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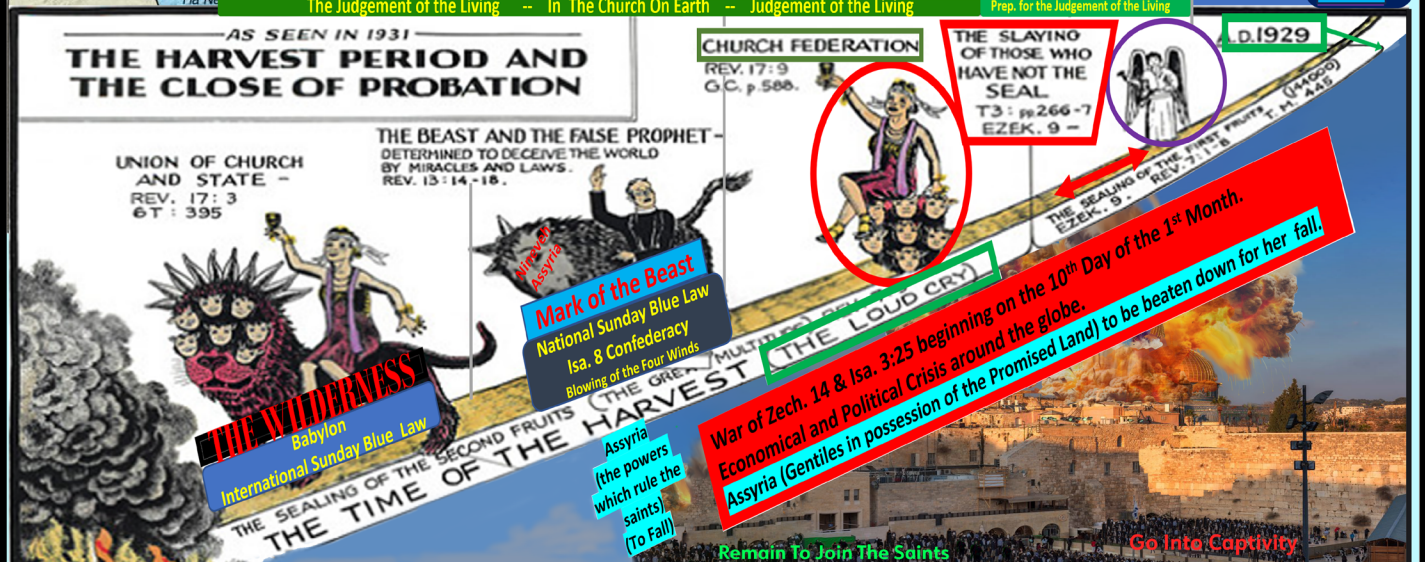
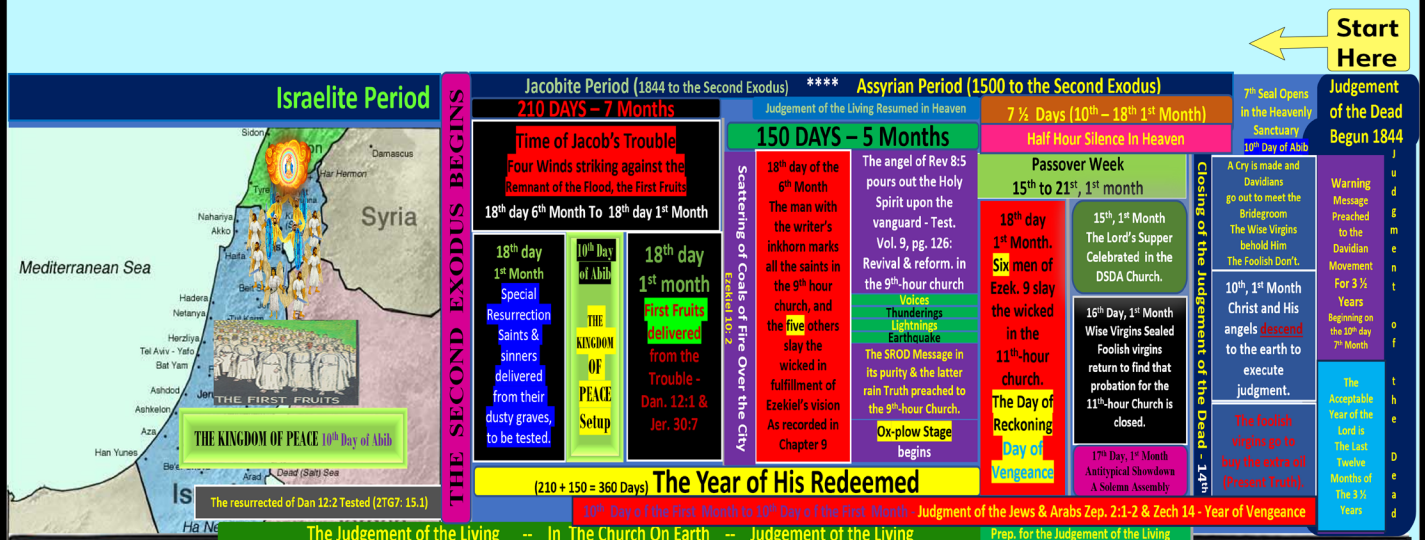
Vol. 2024, Nos. 7-9

