’s must not keep cows and chickens, are, even though they may insist that the Spirit of Prophecy supports their opinion, taking an extreme position, based entirely upon assumption. We must not be allured by the sparks of man’s kindling, but rather be led by the light of the Word.”

In our country, it is very much possible to keep chicken in an organic way without the use of any artificial foods or chemicals. I would like to know whether it is right at this time to continue eating organic eggs to get vitamins A, E, D, B5, B12, iron, selenium, Iodine, phosphorous, protein, essential amino acids, omega 3 and good cholesterol and also to continue raising chicken and cattle in an organic way for purposes of income generation? Kindly shed more light lest I walk on the side edges of the way.

ANSWER:

Your answer is in the statement quoted. Since the time to discard these products is regional, your location decides the time, and it appears that you are in an area where you can continue their usage. Inspiration has already guided in the quoted and related statements, follow them.

Heaven's Appeal



Work for God and
HE
will work for you

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

Contact us at mdsec@gadsda.com for more information

THE GIFT OF LOVE

“Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind.”

- AH 50.1.

“Love is a plant of heavenly growth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence.” **- AH 50.4.**

“Love is a sentiment so sacred that but few know what it is. It is a term used but not understood. The warm glow of impulse, the fascination of one young person for another, is not love; it does not deserve the name. True love has an intellectual basis, a deep, thorough knowledge of the object loved. But this catching up with objects and bestowing on them the thoughts and affections, is without reason, without judgment, and is excessive, temporary, and sensual.” **- TSB 21.2.**

“True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested.” **- AH 50.3.**

“True love is not a strong, fiery, impetuous passion. On the contrary, it is calm and deep in its nature. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding.” **- AH 51.2.**

“Love, lifted out of the realm of passion and impulse, becomes spiritualized, and is revealed in words and acts. A Christian must have a sanctified tenderness and love in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ.” **- AH 51.3.**

“In the youthful mind marriage is clothed with romance, and it is difficult to divest it of this

feature, with which imagination covers it, and to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which naught but the hand of death should sever.” **- TSB 14.6.**

“Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live.—The Adventist Home, 340.” **- TSB 14.7.**

“That love which has no better foundation than mere sensual gratification will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind are brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course.” **- AH 51.1.**

Song of Solomon 2:7-- *“I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.”*

“Daughters are not 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 mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty...” **- AH 52.2.**

Prov. 5:15-- *“Drink waters out of thine own cistern, and running waters out of thine own well.”*

Prov. 5:16-- *“Let thy fountains be dispersed abroad, and rivers of waters in the streets.”*

Prov. 5:17-- “Let them be only thine own, and not strangers’ with thee.”

Prov. 5:18-- “Let thy fountain be blessed: and rejoice with the wife of thy youth.”

Prov. 5:19-- “Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.”

Prov. 5:20-- “And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?”

Prov. 5:21-- “For the ways of man are before the eyes of the LORD, and he pondereth all his goings.”

Prov. 5:22-- “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.”

Prov. 5:23-- “He shall die without instruction; and in the greatness of his folly he shall go astray.”

“There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love.” - **AH 50.24.**

1 Cor. 13:4-- “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,”

1 Cor. 13:5-- “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;”

1 Cor. 13:6-- “Rejoiceth not in iniquity, but rejoiceth in the truth;”

1 Cor. 13:7-- “Beareth all things, believeth all things, hopeth all things, endureth all things.”

1 Cor. 13:8-- “Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away.”

Bro. Michael Chivolo,
Kenya Division.

KINDLING THE FLAMES OF JOY THROUGH POEMS

In His bountiful charity, our God, in His excellent Word records more than meets the eye through poetry in the Bible. Inspiration says:

“The earliest as well as the most sublime of poetic utterances known to man are found in the Scriptures. Before the oldest of the world’s poets had sung, the shepherd of Midian recorded those words of God to Job—in their majesty unequaled, unapproached, by the loftiest productions of human genius:”

– **Education, pg. 159, par. 1.**

Further, “As an educating power the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world...” - **A Call to Stand Apart,**

pg. 69, par. 1. It's quite amazing that “*It contains philosophy the most profound; poetry the sweetest and the most sublime, the most impassioned and the most pathetic.*” - **Child Guidance, pg. 505 par. 1.**

Truly even nature is an undeniably expansive poetry that displays the Master artwork of God. When living organisms bring forth their kind, we see repetition. And in the brooks of waters that find their way between hills and flow down the valley, we see rhythm. When the sea roars and the breeze blows, we hear a deep harmony. Birds chirping, and bugs humming, beautiful melodies. Seasons change and new stanzas mark our poetic nature with different colors, scents, sounds and tastes. When thunder claps, we hear a round of applause of this great wonder... Let us hear again from Inspiration about one great poet.

“Daily revelations of the character and majesty of his Creator, filled the young poet’s heart with adoration and rejoicing.

In contemplation of God and his works, the faculties of David's mind and heart were developing and strengthening for the work of his after life. He was daily coming into a more intimate communion with God. His mind was constantly penetrating into new depths, for fresh themes to inspire his song, and to wake the music of his harp. The rich melody of his voice poured out upon the air, echoed from the hills as if responsive to the rejoicing of the angels' songs in heaven." - **Christian Education, pg. 204, par. 3.**

Today, we too like David of old, in contemplation of God and His word, can be filled with poetry as our faculties of mind and heart will keep developing. Let us be Davidians even in the literal sense.

Moreover, as we are in the time of the restoration of all things, the *Shepherd's Rod* asserts that poetry should be one of the chief subjects in the church schools. In **3SC1: 2.1.3** we read that they were--

"... striving to the end of gaining a knowledge of all of the subjects taught in the ancient schools of the Hebrews, chief among which were 'the law of God,...sacred history, sacred music, and poetry' ('Patriarchs and Prophets,' p. 593)..."

Further, it was also part of the ministerial curriculum that they learn "**Sacred Poetry and Song.**" We read in **Mount Carmel Training Center on page 13** that this was "**An excavation into the poetic veins of revealed truth...**" There is probably not much need to emphasize some of the words used in this phrase. Precious minerals like gold are often found forming veins inside the earth's crust which were formed by erupted volcanoes, etc. These veins usually are continuous within the ground and this is how poetry aids in forming a chain of connected links of revealed Truth. We who are living in the time of the Elijah Message should "**... study of the form and the kinds of poetry in the Bible, while chief concern is with the spiritual esthetic of the sacred poems and songs.**" **Id., p. 13.** Therefore, dearly beloved, let us kindle the holy flame of joy through poetic praises to our heavenly Father and our Lord Jesus Christ. By way of closing this article, allow us to leave you with this poetic piece.

POETIC PRAISE

By Sis. Edna Twara

Sometimes I'm spoiled of choices
In offering to our God praises.
Should I in praise of Him sing the Psalms,
Should I read a passage
of praise from His Word,
Should I admire the Great Master Artist's
Handiwork,
Should I speak of His goodness unto the
children of men,
Or should I reveal His marvelous dealings
with me again and again,
As I keep praises in my heart always,
For His goodness unto me in various ways?

Now, should I make a choice out of His
favor,
To bless and adore our Lovely Saviour?
Oh, no! Behold Gethsemane!
That beautiful and blissful garden!
Behold the weak and staggering steps of
Jesus,
Who is being numbered among the
transgressors,
But why? Behold His wonderful love and
grace,
He has borne all the sins, guilt and shame
of the fallen race.

In making a choice am even more keen,
As I remember the Calvary scene.
The Heart of God's Lamb wrung in silence,
As the Father hid His Divine presence!
Behold the Son of God so spotless,

Carrying the guilt of man there on the cross,
What a fearful, humiliating, yet a blessed and glorious scene!
Eternally it shall be our meditation theme,
And from it songs shall wring with no cares,
Like the saints' heartfelt prayers.

Wait, be ye not in haste oh my soul,
Behold your wretched life in whole,
Recall how mercifully He has dealt with

thee!
Remember how from sin He plucked thee!
Then bless ye His Holy and Good Name,
Salvation has come unto you proclaim!
Bless Him for the Present Truth Message,
Even the Shepherd's Rod Message,
Bless Him for the glorious coming Kingdom,
Adore Him for the Spirit of understanding and wisdom.

Bro. Anthony Odhiambo,
Hymnal Committee.