JUL. - SEP., 2024

Davidian Seventh-day Adventists

WACO, TEXAS

Timeline Of The Great And Dreadful Day Of The Lord



Passover And Its Replacement

The Lord's Supper Celebrated in The Davidian Church

Sealing of The Wise Virgins

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.

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Passover.

Ex. 12:11-- *And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover.*

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NEW MONTH CONVOCATION



The First Day of **Each Sacred Month**

6:00 pm PST | 7:00 pm MST | 8:00 pm CST | 9:00 pm EST
4:00 am CAT | 5:00 am EAT | 0300 hrs CET | 7:30 am IST

 **zoom** Meeting ID: 811 2941 9097



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Sacred Convocations

First Day of the 1st Month,
April 7, 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 2nd Month,
May 7, 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 3rd Month,
June 5, 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 4th Month,
July 4, 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 5th Month,
August 3, 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 6th Month,
September 2, 8 pm CT; Adjust for your area

First Day of the 12th Month,
February 27, 8 pm CT; Adjust for your area

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



Passover

TO THE LAW

Ex. 11:4-- And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

Ex. 11:5-- And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts.

Ex. 11:6-- And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Ex. 11:7-- But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Ex. 12:1-- And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Ex. 12:2-- This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

Ex. 12:3-- 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:

Ex. 12:4-- 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.

Ex. 12:5-- Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

Ex. 12:6-- 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.

Ex. 12:7-- And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Ex. 12:8-- And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it.

Ex. 12:9-- Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof.

Ex. 12:10-- And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Ex. 12:11-- And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover.

Ex. 12:12-- For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.

Ex. 12:13-- And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt.

Ex. 12:14-- And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Ex. 12:15-- Seven days shall ye eat unleavened bread; even the first day ye shall put away

leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Ex. 12:16-- And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.

Ex. 12:17-- And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Ex. 12:18-- In the first [month], on the fourteenth day of the month at even, ye shall

eat unleavened bread, until the one and twentieth day of the month at even.

Ex. 12:19-- Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ex. 12:20-- Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Num. 28:16-- And in the fourteenth day of the first month [is] the passover of the LORD.

Num. 28:17-- And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten.

TO THE TESTIMONY

The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents “the Lamb of God,” in whom is our only hope of salvation. Says the apostle, “Christ our Passover is sacrificed for us.” **1 Corinthians 5:7.** It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ’s blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice. - **PP 277.1**

The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist’s prayer also its significance is seen: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” **Psalms 51:7.** - **PP 277.2**

The lamb was to be prepared whole, not a

bone of it being broken: so not a bone was to be broken of the Lamb of God, who was to die for us. **John 19:36.** Thus was also represented the completeness of Christ’s sacrifice. - **PP 277.3**

The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” Whoso eateth My flesh, and drinketh My blood, hath eternal life.” **John 6:53, 54.** And to explain His meaning He said, “The words that I speak unto you, they are spirit, and they are life.” **Verse 63.** Jesus accepted His Father’s law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, “The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” **John 1:14.** The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of

life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples. - PP 277.4

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump. . . . For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8. - PP 278.1

Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions would lose their first-born by the hand of the destroyer. - PP 278.2

By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should

realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges; and now man must co-operate with these saving agencies; he must appreciate and use the helps that God has provided--believe and obey all the divine requirements. - PP 279.1

At midnight "there was a great cry in Egypt: for there was not a house where there was not one dead." All the first-born in the land, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" had been smitten by the destroyer. Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood aghast at the overmastering horror. Pharaoh remembered how he had once exclaimed, "Who is J_h_v_h, that I should obey His voice to let Israel go? I know not J_h_v_h, neither will I let Israel go." Now, his heaven-daring pride humbled in the dust, he "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said. . . . And be gone; and bless me also." The royal counselors also and the people entreated the Israelites to depart "out of the land in haste; for they said, We be all dead men." - PP 279.4

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the

Lord and of all His people: “Christ the first fruits; afterward they that are Christ’s at His coming.” **1 Corinthians 15:23**. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. - **GC 399.2**

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

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

conclusion seemed irresistible. - **GC 399.4**

SR2: 19.3 - Permit us to clear the controversy by facts that can stand the test. Let the reader bear in mind that the passover is a seven-day affair, or what is called the “passover week.” We quote **Lev. 23:4-8**: “These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their season. In the fourteenth day of the first month at even is the Lord’s Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: Seven Days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

2SC9: 6.2.4 - Christ ate the Passover with the twelve on the fifteenth day of the first month (in the end of the fourteenth day), and after being seized by the mob, He was led before the priests, who spent with Him the entire day of the fifteenth (Thursday), from early morning until late in the evening. Then early the following morning, night after midnight, its now being the sixteenth day, and about the sixth hour ancient time (**John 19:14**), they brought Him before Pilate, and after trying Him both before this wicked ruler and Herod, He was delivered back to the Jews, who crucified Him at the third hour (**Mark 15:25**) same day. Three hours later, while hanging on the cross, at the sixth hour of the day (noon, our time), the sun was darkened (**Mark 15:33**), and at the ninth hour (**Matt. 27:46**), six hours after being nailed to the cross, and three hours after the sun was darkened, Jesus died (**Matt. 27:50**), and the sun again began to shine (**Mark 15:33, 34**), its then being three P.M. our time. Before sundown that same day, they buried Him (**Luke 23:52, 54**), and having rested in His tomb over the Sabbath, He was resurrected early Sunday morning, the eighteenth day of the first month. (See **Matt. 28:1, 2; John 20:1; Mark 16:9**, and the illustration in the **December, 1934, Code**, p. 6.)

1TG7: 5.1 - There with his shepherd's rod he performed many signs and wonders before both the Egyptians and the Hebrews. And you remember what took place the night of the Passover, the night before they left Egypt: Moses had proclaimed throughout the land that in every dwelling where no blood was found on the doorpost, that very night the firstborn in each such dwelling would die.

1TG7: 5.2 - Those who disobeyed the Divine injunction, were, on the day following busily moaning and burying their dead, while those who obeyed the command were joyously and orderly marching out of the cities. Yes, only those who were able to take orders were made free from slavery. It is, therefore, prerequisite that we learn to take orders if we are to receive the seal of God in our foreheads.

ISAIAH 8:20-- TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, [IT IS] BECAUSE [THERE IS] NO LIGHT IN THEM.

THE PASSOVER REPLACED

On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type. - PP 539.3

The Lord's Supper a Continuing Memorial.-- The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. "This do," He said, "in remembrance of Me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death.--Review and Herald, June 22, 1897. - Ev 273.3

The statements just read show that all who are now keeping feast days are in error. Let us continue.