UGANDA DIVISION HEALTH SEMINAR

The Lord, in His unfailing mercies, blessed and honored the Uganda Division with a Health Seminar, which was held from May 14 to May 25, 2023, in Wakiso, Uganda. This was the first seminar organized by the Family Life and Health Department of the Eleventh-hour Church. The seminar was conducted under the theme “**Health Is Wealth.**” The presenters were Bro. Churchill Okaka from Kenya Division and Bro. Denzil Simutelo from Zambia Division. Bro. Churchill Okaka from Kenya arrived in Uganda on Sunday, May 14, 2023, at night, while Bro. Denzil Simutelo from Zambia arrived at Entebbe International Airport in Uganda on Monday, May 15, 2023, around 6:30 p.m and reached the venue for the seminar in Wakiso at 10 p.m the same day. The seminar was attended by the elderly, young adults, youths, and children, all numbering 113 in total. The composition and age groups of the participants were commendable in that all age groups were accorded an opportunity to learn about health and take responsibility for their overall health.

Attached are pictures of Uganda Division brethren during the health seminar.



ACTIVITIES AND EVENTS

The daily program during the health seminar in Uganda was well-tabulated and structured in such a way that everyone was comfortable with it. Early in the morning, all church members who attended the health seminar woke up for morning exercises every day except on the Sabbath. Both young and old participated in the morning exercises. The sisters had their own place where they conducted their exercises. During their exercise drills, the sisters were instructed by Sis. Teopister Nampijja, Sis. Pamela Anshemeza, and Sis. Irene Mugala. The brothers also conducted their own exercises, separate from the sisters, at a distant location and were instructed by Bro. Churchill Okaka during their exercise drills. The meals were sufficient to cater for all participants. Bro. Denzil Simutelo and Bro. Churchill Okaka conducted health lessons during lesson time.

Bro. Churchill Okaka presented the following lessons:

- ✓ Natural family planning.
- ✓ Hydrotherapy (theory).
- ✓ Hydrotherapy (practical).
- ✓ Natural remedies.
- ✓ How to make sprouts, salads, and food combinations.
- ✓ The sixteen essential elements.

Bro. Denzil Simutelo presented the following lessons:

- ✓ The healing wonders of natural remedies.
- ✓ Miscarriage, care for pregnant women, and birth defects.
- ✓ Pregnancy and pregnancy-related complications.
- ✓ Nutrition for pregnant women.
- ✓ Water as medicine.
- ✓ The purification of the blood and juicing.
- ✓ Knowledge of healthful cookery.
- ✓ Family financial management.

During the seminar, three open forums were held, allowing for a broad discussion of health and family life issues. These sessions, facilitated by the two brothers, provided an opportunity for attendees to inquire about various topics, including those not initially covered in the

presentations. The initiative was well-received, as many participants had pressing questions they wished to be addressed.

Interaction with the Uganda Division members was a key part of the event. The facilitators engaged with attendees of all ages, gaining insights into their lifestyles and, crucially, their health and spiritual well-being. They also offered individualized health consultations and treatments to those facing medical concerns.

Below are images showcasing practical demonstrations on creating sprouts, salads, and juices, which were part of the health seminar activities in Wakiso, Uganda.





WORDS OF GRATITUDE AND APPRECIATION

Uganda is a blessed country with two rainy seasons, fertile soils, and a wide variety of food. It is one of the countries in Africa that boasts an extensive variety of vegetables, fruits, nuts, and grains. This means that our Ugandan brethren have an abundance of meat substitutes.

Ugandans are friendly, very welcoming, accommodating, and humble people who are eager to learn and apply their new knowledge. The brethren in Uganda enjoyed the ten-days health seminar and wished it had extended beyond the ten days. Some brethren suggested organizing another seminar that should last longer than ten days so that both health and family life matters can be adequately addressed in one seminar.

The pictures show a demonstration of water therapy treatment during the health seminar in Wakiso, Uganda.

The Family Life and Health Department would like to give glory and honor to the Lord for successfully organizing the health seminar in the Uganda Division. The Lord made this event possible within a short period of time. We also thank our sister department, the Ministerial Department, and the Executive Council for approving and sponsoring the 2023 Uganda Division health seminar.

The brethren in Uganda sent words of gratitude and appreciation to the Executive Council for supporting and sponsoring the health seminar. They are most grateful and feel honored that the first-ever health seminar in the entire Eleventh-hour Church was successfully held in the Uganda Division.

*Bro. Denzil Simutelo,
Family Life and Health Department Secretary.*

DAVIDIAN KINGS, PRINCES AND PRIESTS SOCIETY

A WORK THAT CANNOT BE TRANSFERRED

*“Parental Responsibilities Which No One Else Can Bear—Parents, **you carry responsibilities that no one can bear for you.** As long as you live, you are accountable to God to keep His way.... Parents who make the word of God their guide, and who realize how much their children depend upon them for the characters they form, will set an example that it will be safe for their children to follow.” - AH 187.1.*

Parents, the work you are obligated to do cannot be transferred to anyone else. The Elijah Message aims to bring the hearts of the fathers to their children and the hearts of the children to their fathers. Has this been fully accomplished in your home? Revival and Reformation should begin at our homes.

*“**Fathers and mothers are responsible for the health, the constitution, the development of the character of their children.** No one else should be left to see to this work. In becoming the parents of children, it devolves upon you to co-operate with the Lord in educating them in sound principles.” - AH 187.2.*

How should this work be done?

*“They should feel it a duty, **by their own teaching and example,** with the **assisting grace of God,** to so mold the character of the children from their earliest years that they will be pure and noble and will be attracted to the good and true. **Like attracts like; like appreciates like.** Let the love for truth and purity and goodness **be early implanted in the soul,** and the youth will seek the society of those who possess these characteristics,” - AH 74.1.*

The work of training should be carried out by precept and example as set by the parents, and this should begin at an early age.

*“All should cultivate **patience** by **practicing patience.** By being **kind** and **forbearing,** **true love** may be kept warm in the heart, and **qualities will be developed that Heaven will approve.**” - AH 106.2.*

Parents, you need to be patient with your children. These are not only children, they are also:

*“**A Precious Trust—Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer.** They need more of the right kind of instruction....” - AH 161.1.*

*“**With Your Children in Work and Play—Give some of your leisure hours to your children; associate with them in their work and in their sports and win their confidence.** Cultivate their friendship” - AH 192.2.*

*“**Let parents devote the evenings to their families.** Lay off care and perplexity with the labors of the day.” - AH 192.3.*

In conclusion, *“The work of the parent is **solemn and sacred;** but **many do not realize this because their eyes are blinded by the enemy of all righteousness.** **Their children are allowed to grow up undisciplined, uncourteous, forward, self-confident, unthankful and unholy,** when a firm, decided, even course, in which justice and mercy are blended with **patience and self-control,** would produce wonderful results.’— ‘**Testimonies for the Church,**’ Vol. 5, p. 305.” - 3SC3,4: 5.1.*

May God Bless you all abundantly as you meditate upon these precious gems of Truth.

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

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

DAVIDIAN YOUTHS AND YOUNG ADULTS

CHRISTIAN ORDERLINESS

1 Cor. 14:40-- “Let all things be done decently and in order.”

“The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be **some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular.** God will not come down to their low standard...” - **TMK 151.2.**

“The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are ‘sanctified in Christ Jesus, called to be saints (1 Corinthians 1:2)...’” - **TMK 151.3.**

“If we have habits of speech and deportment that do not rightly represent the Christian religion we should at once set about the work of reform. **As we represent Christ to the world, let us form such habits as will honor Him.** Everywhere hidden from observation, agencies are at work to draw souls from Christ, and God would have still more powerful agencies at work among His people to attract souls to Christ.” - **TMK 151.4.**

“The Jewish Temple was built of hewn stones quarried out of the mountains, and every stone was fitted for its place in the Temple, **hewed, polished and tested, before it was brought to Jerusalem.** And when all were brought to the ground, the building went together without the sound of an ax or hammer. **This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth, and the great Master Builder, the Lord of the temple, is now hewing and**

polishing them and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men, for its builder and maker is God. Truly, those who are to compose this glorious building are ‘called to be saints.’” - TMK 151.5.