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by

year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds. - DA 652.3

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. - DA 653.2

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." - DA 653.3

Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, “This do in remembrance of Me.” And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts. - **DA 653.4**

At the feet washing, Christ had given convincing proof that He understood the character of Judas. “Ye are not all clean” (**John 13:11**), He said. These words convinced the false disciple that Christ read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table He said, looking upon His disciples, “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.” - **DA 653.5**

Even now the disciples did not suspect Judas. But they saw that Christ appeared greatly troubled. A cloud settled over them all, a premonition of some dreadful calamity, the nature of which they did not understand. As they ate in silence, Jesus said, “Verily I say unto you, that one of you shall betray Me.” At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve, who had been privileged above all others to hear His teachings, who had shared His wonderful love, and for whom He had shown such great regard by bringing them into close communion with Himself! - **DA 654.1**

As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, “Lord, is it I?” But Judas sat silent. John in deep distress at last inquired, “Lord, who is it?” And Jesus answered, “He

that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.” The disciples had searched one another’s faces closely as they asked, “Lord, is it I?” And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John’s question. But now, to escape the scrutiny of the disciples, he asked as they had done, “Master, is it I?” Jesus solemnly replied, “Thou hast said.” - **DA 654.2**

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. “Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night.” Night it was to the traitor as he turned away from Christ into the outer darkness. - **DA 654.3**

Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. - **DA 654.4**

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, **the Lord’s supper was not to be observed only occasionally or yearly, but more frequently than the annual passover.** This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final deliverance of his people. - **3SG 228.1**

Here, we see Christ instituted the Lord’s supper on the same day the Paschal Lamb was eaten, the fifteenth day of the first month. Therefore, at the close of the mattock stage of the sealing Message and the ushering in of the ox-plow stage, the Lord’s supper will be celebrated for the first time amongst Davidians in the Eleventh-hour Church while Judas is still in her midst on the fifteenth day of the first month. Let us read--

THE LORD'S SUPPER CELEBRATED IN THE DAVIDIAN CHURCH

1TG3: 3.3 - Let us see. Just before instituting the ordinance of humility, Jesus said to His disciples, "Ye are clean, but not all." One was not. In spite of the fact that Judas was unworthy, the ordinance could not longer have been put off. Albeit as soon as he had partaken of the sacrament, he arose, went out, and did his devilish work. Afterward his eyes were opened to the crime he had committed, and he hanged himself. The other disciples, though, were as ready, or as worthy for the sacred service as they could have been up to that time.

ABN5: 39.4 - Should believers who are well established in the message, celebrate the communion service when they meet together?

ABN5: 39.5 - As to authorizing the communion service in our own midst, we believe that since we all, as Seventh-day Adventists, have defiled ourselves as did the Jews at Christ's first appearing (**The Desire of Ages**, p. 104) and since this sacred service works damnation to those who unworthily receive it (**1 Cor. 11: 29**), therefore we dare not now, as Davidians, take unto ourselves its hallowed privilege until as a people our lives bear convincing evidence of our repentance from the Laodicean condition.

ABN5: 40.1 - The lesson in not authorizing this blessed service in our midst at this time, is inversely parallel to that which John the Baptist taught in ordaining and insisting upon the baptismal service then; that is, John's instituting the baptismal service then, showed that the Jews were not ready to meet their King, and the Rod's not instituting the communion service now, shows that neither are we ready to meet our King, and that we must therefore quickly repent from our lukewarmness, buy the "eyesalve," and anoint our eyes. Then we shall gloriously celebrate the communion service, and the shame of our

nakedness will not appear (**Rev. 3:18**).

ABN5: 40.2 - Those who do not sense this great need are yet blind to the church's undone condition and to the Lord's holiness. Just a firm outward faith in the message is not enough; its inward work in our lives is the all-essential and supreme work that must take place in the lives of all of us before we can conscientiously and profitably celebrate the Lord's supper. Let us hasten that glad day.

Note that the Rod in **ABN5: 40.2** refers to the church's undone condition; which church can it be if not the Davidian Seventh-day Adventist Church? Let us continue--

1TG3: 3.4 - The Lord's Supper was ordained in remembrance of the Lord's sacrifice, not to cleanse the partakers of it from their sins but to cleanse them from sinners, as is seen from the Passover in Egypt and from the fact that thereafter Judas no longer walked with the disciples. Plainly, then, the celebration of the ordinance brought blessing to the eleven, but damnation to the one.

1TG3: 5.1 - Our chief duty right now is not to urge the observance of the Lord's Supper, but rather first to come up to the standard of perfection which the message of today, along with the message of yesterday urges. The Lord never calls for "revival and reformation" when the church is enjoying good spiritual life. The Lord's Supper, therefore, is never to be ordained at the beginning of such a revival and reformation, but at its completion. Jesus did not institute the ordinance at the beginning of His ministry, but did so at its close.

1TG3: 5.3 - We cannot lead the Lord. He is to lead us. We of ourselves never know what is right and what is wrong unless we are told. Easy enough, if we do whatever we are told to do, no more and no less, we shall be accounted

worthy. So far, our God-sent message has not brought to our attention the ordination of the Lord's Supper, but it is pleading with us to depart from the abominations, to cast aside all our idols, to put away all our private ideas and opinions, to wholeheartedly return to the Lord.

1TG3: 6.1 - The message, moreover, teaches that we should remain in the mother church and work strictly for her salvation. The conclusion then is that as long as we stay with her, there seems to be no need for ordaining the Lord's Supper privately among ourselves, perhaps not before the hour comes for the penitent to be separated from the impenitent, as taught by the types -- by the Passover in Egypt, and by the Passover on the night when Judas was to go out, never again to walk with the twelve.

1TG3: 6.2 - Furthermore, no one seems to know when and how to observe the sacra-

ment. Some observe it every Sunday or every Sabbath, some occasionally, some every quarter and so on. It seems logical to say that when God commands us to ordain it anew He will tell us also how and when to observe it properly.

After the ordinance of humility and the Lord's supper is celebrated in the Davidian Seventh-day Adventist Church, the antitypical Judases will depart, never to walk with the saints again. Their suicidal journey will lead them to the pack of foolish virgins, there to perish. What a loss for the antitypical Judas, spending all those years in the Truth but refusing to be transformed by it. Sin is indeed a mystery. The celebration of the Lord's supper on the 15th day of the First Month amongst Davidians, for the first time, is the preparation for the ox-plow stage of the sealing message. The next event occurs on the sixteenth day of the same month, all during the half-hour silence in heaven and during the antitypical Passover week. The event is the long-awaited--

SEALING OF THE WISE VIRGINS

The ten virgins of **Matthew 25** are the Davidian servants; read our **Symbolic Code Vol. 2023, Nos. 5-7, pages 9 to 16**, for the evidence. Meanwhile, let us hear the **Rod**--

SR1: 28.1 - ... "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Here we see that many years before the third angel's message ever began to be preached, the saints of God were sealed with the seal of God, just the same as the ones under the third angel's message are to be sealed. According to these scriptures which are plainly stated, we must conclude that the saints of God are sealed with present truth in all ages, and whatever that present truth is, that is the seal. Present truth under the third' angel's message is Sabbath truth, therefore, the Sabbath is a seal which seals the people who are obedient to it. Quoting **Great Controversy, page 452**: "The seal of God's law is found in the

fourth commandment....When the Sabbath was changed by the papal power, the seal was taken from the law." **Early Writings, page 58**: "The sealing time is very short, and will soon be over.

SR2: 198.2 - "The seven lamps... which are the seven Spirits of God." (**Rev. 4:5**.) This Scripture proves the fact that light and truth are revealed by the Spirit of God only. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (**John 14:26**.) The rejecting of light and present truth is the sin against the Holy Ghost. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost [present truth] it shall not be forgiven him, neither in this world, neither in the world to come." (**Matt. 12:32**.) Our attitude towards present truth would "Either make a

tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (**Matt. 12:33**.) Thus, present truth has the power to change the individual and fit him for eternal life, which is the seal of the living God. Said Jesus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (**John 3:5**.)