“God has given to parents and teachers the work of educating the children and youth in these lines, and from every act of their lives they may be taught spiritual lessons. **While training them in habits of physical cleanliness we should teach them that God desires them to be clean in heart as well as in body.** While sweeping a room they may learn how the Lord purifies the heart. They would not close the doors and windows and leave in the room some purifying substance, but would open the doors and throw wide the windows, and with diligent effort expel all the dust. So the windows of impulse and feeling must be opened toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, and every element of the nature must be purified and vitalized by the Spirit of God. **Disorder and untidiness in daily duties will lead to forgetfulness of God and to keeping the form of godliness in a profession of faith, having lost the reality.** We are to watch and pray, else we shall grasp the shadow and lose the substance.” - **6T 170.2.**

“Success the Result of Order and Harmonious Action. -- God is a God of order. **Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action.** God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not

in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it.” - Ev 93.2.

“Let those who are naturally slow of movement seek to become active, quick, energetic, remembering the words of the apostle, ‘Not slothful in business; fervent in spirit; serving the Lord.’” - CG 125.1.

“If it falls to your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the food, and set it on the table in good order, and on exact time. To have the meal ready five minutes earlier than the time you have set is more commendable than to have it five minutes later. But if you are under the control of slow, dilatory movements, if your habits are of a lazy order, you will make a long job out of a short one; and it is the duty of those who are slow to reform and to become more expeditious. If they will, they can overcome their fussy, lingering habits. In washing dishes they may be careful and at the same time do quick work. Exercise the will to this end, and the hands will move with dispatch.” - CG 125.2.

“The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. It is of great importance in the work of character building that students who attend our colleges be taught to take up the work that is appointed them, throwing off all inclination to sloth. They need to become familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Everything should be done decently and in order. The kitchen and all other parts of the building should be kept sweet and clean. Books should be laid aside till their proper season, and no more study should be taken than can be attended to without neglecting the household duties. The study of books is not to engross the mind to the neglect of home duties upon which the comfort of the family depends.” - 6T 169.1.

“In the performance of these duties careless, neglectful, disorderly habits should be overcome; for unless corrected, these habits will be carried into every phase of life, and the life will be spoiled for usefulness.” - AH 89.1.

“Value of a Daily Program.--As far as possible, it is well to consider what is to be accomplished through the day. Make a memorandum of the different duties that await your attention, and set apart a certain time for the doing of each duty. Let everything be done with thoroughness, neatness, and dispatch. If it falls to your lot to do the chamber work, then see that the rooms are well aired, and that the bed clothing is exposed to the sunlight. Give yourself a number of minutes to do the work, and do not stop to read papers and books that take your eye, but say to yourself, ‘No, I have just so many minutes in which to do my work, and I must accomplish my task in the given time.’” - CG 124.6.

9SC1-12: 8.1.1 - “Accordingly, he who really means to be present and accounted for in the swift-coming Kingdom of God is perseveringly exploring and applying the divine principles and laws of the Science of Salvation. He is earnestly laying hold upon the all-enabling power of divine grace to do all that the Truth bids him do, first things first, and all things ‘decently and in order’ (1 Cor. 14:40), not each thing catch-as-catch-can when the urge strikes.”

9SC1-12: 8.1.2 - “It is this careless, sporadic, hit-and-miss, irregular sort of effort to live ‘the principles of the doctrine of Christ,’ that has resulted in Seventh-day Adventists’ laying again and again down through the years ‘the foundation of repentance from dead works.’ While all the time thinking ourselves full of zeal ‘according to knowledge,’ we all, as Seventh-day Adventists, have grown more and more lukewarm, lapsing little by little into a mechanical, cut-and-dried performance of the Truth, which must inevitably cause all who persist in it to be spued out.”

“If she [May] does her work systematically

and considers in the morning and jots down upon paper just what she intends to do in the orderly accomplishment of her work, she will not lose time but can take up one thing after another..." - DG 176.3.

CFL: 1.3 - "Then, too, such a fully matured Christian has a Vision and an Aim."

CFL: 1.4 - "He sees that he gets a vision of what God would have him do. He never moves on in a butterfly fashion; he knows what is to be done and does it. He gives no place to any beckoning that would detract his attention and energies from reaching his goal. He well knows that 'where there is no vision, the people perish.' **Prov. 29:18**...."

"Rules of Habit. -- It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work." - **2MCP 596.3.**

2SC3,4: 13.1.4 - "We cannot be called 'commandment-keeping people' unless we do all our work and do it on time, for one of the commandments is, 'six days shalt thou labor and do all thy work.' If we waste a moment of our time, except it be because of some inability we would be unfit to call ourselves 'commandment-keepers.' Hence, we must labor; smilingly and faithfully six full days of the week. Neither can we let the work drag behind each day and yet claim to keep God's Commandments. As the work which God has assigned to everyone is neither too much nor not enough, if we faithfully labor six days and do all our work we would neither find idle time during the week nor would we find something undone at the end of the week."

9SC1-12: 8.1.3 - "The Davidian who is determined to escape this fearful end, and who is therefore taking the cure for Laodiceanism, is accordingly reversing his former think-

ing process, is rigorously disciplining himself consistently, day in and day out. He has 'regular hours for rising, for praying, and for eating' (**Testimonies, Vol. 5, p. 181**); indeed, he guards jealously his hours for prayer, Bible study, and self-examination. (See **Gospel Workers, p. 100.**) He rises on time, eats on time, goes to work on time, goes to bed on time, and above all he is always on time, never late, to church services. He is a time-keeping Christian; and not only a model of punctuality, but also a model of correctness in all things."

9SC1-12: 8.1.4 - "Six days he labors and does all his work. He is as careful to order his home as himself. He has a place for everything and keeps everything in its place, and runs his home according to Bible order."

2MCP 596.4 - "Regular Habits Improve Health.-Our God is a God of order, and He desires that His children shall will to bring themselves into order and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day and the fresh hours of the morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition."

2SC3,4: 13.2.1 - "Those who have too much time and not enough work are either ignorantly or purposely leaving their work undone, and those who have too much work and not enough of time are either undertaking to do the unnecessary things of life, too lazy, or unskillful and unsystematic."

8SC1-12: 9.2.2 - "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."

2SC2: 10.7 - "When God selected the army by which Gideon was to defeat the Midianites, He commanded Gideon to separate those who were 'fearful and afraid' and those who had plenty of time before starting to do something from those who, for haste, would not even stop long enough to take a drink, but who, scooping the water in their palms, drank as they ran through it. **Jud. 7:2-7.** If God's people do not awake now they never will, for the time is too short and the work is too great, and the best of us cannot be too skillful or too active to engage in the conflict which is confronting us."

2SC3,4: 4.2.4 - "Our work is too great for any man, or a group of men, and the harvest field is wide enough for 'two hundred thousand thousand...horsemen' (**Rev. 9:16**), whereas

the laborers just now are very, very few, and most of our brethren do not realize what it takes to carry on the work..."

9SC1-12: 8.2.4 - "Let us therefore hasten that glad day in every way we can, by wasting not a moment of the precious time of which life is composed. Let us gear our Christian lives to the greatly increased tempo that present-day activities everywhere demand."

9SC1-12: 8.2.5 - "That 'the final movements will be rapid ones' must be seen in our spiritual progress as verily as in the social and political movements that are daily rocking the world with breath-taking swiftness and far-reaching consequences."

9SC1-12: 8.2.6 - "We cannot afford at this late hour, if ever before, to allow one day's developments to catch us 'unawares.'"

2TG8: 20.3 - "Of course, only with perfect co-ordination and a bullet-proof army can the gospel work be finished when the two-horned beast declares 'that as many as would not worship the image of the beast should be killed.' **Rev. 13:15.**"

John 13:17-- "Now that ye know these things, happy are ye if ye do them."

Bro. Bildad Omondi,
Kenya Division.

AWAKE, PUT ON THE WHOLE ARMOR OF GOD

A CALL TO THE YOUTHFUL BAND

"There is a heaven before us, a crown of life to win. But to the overcomer only is the reward given. He who gains heaven must be clothed with the robe of righteousness. 'Every man that hath this hope in him purifieth himself, even as he is pure.' In the character of Christ there was no discord of any kind. And this must be our experience. Our lives must be controlled by the principles that controlled His life." - **SD 8.5.**

From our thoughts, an example is given of our Savior, who lived a principled life full of the righteousness of God; and so should ours be. Let's put on the whole armor of God and awake from our slumber as time still lingers.