What is the Present Truth to seal God's people at this time if not the **Rod** Message in its purity? Let us hear the **Rod**--

ABN3: 57.3 - This insidious variety of modernism, weakening "the faith of God's people in the Testimonies" (**Testimonies, Vol. 4, p. 211**), and gradually "new-modeling" the Denomination's fundamental principles (**Testimonies to Ministers pp. 48, 69, 70, 360, 372, 373, 409**), is heart-breaking evidence that those at its helm are Modernists. But their seeming innocence of the fact, and their denial of it, make exceedingly difficult our doing anything to help them, without our efforts being misunderstood. And to fix guilt for starting the drift away from the Heaven-established fundamentals of the faith today, is as impossible as to trace down the first Jewish teacher who put in the place of a "thus saith the Lord," a thus saith himself or someone else. Indeed, whom to charge with this defection is as impossible to determine as is the date when the evil work started. Inspiration says: "There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth. The food that is being prepared for

the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor."--**The Review and Herald, June 18, 1901.**

ABN5: 51.4 - If The Shepherd's Rod contains the message of the hour, then it takes precedence over every other truth for the Spirit of Prophecy says, "It is 'present truth' that the flock needs now."--**Early Writings, p. 63.** "These things [the sealing of the saints] should engross the whole mind, the whole attention."--**Early Writings, p. 118.** "Advance new principles, and crowd in the clear-cut truth."--**Testimonies to Ministers, p. 118.**

FB: 35.3 - The Bible and the books of the Spirit of Prophecy being the sole source of the Shepherd's Rod message, therefore when the Rod is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth, who transmitted the mysteries of Inspiration, can interpret them, then those who attempt to teach them without this inspired interpretational Authority, inevitably fall into the forbidden practice of private interpretation (**2 Pet. 1:20**) -- the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency.

All Davidians claim they are teaching the pure **Rod** Message. How can you tell if they are? It is easy to tell: any movement or individual teaching any of the following is not teaching the pure **Rod** Message:

1. The sermons published in the New Codes, **11SC No. 2** through **13SC Nos. 3, 4**, are part of the **Rod** message and should be studied and taught.
2. The collection of Branch doctrines -- The Rodens, Mitchell, Wilde, Koresh, et al -- publications, are the present truth.

3. The bound-up, M. J. Bingham's interpretations, and the edited Rod publications distributed by the Bashan Hill are the present truth.
4. Davidians must begin keeping the feasts of the Mosaic ceremonial harvest rites or the laws of the Torah.
5. The location of the Headquarters of the sealing message can be any place where a man decides and not necessarily on Antitypical Mt. Carmel, Waco, Texas.
6. Antitypical Mt. Carmel is no longer the permanent home location of the sealing message, for it withered when Florence Houteff relocated to the new Mt. Carmel in Elk, Texas, and sold Antitypical Mt. Carmel.
7. God has several Davidian movements today, each giving a little part of the truth.
8. God has several storehouses distributing present truth.
9. The Governmental structure of the Leviticus of the Davidian Seventh-day Adventists ended in 1955 and can not be in operation until the Kingdom is set up.
10. Davidians need more light apart from the preparations by antitypical Elijah for the second advent of Christ before the kingdom, being the church purified and the house of David, comes into existence.
11. The time of Jacob's trouble (**Jer. 30:7**) and the time of trouble (**Dan. 12:1**) are two separate and distinct troubles.
12. The time of Jacob's trouble will take place before the purification of the church.
13. Bro. V. T. Houteff is the antitype of Elijah, David, Ezekiel, et al.
14. Our Lord and Savior, Jesus Christ, will be David the king in the Kingdom.
15. There will be no living Spirit of Prophecy, God working through a man, just before Christ returns to reckon with His servants.
16. The first of the first fruits of the living are not part of the first fruits of the living, and there is only one section in the first fruits of the living harvest.
17. The ox-plow stage of the sealing message is now, and it began in the days of Brother

V. T. Houteff.

18. Only 144,000 will be saved from the SDA Denomination.
19. The saints of the special resurrection will arrive in the Kingdom at the same time the first fruits arrive.
20. Davidians must torment the mother church with siege campaigns.
21. Davidians must tell those who will be confederating, during the Assyrian confederacy not to confederate. In doing so, they are sounding the Jonah message.
22. The Davidian Association came into existence because of World War II.
23. The sealing of the 144,000 began in 1929.