"In order to become the sons and daughters of God, we must separate from the world. 'Come out from among them, and be ye separate,' the Lord says, 'and I will be a Father unto you, and ye shall be my sons and daughters.'"
... - **SD 8.4.**

We are not to settle down, expecting that a

change of character will come to us by some miraculous work when Jesus appears in the clouds of Heaven with power and great glory. No, my young friends, we are bound for judgment, and probation is granted to us here in this life, so that we may form characters for the future, immortal life.

“In separating from the world, we shall encounter difficulties on every hand. But here is comfort for us: ‘Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.’” - SD 9.4.

“Henceforth you are not your own; you are brought with a price. ‘Ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ....’ 1 Peter 1:18, 19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son.” - FLB 19.5.

“We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder.” - FLB 120.3.

“Courage, fortitude, faith, and implicit trust in God’s power to save are needed. These heavenly graces do not come in a moment; they are acquired by the experience of years. But every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fullness of that love which passes knowledge. As he advances in the divine life, he will be better able to grasp the elevated, ennobling truths of the Word of God, until, by beholding, he becomes changed, and is enabled to reflect the likeness of his Redeemer.” - FLB 120.4.

“Child of God, angels are watching the character you develop, they are weighing your

words and actions; therefore take heed to your ways, ... prove whether you are in the love of God.” - FLB 120.5.

“The Saviour overcame to show man how he may overcome. All the temptations of Satan, Christ met with the Word of God. By trusting in God’s promises, He received power to obey God’s commandments, and the tempter could gain no advantage.” - OFC 28.4.

“The way to eternal life is straight and narrow, and you will have to press through many difficulties; but by persevering effort you may win eternal life—the future, immortal inheritance. And the rest, the peace, the glory at the end of the journey, will a thousand times repay every exertion and sacrifice that you can make.” - ML 69.5.

“Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for moral independence, and this independence they should maintain against every influence that may try to turn them from righteous principles. Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eyesalve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a ‘Thus saith the Lord,’ take your stand....” - ML 73.3.

“Daniel was subjected to the severest temptations that can assail the youth today, yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination, yet the Word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life.... He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In everything that did

not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him..." - **ML 75.2.**

"It is our privilege, as children of God, to hold fast the profession of our faith without wavering. At times the masterly power of temptation seems to tax our will power to the uttermost, and to exercise faith seems utterly contrary to all the evidences of sense or emotion; but our will must be kept on God's side. We must believe that in Jesus Christ is everlasting strength and efficiency.... Hour by hour we must hold our position triumphantly in God, strong in His strength..." - **OHC 124.2.**

"All things are possible to them that believe. Since God is working in you, you can safely set your face as a flint to do His will, and you may trust the Lord perfectly..." - **OHC 124.3.**

"The human character is depraved, deformed by sin, and terribly unlike that of the first man as he came from the hands of the Creator. Jesus proposes to take man's deformity and sin, and to give him, in return, beauty and excellence in his own character. He engages to renovate the soul through the truth. Error cannot do this work of regeneration; therefore **we must have spiritual eyesight to discern between truth and falsehood**, that we fall not into the snare of the enemy. - **The Review and Herald, November 24, 1885.**" - **YRP 57.4.**

Beloved, an opportunity is given to us to choose the right and enjoy its benefits. Now is the time to awake, striving with all our power to walk in the Righteousness of God.

"You must dig deep in the mine of truth if you would find its richest treasures. Comparing scripture with scripture, you may find the true meaning of the text; but if you do not make the sacred teachings of God's Word the rule and guide of your life, the truth will be nothing to you.... If any part of God's Word condemns any habit you have cherished, any feeling you have indulged, any spirit you have manifested, turn not from the Word of God; but turn away from the evil of your doings, and let Jesus cleanse

and sanctify your heart." - **ML 22.5.**

Let us give our whole being to God so that He may bountifully use us to fulfill His divine purpose.

BE STRONG AND COURAGEOUS

"Be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. **Joshua 1:7**" - **ML 120.1.**

"In the history of Joseph, Daniel, and his fellows we see how the golden chain of truth may bind the youth to the throne of God. They could not be tempted to turn aside from their course of integrity. They valued the favor of God far above the favor and praise of princes, and God loved them, and spread His shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of His hand in heaven above and the earth beneath. These youth were not ashamed to display their true colors. Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. They refused to bow to any earthly mandate that detracted from the honor of God. They had strength from heaven to confess their allegiance to God..." - **ML 120.2.**

"Your happiness for this life and for the future, immortal life lies with yourself.... How important it is that everyone shall consider where he is leading souls. We are in view of the eternal world, and how diligently we should count the cost of our influence." - **ML 120.4.**

"The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results. *The Sanctified Life*, 82-84." - **RC 97.7.**

“Study of the Bible Develops the Intellect—**‘Sanctify them through thy truth: thy word is truth.’** The Word of God should be made the great educating power. How shall students know the truth, except by a close, earnest, persevering study of the Word? Here is the grand stimulus, the hidden force which quickens the mental and physical powers, and directs the life into right channels. Here in the Word is wisdom, poetry, history, biography, and the most profound philosophy. Here is a study that quickens the mind into a vigorous and healthy life, and awakens it to the highest exercise. It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those who become best acquainted with the wisdom and purpose of God as revealed in His Word become men and women of mental strength; and they may become efficient workers with the great Educator, Jesus Christ. — **Fundamentals of Christian Education, 432 (1896).**” - DG 80.1.

DAILY ADVANCEMENT

“It is the work of the youth to make advancement day by day. Peter says, ‘Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.’” - MYP 45.2.

“All these successive steps are not to be kept before the mind’s eye, and counted as you start; but fixing the eye upon Jesus, with an eye single to the glory of God, you will make advancement. **You cannot reach the full measure of the stature of Christ in a day, and you would sink in despair could you behold all the difficulties that must be met and overcome.** **You have Satan to contend with, and he will seek by every possible**

device to attract your mind from Christ.” - MYP 45.3.

MAN’S INABILITY TO SAVE

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. **Galatians 2:16.**” - FLB 78.1.

“Another compact—called in Scripture the **‘old’** covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice...” - FLB 78.2.

“God ... gave them [Israel] His law, with the promise of great blessings on condition of obedience: ‘If ye will obey my voice indeed, and keep my covenant, then ... ye shall be unto me a kingdom of priests, and an holy nation.’ **Exodus 19:5, 6.** The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ **Exodus 24:7.** They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings...” - FLB 78.3.

Indeed, beloved, we ought not repeat the mistakes of our forefathers. Instead, let us use these as stepping stones to achieve the highest purity as we all awake from our slumber.

A CALL TO THE YOUTH

“God wants the youth to become men of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you.” - MYP 21.1.

“O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that

through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power.” - MYP 22.1.

“The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. **Young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God.** Let young men heed the admonition, and be sober-minded.” - MYP 22.2.

Sis. Ivy Kaoma,
Zambia Division.

FAMILY LIFE

FAMILY PLANNING

Gen. 1:27-- “So God created man in his [own] image, in the image of God created he him; male and female created he them.”

Gen. 1:28-- “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Gen. 1:29-- “And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.”

Gen. 1:30-- “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein [there

is] life, [I have given] every green herb for meat: and it was so.”

Gen. 1:31-- “And God saw everything that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.”

CHILDREN A BLESSING

“God Planned for Families. --He who gave Eve to Adam as a helpmeet . . . ordained that men and woman should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.” - AH 159.1.

“Children are the heritage of the Lord, and we are answerable to Him for our management of His property. . . . **In love, faith, and prayer**

let parents work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.'" - AH 159.2.

WITH WHAT IS A CHILDLESS HOUSE COMPARED?

"A childless house is a desolate place. The hearts of the inmates are in danger of becoming selfish, of cherishing a love for their own ease, and consulting their own desires and conveniences. They gather sympathy to themselves, but have little to bestow upon others." - AH 159.3.

"Counsel to a Childless Couple. --Selfishness, which manifests itself in a variety of ways according to circumstances and the peculiar organization of individuals, must die. If you had children, and your mind were compelled to be called away from yourself to care for them, to instruct them, and be an example to them, it would be an advantage to you. . . . When two compose a family, as in your case, and there are no children to call into exercise patience, forbearance, and true love, there is need of constant watchfulness lest selfishness obtain the supremacy, lest you yourselves become the center, and you require attention, care, and interest, which you feel under no obligation to bestow upon others." - AH 159.4.

WHAT HAPPENS WHEN ATTENTION IS TURNED ALMOST EXCLUSIVELY TO ONE SELF?

"Many are diseased physically, mentally, and morally because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality of younger and varying minds and the restless energy of children." - AH 160.1.

WHICH CONSIDERATIONS SHOULD BE TAKEN BEFORE ENLARGING A FAMILY?

"A Grievous Wrong to Mothers, Children, and Society.--There are parents who, without consideration as to whether or not they can

do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. ... This is a grievous wrong, not only to the mother, but to her children and to society..." - AH 162.1.

"Parents should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessities of life." - AH 162.2.

"Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life." - AH 162.3.

"The Mother's Health Is Important. --In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child? How little is the destiny of the child considered! The gratification of passion is the only thought, and burdens are brought upon the wife and mother which undermine her vitality and paralyze her spiritual power. In broken health and with discouraged spirits she finds herself surrounded by a little flock whom she cannot care for as she should. Lacking the instruction they should have, they grew up to dishonor God and to communicate to others the evil of their own natures, and thus an army is raised up whom Satan manages as he pleases." - AH 162.4.

SIZE OF THE FAMILY

"Other Factors to Be Considered. --God would have parents act as rational beings and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage

to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society.”
- AH 163.1.

“The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training.” - AH 163.2.

“Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them.” - AH 163.3.

THE QUESTION TO BE SETTLED BY YOU IS:

“Am I raising a family of children to strengthen the influence and swell the ranks of the powers of darkness, or am I bringing up children for Christ?” - AH 163.4.

“If you do not govern your children and mold their characters to meet the requirements of God, then the fewer children there are to suffer from your defective training the better it will be for you, their parents, and the better it will be for society. Unless children can be trained and disciplined from their babyhood by a wise and judicious mother who is conscientious and intelligent, and who rules her household in the fear of the Lord, molding and shaping their characters to meet the standard of righteousness, it is a sin to increase your family. God has given you reason, and He requires you to use it.” - AH 164.1.

“Fathers and mothers, when you know that you are deficient in a knowledge of how to train your children for the Master, why do you not learn your lessons? Why do you continue to bring children into the world to swell the numbers in Satan's ranks? Is God pleased with this showing? When you see that a large family will severely tax your resources, when you see that it is giving the mother her hands full of children, and that she has not time intervening between their births to do the work every mother needs to do, why do you not consider the sure result? Every child draws upon the vitality of the mother, and when fathers and mothers do not use their reason in this matter, what chance is given to parents or children to be properly disciplined? The Lord calls upon parents to consider this matter in the light of future eternal realities.” - AH 164.2.

ECONOMIC CONSIDERATIONS

“[Parents] should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing?”
- AH 164.3.

WHAT SHALL WE DO, WHEN WE ARE DEFICIENT IN KNOWLEDGE?

“Fathers and mothers, when you know that you are deficient in a knowledge of how to train your children for the Master, why do you not learn your lessons? Why do you continue to bring children into the world to swell the numbers in Satan's ranks? Is God pleased with this showing? When you see that a large family will severely tax your resources, when you see that it is giving the mother her hands full of children, and that she has not time intervening between their births to do the work every mother needs to

do, why do you not consider the sure result? Every child draws upon the vitality of the mother, and when fathers and mothers do not use their reason in this matter, what chance is given to parents or children to be properly disciplined? The Lord calls upon parents to consider this matter in the light of future eternal realities.” - AH 164.2.

THE GREAT DECISIONS

“A Happy or Unhappy Marriage?—If those who are contemplating marriage would not have miserable, unhappy reflections after marriage, they must make it a subject of serious, earnest reflection now. This step taken unwisely is one of the most effective means of ruining the usefulness of young men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness, and make life a heartsickening burden, as her own husband; and no one can do one hundredth part as much to chill the hopes and aspirations of a man, to paralyze his energies and ruin his influence and prospects, as his own wife. It is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.” - AH 43.1.

“I wish I could make the youth see and feel their danger, especially the danger of making unhappy marriages.” - AH 43.2.

“Marriage is something that will influence and affect your life both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.” - AH 43.3.

“...As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent, they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each...” - AH 44.2.

MAKE HASTE SLOWLY.

“--Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been?” - AH 44.1.

“Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale.” - AH 44.2.

VITAL FACTORS IN THE CHOICE

“--Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble.” - AH 44.3.

“Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.” - AH 45.1.

“Examine carefully to see if your married life would be happy or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge

my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.” - AH 45.2.

“Most men and women have acted in entering the marriage relation as though the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in the marriage relation farther than this. They should consider whether their offspring will possess physical health and mental and moral strength. But few have moved with high motives and with elevated considerations which they could not lightly throw off--that society had claims upon them, that the weight of their family's influence would tell in the upward or downward scale.” - AH 45.3.

“The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children--such as will enable both parents and children to bless their fellow men and to honor their Creator.” - AH 45.4.



TESTIMONIES AND PRAISES

ANOTHER MEMORY HALL EXPERIENCE.

I can't say how often I sang the song: **"All to Jesus I surrender, all to Him I freely give..."** and in my mind, I was convinced that I was surrendering all to Him. But I needed to learn a lesson.

My second-born son came home sick one day. He had a very high fever, so he went to bed with a large glass of lemongrass tea. After a few hours, he started vomiting. He could not keep anything in, not even plain water. After two days and nights of trying everything, we brought him to emergency aid. They gave him some drugs for his nausea and sent him back home. Apart from making him sleepy, these drugs did not take away the cause. Charcoal did not work. A little salt in the water did not work. Every little sip of water came out. What made things worse was the blood we noticed in the vomit.

From day one, I prayed with him and told him, **"You can call upon the Lord to help you and heal you. Ask for forgiveness for whatever you did to get yourself in this situation."** Young people in their twenties sometimes do very strange things.

This situation continued for weeks, and I saw him losing weight very fast. Day and night, he was vomiting, and none of us could sleep properly. He only found relief when we sat him under the warm water shower, so we did this for hours every day.

We prayed and pleaded, asking for forgiveness of our sins and his, as a family and all of us separately. He also assured me that he prayed and asked for forgiveness. I strengthened him, that whatever he took that did not belong in his body, the Lord was purifying his body in this way and he had to go through it.

When this situation reached around 30 days, I remember standing by the kitchen window looking to Heaven. So tired, so broken, I said: **"Lord, I don't know why you are allowing this to happen to us, but one thing I am asking of you, if you are going to take him away from me, if he is going to die, please give me the strength, please**

carry me through this. You gave him to me; may Your will be done."

Like one hour after that prayer, I heard him walking slowly down the stairs, something he was not able to do before. I ran to meet him, and he said to me: **"Mum, I feel better, can I have some soup?"** I was afraid to give him anything, but I started preparing red lentil soup for him. He took the soup, and it stayed in.

We prayed and thanked the Lord with tears flowing from gladness and relief.

His sickness was a lesson for him not to defile his body with alcohol and drugs, but also for me to give thanks to the Lord no matter what happens.

From that moment on I realized what it meant to surrender all to the Lord.

All means All.

*Sis. Phili van Niel,
Suriname Division.*

HOW GREAT IS THY FAITHFULNESS OH LORD!

Greetings Brothers and Sisters,

Am here to testify unto the faithfulness of our God. I came to realize that the Lord hears and answers our prayers.

Up to now, I have not forgotten the day December 31, 2013, when I made my request to the Lord with a yearning desire to know more about Him.

To date, I attended an overnight prayer meeting as we were entering into a new year, the year 2014. When the preacher called for the prayer requests, I wrote only two on the paper which was provided, and the first one was, **"I want to know you, Lord."**

Then, the following year, while at school, I was engaged in a discussion with students who were Sabbath keepers. We were discussing about which is the right Sabbath to be observed, Sunday

or Saturday. But what I remember is that we the Sunday keepers (by then) didn't have scriptural evidence. Therefore, we were outmatched.

The debate did not stop at school. On returning home, it just aroused the burning desire in me to know more about the things of God. So I continued the discussion with brother Henry with whom we were staying in the same vicinity and we were learning the same class by that time. He was also very eager with much love for God! For he had already converted to SDA.

What I remember him telling me was that for them, they even gather together and learn more about the scriptures.

Oh, I loved this one so much because it was always my pleasure to fellowship with the brethren in the protestant church. So, I decided to go with him the next day to that place where he used to fellowship.

And for sure according to what I found there, it's the reason why am here and I feel at home! The Lord has taught me very many things since I entered His school.

I see that my prayer was really answered and am still moving on with a great hope of soon entering into His Kingdom which is soon to be established.

God is so faithful and I truly believe that He will not forsake anyone who honestly seeks Him and He will lead us home. Amen.

Praise the Lord.

*Bro. Brian Kabugo,
Uganda Division.*

Greetings Beloved,

I am Mwiinga Caphas, a member of the Eleventh-hour Church from Zambia Division, Mazabuka Area.

I am 39 years old, married with 4 children. I am here to briefly testify how I came to be a member of God's true church, the Eleventh-hour Church. I came to know the Present Truth in the month of April 2020, through a workmate, though he still recognizes the 9th hour Church as still God's storehouse today!

The first conversation he had with me was about the pre-millennial Kingdom, which drew my curiosity a lot and ignited the desire to know more about this Truth. With the Lord's leading, I approached a certain brother in the vicinity whom I had heard years ago taught lessons on prophecy. Fast forward, I invited more people to join the lessons after arranging with him. We did all basic lessons. He is a member of WACO 2500 Mt. Carmel Drive, I joined that association, though my other colleagues fell off along the way. In 2021, I switched camps and went to Mountain Dale under the influence of a certain sister I met on Facebook. I stayed there for some time.

While there, I started developing a burning desire to really know who Antitypical Elijah is. Both at WACO 2500 and MOUNTAIN DALE, the brethren kept pointing to the late Bro. Victor T. Houteff being the one, but this did not satisfy my burning question, for my puzzle was, how can the dead lead the living, men wondered at into the Kingdom? Providentially, I now met a certain Davidian brother on Facebook who time and again would bring the burning questions and answers about the **Rod** Truth, and he coined his presentations as “**UNADULTERATED TRUTH**” and he told me he was from the Eleventh-hour Church.

I presented my burning question to him, and he answered not only the question about the Antitypical Elijah but many other related questions, and consequently I followed him to the Eleventh-hour Church, and this year marks my two years of being in this Church. I find an unexplainable joy being here.

I have learnt a lot from our minister Bro. Lennox Sam through his presentations, and from other brethren on this royal road to the Kingdom. I give my thanks, praise, and glory to God for leading me this far, through the Holy Spirit.

It is indeed my great joy to be finally in this last Church.

May the Almighty God continue to lead each one of us until we unite together in His swift coming Kingdom. SHALOM!

*Bro. Caphas Mwiinga,
Zambia Division.*

Greetings Brothers and Sisters,

I have been a Christian for a long time. I specifically say “**a Christian**” and not an SDA because I was born and raised an SDA but in my lifetime hitherto, I have attended several other churches here in Kenya, just to mention but a few:

- i. Catholic Church
- ii. Lutheran Church
- iii. Africa Inland Church
- iv. Baptist Church; and

v. Several Pentecostal churches that I can now comfortably point out as to be offshoots of the main Sunday worship churches as we now know them.

Having said so, when I met my queen, after a long period of time that we had been separated due to the 8-4-4 school system, I realized that she used to attend some online study sessions that I could not comprehend an iota of conversation despite eavesdropping every now and again when such sessions were on.

Just to go back a bit, my queen and I were classmates back in primary school where we attended a strict Adventist school. However, we were separated when we joined high school and eventually university. We reunited later on after I was done with my university education.

Going back to where I left off, when I asked my queen about the online meetings, I remember she responded, just to paraphrase, that there is a group that is striving to live by the expected standards of an SDA, which standards have long been defiled going by the current set up. She went further to affirm that those were the persons she fellowshiped with in those sessions.

It will be needless to say that I could not comprehend her assertion, because for me the last thing I would entertain hearing was that my beloved SDA church was not really what I knew it to be, yet I had all along been among those who vehemently rebuked my colleagues who are members of other denominations, by authoritatively illustrating how and why the SDA church was actually the last church. Poor me!

All I remember telling my queen is that there was an urgent need for her to be careful because she had been lured into a cult. I went further to beseech her not to be brainwashed.

One Sabbath, my queen invited me to attend one of the sessions where they studied. I was reluctant because it was actually meant to cover the whole day, yet I was used to attending mother church. But the spirit led me to join her.

I attended the study on that particular Sabbath and I remember Brother Maxwell was teaching some topic that I could not comprehend. My thoughts kept wandering all over especially being perplexed by the dress code therein. I was lost until I heard him mention something to do with UFOs. My attention was aroused considering the fact that I had in the preceding period come across so many documentaries and writings based on UFOs. Whatever he alleged to thereafter made a lot of sense to me and I wanted to hear more of the same going forward. But wait! **“Who are these people? Why are they alleging to be SDAs yet they are holding a parallel meeting to mother church?”** Those were some of the questions that kept lingering in my mind.

One Sunday afternoon, as I was going through my normal preparations for the week ahead, Brother Wycliff Ochola paid us a visit in our condominium while in the company of his queen. They brought us some fruits and other stuff. While in the process of socializing, I realized they reside a stone’s throw away from our place! I wondered why my queen never or at all ever mentioned something on that line, yet I had met Brother Wycliff Ochola before when I attended the physical session herein above mentioned. Mark you, we had resided in that condominium for almost a year, if not even longer. I will save my testimony on how I came to realize a house almost adjacent to our condominium was the DSDA office which again my queen had never or at all given an iota of clue on.

Anyway, it finally dawned on me that it was actually my queen who had invited Brother Wycliff Ochola and his queen in an attempt to lure me to accept to study and eventually join the Message.

Fast forward, my queen and I made arrangements with Brothers Wycliff Ochola and Samuel

Shaka for some studies, beginning with **Matthew Chapter Twenty** and gradually proceeded to other studies. Each time before we held the sessions, thoughts would flicker in and out of my mind in an attempt to create doubt on what I was being taught but even before the question and answer session, my doubts would be thwarted by the revelations as they unfolded.

All I can say is that I ended up being astonished, wondering: why on earth despite being in profession where we refer to ourselves as “**Learned Friends**” and being a member of a church where we are deemed to know it all, I had never or at all heard or even come across the kind of stuff I was learning? At this point I felt like I was persuaded against my better judgment, mark you, to accept a message that even though as at that time made a lot of sense to me, appeared strange at the same time as to why I had never been made aware of by my beloved SDA church.

All in all, I take this opportunity to thank, first, my queen for introducing me to the Message though in a very deceptive and calculated manner. The fact is that the end goal was achieved. Secondly, Brothers Wycliff Ochola and Samuel Shaka for sparing time out of their busy schedule to take me through the studies. Third and most important, Our Lord Jesus Christ and God our Father for humbling my heart in order to be receptive to the Message.

Amen!

*Bro. Tillman Osembe,
Kenya Division.*

REJOICING THROUGH THE STORMY BLAST

Greetings Family,

After being introduced to the **Rod** Message, I started attending weekly Bible studies. There was one study I distinctly remember being so clear and we were all so happy. We ended with some songs and when we were traveling home, we were still humming them.

This happiness quickly changed upon arriving at my place of stay.

I was informed that it is not good to only read books from one author and my Advent belief was questioned. The shelf with my **S.O.P.** books was emptied, and my books were thrown out of the window. There was a struggle when I prevented them from being thrown out of the window. However, I became more concerned about the one who was being used by the “**enemy of God and man**” when the Holy Bible was also tossed out, I decided to collect them first thing in the morning.

Thinking of all the notes I had in my Bible made me very anxious as I did not want to lose it, but then suddenly, I felt the joy in my heart I had felt earlier that evening. I calmed down and the anxiety started fading away. At first, I could not comprehend what was happening to me. Why was I so happy while I was being persecuted? Then these words kept ringing in my ear:

I serve a risen Savior, He's in the world
today;

I know that He is living, whatever men may
say;

I see His hand of mercy, I hear His voice of
cheer

And just the time I need Him He's always
near.

... He lives within my heart.

Rejoice, rejoice, O Christian, lift up your
voice and sing, ...

Hearing this song over and over in my mind was very soothing and a sense of peace came over me. My Savior led me through this stormy blast by showing me that He was with me, so I would never need to despair. I find this experience fit for the memory hall because it helped me through difficult circumstances and is still vividly in my mind. That is why I am sharing it with you Sisters and Brothers.

God Bless.

*Sis. Selma van Niel,
Suriname Division.*

**SERVING THE LORD WITH ALL
HUMILITY OF MIND, AND WITH
MANY TEARS...**

(ACTS 20:19)

Timely greetings to you all Saints of the Most High.

Indeed, great sorrow and utter loneliness gripped the family of Bro. Sakwiba on January 29, 2023 when God allowed His child (Sis. Martha M. Sakwiba) to go to sleep awaiting the special resurrection of the saints that sleep in the dust of the earth.

Of course, many tears and temptations from the enemy came strongly upon the family during that grieving period. It was at such a time when the stakes were extremely at the lowest ebb that God revealed Himself not only to the sorrowing family alone but to one important soul that joined the family to render some help in nurturing the newborn infant. Following that heavy loss of my beloved Queen, I was very much handicapped not knowing the persons who will offer themselves to come and assist the family in the care of the newly born child and doing some home chores.

My cousin by the name of Pumulo Libi when approached to offer that help, she responded positively by travelling all the way from Senanga (Western part of Zambia) to Kafue. It was through that rare but wonderful providence that my cousin had to see glorious light shining from the **Shepherd's Rod** as basic studies were presented to her without measure. Yes, the opportunity was seized to reach out to her despite still having many tears dripping on our cheeks. Truly, the love of Jesus Christ constraineth us (**2nd Corinthians 5:14**); and it is through His unlimited grace that in the process of physically losing one member of the family providentially another soul was spiritually won to Jesus Christ.

Glory be to God in the highest for serving Him with all humility of mind, and with many tears, and temptations despite that worst situation we found ourselves in following the unexpected death of my Queen and great mother to my little children.

My cousin now attests to the fact that her

Greetings of God, peace be unto you all. I take this opportunity to thank the Almighty God for the journey I have been on here at VTC. Since I came here, it has been a real good experience. I came to VTC in 2018 while a grade 3 student and now I am in grade 8, I thank the Lord for that. As we are nearing the Kingdom we should be fully prepared. On secular education, I request for your prayer for the candidates because the Lord said, "**occupy till I come,**" and we should be the heads and not the tails. May the Lord bless us all that we may be ready for His coming.

Yours faithfully Grade 8 student,

*Sis. Mary Kalondu,
Kenya Division.*

I salute you all in the name of our Savior Jesus Christ. I thank the Lord for His tender care and guidance in everything. I thank Him for the privilege of being here at Vanguard Training Center. The difference between our school and others is the foundation in the Word of God. In other schools, students get educated with the knowledge of this world without the study of the Word of God. I thank God for this opportunity. God bless.

Your sister in Christ,

*Sis. Susan Wangari,
Kenya Division.*

I salute you all in the name of our Savior Jesus Christ. I take this precious opportunity to thank our Lord for the gift of life. I thank Him also for building for us such a wonderful school, giving us nice teachers and guardians.

I also take this time to thank the Executive Council for the good things they have provided us with. Truly our Lord is a wonderful God. We now have new and comfortable classes. He has also provided us with new church seats.

Our Lord has been leading me since I came to Vanguard in 2019 and now I am about to do my final exams. How sad it is that I will be leaving this place. Remember to pray for me as I pray for all of you. How I wish that Form 1 could be built here at VTC so I can return. May our loving Lord bless you all.

Your sister in Christ,

*Sis. Phenny Brenda,
Kenya Division.*

coming to Kafue to offer help is highly reciprocal and providential. She is actually rejoicing in the LORD for bringing such a great salvation to her. We are now nearly starting to study advanced studies of the *Shepherd's Rod*.

Please remember our new prospective member in your prayers and also continue to remember Bro. Sakwiba's family as they aim to move on and serve the LORD even during trying times.

*Bro. Sakwiba Walubita,
Zambia Division.*

Greetings, Dear Brothers and Sisters of the Eleventh-hour Church,

The peace of our Lord Jesus Christ be multiplied unto you all. I want to testify to the wonderful love of Jesus Christ in giving me this Message in the only way that I would ever have been able to receive it. I can say there is joy deeply in my heart, that I am, and hope to continue to be, one of those striving to be among the 144,000, who soon shall go walking through the gates of Jerusalem, into the Kingdom. I ask your prayers that I may be strong in the work of the Lord. I love you all my dear brothers and sisters. Remember that we are in the world but we are not of the world. **Get ready! Get ready! Get ready! The Bridegroom is coming.** God bless you all.

Truly yours in Christ,

*Sis. Nakabuubi Patricia,
Uganda Division.*

Greetings Brothers and Sisters,

Indeed, God is so loving to me, the way He led me into this Truth shows me that God allows certain things to happen for a reason. It was in 2018 when my brother lost his wife and left him with two children, his son was six months and the daughter 2 years and they decided to give them to me and take care of them in that situation I was forced to leave my place of work and leave the place I was staying in then I had to shift and went to Wakiso and there I became a neighbour of two brothers who later became my customers and normally they used to come speaking of what happened in the church they used to go, I asked them whether they were SDA's and they invited me the next Sabbath to go and congregate with them

and I accepted but in my heart I said since I was a reformer I will be worshipping with them incase I don't have money to take me to my Church but reaching there I was so amazed to see the way they dressed, covering their heads and also raising their hands while praying and the more I continued to congregate with them, I became more interested in this Truth and the Lord continued to lead me, that I was even able to construct my house near the Uganda Headquarters. Am so grateful to the Lord, He led me into this truth, and He revealed it unto me TO GOD BE THE GLORY. Amen.

*Sis. Birungi Judith,
Uganda Division.*

Greetings members of the Eleventh-hour Church. I believe that the Lord's bountiful blessings are sweeping over every soul. I am persuaded that the young, the youths, and the aged have partaken of God's rich blessings flowing from the Golden Bowl for the past eleven months!

From Lumakanda, we join in gratitude to our Heavenly Father for the marvellous things He has wrought unto us as a company of Present Truth believers. The greatest blessing has been the reception of the **Symbolic Code** series filled with precious jewels of Truth. Also being encouraged by the personal testimonies from different brethren gives us impetus to work out our own salvation with fear and trembling.

We can't wait to receive the next code just to eagerly know what is taking place in the vast field of harvest. It is interesting to note that one of our companies is raised up right under the shadows of the Denomination's East - Central African Division Offices (Rongai,) which goes to show that even the greatest men among us can do nothing against the Truth but for the Truth, and all the tirades staged against the beautiful Message of Present Truth contained in the **SRod**, only creates more interest in it.

In the Misikhu Adventist church, the pastor has been tirading against the Message of the *Shepherd's Rod* and speaking evil of God's messengers. He has even stooped so low to the point of trying to separate a couple for accepting the Present Truth! Our faithful soldiers on the ground have not been disheartened by these unfortunate unchristian

events but rather encouraged to represent their Good Master.

From our vicinity too, the Davidian dung hills seem to be growing worse from their prejudices and bigotry against the “*meat in due season*.” Both Mountain Dale and 2500 Mt. Carmel Drive Associations are warning and literally blocking their laity from coming in contact with us, thus fulfilling the words : “*Woe unto you, lawyers ! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.*” **Luke 11:52**. We pray and agonize for these brethren to open their eyes while probation still is open.

EW 67.1 - “*I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified, and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God, and of pure, holy angels*” . . .

I hope this brief testimony will gladden the hearts of those gathering cold feet to stand true under the banner of Prince Immanuel. God bless you!

**Bro. Michael Chivolo,
Kenya Division.**

Dear Brethren,

I greet you in the name of our Lord Jesus, our soon-coming King. I am living happily and serving the Lord. Truly, His grace is sufficient to sustain and heal us.

I have a testimony to share with you about how the Lord restored my health.

It was on a morning in February 2022 that I was preparing our breakfast meal and had planned to visit my sister. I had no physical discomfort. The day before, I had also completed my household duties without a single pain. I was in good health.

That morning, as I bent down to pick up the

meal, oh! I suddenly experienced a striking pain in my pelvis and was unable to stand straight again. The pain was mild, and I thought it would pass with time. I mustered my strength and visited my sister, who lived not far from me. Upon arriving at my sister’s place, I collapsed. I began experiencing labor like pains, though I was not pregnant. I was given charcoal, but it made no difference. The pains were not constant; they varied. After regaining some strength, I was taken home. I called my husband who rushed home, and night was approaching. The pains became sharp and worsened; it was terrible. My husband suggested that I try a ginger and lemon remedy.

I couldn’t help but ask him to take me to the hospital. There, I received a quick checkup, and the doctor concluded that all was well. He administered painkillers, but they provided only slight relief. That night, I did not sleep because I was in pain the entire time.

In the morning, I hurried to the hospital. There, I was diagnosed with two well-defined masses in the left adnexa, and surgery was suggested because there was no other treatment for my condition. Oh! I was worried and asked the doctor to discharge me and send me home. I was greatly troubled at the thought of leaving my little ones. The pain was indescribable.

We contacted a Brother from the Eleventh-hour Church who is a doctor. He urged me to get a high-quality scan. By that time, I was unable to walk; I leaned on my sister’s shoulder to get to the hospital, and the results differed. The findings indicated that I had a large lower peritoneal inclusion cyst, endometrial thickening consistent with endometritis, pelvic fluid, and a left tubo-ovarian abscess. It was the abscess in my left fallopian tube that was causing the labor-like pains, against which even the most powerful painkillers were ineffective. The doctor suggested surgery, which I had never wanted. My family suggested I seek prayers from their pastor, which I immediately refused. Then they ignored me and simply watched. I thank God that the Eleventh-hour Church was able to assist me. Oh! God bless Your church. I received medication for the abscess, and the pain ceased. For the other issues, they suggested surgery because there were no other options.

Although the pains ceased, I was left feeling weak, and later I began to experience bladder pressure and urgency, bloating, dizziness, abdominal pain, and such severe weakness that I couldn't walk even short distances. These symptoms caused me great discomfort. I tried numerous herbal medications prescribed by various doctors, but none provided relief, and some even caused significant dizziness and extreme body weakness. The herbal doctors couldn't determine the cause. Consequently, I decided to participate in the Eleventh-hour Church's Balm of Gilead cure program, as it was my only hope. The Balm of Gilead Clinic, under the Family Life and Health Department, created a WhatsApp group for me, and four sisters attended to my needs. I adhered to all the guidelines provided by the Balm of Gilead facilitators and commenced my treatment program. I underwent a five-day pre-cure program, during which I consumed fruits and salads and drank three cups of charcoal daily. On the fifth day, I was administered a liver detox consisting of half a glass of olive oil and half a glass of lemon juice, which combined to make a full glass. I ingested this mixture before going to sleep. Later that night, I felt something unusual within my body.

Suddenly, I felt an urge to expel it, and I wondered what it could be; something so peculiar seemed to be leaving my body. Although I never saw it, the sensation was indeed strange. The following morning, Sister Helga inquired whether I had observed anything unusual during my expulsion and its color, to which I responded that I hadn't. Thus, I resolved to be vigilant about anything that I might expel henceforth.

We then embarked on a ten-day cure program, and I pondered what we were going to cleanse, considering I felt light and had recently thoroughly flushed my stomach due to bloating and constipation. My body was so well-cleansed that my skin color transformed, my pores opened, and the plaques were expelled. I was astounded and praised the Lord, for the substances retained in our colon are potent enough to be lethal. Yet, the Lord preserves us. If we neglect to cleanse our bodies internally, we will suffer the consequences. I pray that my brethren seize this opportunity

provided by the Eleventh-hour Church, which has even supplied us with the necessary products free of charge. On the ninth day, the mucoid plaque that was expelled was as long as my arm; it was meaty and sticky, emerging from the colon with its curves intact.

After the ten days, I was advised to consume only raw meals for four days. Following this period, I felt rejuvenated and noticed a significant transformation in my body. I immediately underwent a scan, which revealed that the cyst had shrunk in size, and the other issues had been resolved. Only the ovarian cyst remained.

I never fully understood what it meant to be a health reformer, which led me to suffer severely from constipation and bloating. My meals consisted only of cooked food, in fact, overcooked food. I was unaware of the variety of salads; even in my pre-cure, I only had tomatoes and avocado as salads. I never knew about the benefits of juices, exercise, and drinking enough water.

The sisters encouraged me to drink plenty of water and exercise, which I had neglected, not realizing their impact on the body's wellness. Consequently, I became constipated, bloated, weaker, and eventually paralyzed. The cyst was excruciatingly painful. During a scan, they noticed that bowel gas was obscuring my ovaries, causing me great pain. I returned to herbs and became so weak, finding no relief; my life was miserable, and I was fed up. I asked Sister Helga for advice, and she recommended a month-long raw diet. I had no knowledge of this and was told to be creative, but I felt stuck. Then, I approached Brother Churchill Okaka for help with recipes for raw food combinations to use throughout the month for my illness. He encouraged me to start the program immediately, advising me that the body is capable of healing itself, but I needed to assist it by providing vital elements found in juices. With no other options, I embarked on a ten-day juice program.

This program included various vegetable juices, antibiotic juice, and milk made from soy,

chia seeds, and macadamia nuts, along with 7 liters of water per day. These juices had an immediate effect on me. After the juice program, I consumed fruits, steamed vegetables, and salads, and my body responded positively to the treatment. By the second day, I was relieved of bladder pressure and urge, as well as bloating. As I continued with the program, I healed each day, and by the end of the juice program, my bowels and the cyst had settled.

Brethren, vegetable juices are incredibly powerful and delicious, capable of restoring our health.

I have learned to be creative in health reform, as there are various ways to address our health needs, and it truly requires time, but it's worth it—a good investment indeed. My family members, who once neglected me, are now amazed and bring their health concerns to my sister and I. They enjoy the healthy juices, salads, and foods, reporting that their bodies respond well immediately after consumption. They now respect us, whom they used to mock.

We created a home garden, and though small, it provides us with enough vegetables for juices and salads. Water was our only beverage, but now our eyes are opened to the varieties available. We rejoice in health reform as a family. Our children enjoy the juices, salads, and smoothies. We always consume them with a smile, praising the Lord.

I thank God for my illness, for it opened my eyes to what true health reform is. I am learning more about it. The Entering Wedge is now clear to me, and I understand it. Whenever I drink water or juice, my body responds with a healthy warmth in my hands, legs, and feet.

May God continue to bless each one of us with the knowledge and wisdom to truly live in health.

I truly appreciate you all for helping me in such a time. Be in health. May God truly bless you all.

Your sister in Christ,

*Sis. Juliet Namanda,
Uganda Division.*

POEM

THE CHARIOT AND ITS MISSION

1.
In nineteen thirty,
The chariot arrived,
With Great Mighty,
A message delivered,
To 'Ezekiel' God's Prophet,
Thus, the Church warned.
2.
The Chariot Mounts,
For a mission it comes,
Once done it goes,
Down it mounts,
Up - wise it goes,
3.
In nineteen fifty-four,
The mission ended,
All it came for,
The message delivered,
Later, it upward mounted.
4.
On the tenth day,
The month of Abib,
The Chariot descends,
For the Judgement, upon the Living,
Will you behold Him descend?
5.
After the slaughter,
The chariot departs,
Later, it comes to deliver,
All, the troubled saints,
From the hands of the persecutor,
A special resurrection occurs,
What a joy, the Chariot all aboard

*Bro.Ivan Kimuli,
Uganda Division.*

UPCOMING

EVENTS 2024

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
0145 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
2100 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
1300 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
1300 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
1300 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
1100 hrs CET

QESS, DKPPS and Family life,
Health Dept. 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
1200 hrs CET

New Month Convocation,
See Schedule on Page 5

Meeting ID:
811 2941 9097
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
0145 hrs CET

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

GADSDA

Website: www.gadsda.com



Subscribe and get the next issue
email: scode@gadsda.com

The Davidian Seventh-day Adventist Church
P.O. Box 23738
Waco, TX 76702
254-855-9539