Believing any item of this partial list of false doctrines disqualifies you from receiving the seal of Present Truth, and thus, you will be left without the seal of the Living God in the time of the harvest of the living. All Davidians must remember the following all-important statements--

SR2: 125.1 - God has never had more than one movement in existence at a time and it could not be otherwise now, for Christ cannot be divided. (See **1 Cor. 1:13**.) God's church is well marked in every generation by obedience to present truth. The fact itself proves the claim true as there is only one church in the period of the beast which has the "Spirit of Prophecy" and all of the commandments as written by the finger of God. Said Jesus: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (**Matt. 5:19**.) It is this divine principle that shall divide the world into two classes -- the commandments of God and the traditions of men. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." (**Matt. 25:32, 33**.)

SR1: 143.1 - What is the doctrine taught by the milk? This symbol is simple to

understand. The milk represents the Word of God as found in the Bible. **1 Pet. 2:2**, "As newborn babes desire the sincere milk of the word, that ye may grow thereby." God's Word is perfect and it will supply all the doctrines (elements) needed for the human heart to make us perfect, but without the shedding of the blood of Christ, it would not profit us at all. Neither would the Word and the blood help us much if there was no life in the Son of God. Thus, the water, wine, and milk are combined, and can not be separated one from another and still maintain life eternal. Perfect symbols are they not?

SR1: 143.2 - Suppose you would add an element to the milk, would it not be a strange one? And if it be a strange one to the milk, would it be foreign to the human system? If this be true, we must conclude it would be poison to the human body. "But," you say, "suppose I add the element of iron, it would not then be poison." By adding another element, it would put the milk out of balance, and it would be milk no longer. It is impossible for human wisdom to improve on God's work. Just so, it is impossible for us to neglect one of God's words and yet maintain spiritual life, neither can we add, though the thing may be good, as we may see it. It would throw the Word out of balance, and it would be God's Word no longer, just as the milk would be milk no longer. God's Word must be kept in the human heart, pure and unadulterated, if we must live by it. "This robe, woven in the loom of heaven has in it not one thread of human devising."--**Christ's Object Lessons**, page 311.

ABN2: 32.1 - Being sealed in Christ "with that Holy Spirit of promise," after having "heard the word of truth" (**Eph. 1:13; 4:30**), the saints are consequently sealed by Present Truth--the truth preached in their own day.

The wise virgins acquired the oil, extra truth, during the period of slumber and sleep. Therefore, when the call is made, they will already have accepted the truth preached in their own day and thus sealed by it--

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.

2TG11: 12.3 - Now what is the difference between the oil in the lamp and the oil in the vessel? -- Just this: The oil that is in the lamp, that already lightens the traveler's path toward the Master's mansion, must represent Truth in progress. But the oil in the vessel, must represent Truth that is to lighten one's path after the former Truth has accomplished its work. For example, after the harvest (Investigative Judgment) of the dead is past, other truths even more important must be introduced for the harvest of the living. I say more important truths because they are concerning the living themselves, concerning those whose own cases are to be weighed in the balances, those who personally are to be judged either as "wheat" or as "tares," either as good "fish" or as bad "fish."

The second sealing of the wise virgins by the man with the writer's inkhorn will take place on the 16th day of the First Month, the same day Christ was crucified, for there were two thieves, one on each side of Christ, whose probation time was about to close on that very day: and one was wise, and the

other was foolish. Let's read Matthew's and Luke's accounts--

Matt. 27:11-44-- And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at [that] feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? [They] all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it]. Then answered all the people, and said, His blood [be] on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered [him] to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band [of soldiers]. And they stripped him, and put

on him a scarlet robe. And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify [him]. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted [thereof], he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left.** And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking [him], with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. **The thieves also, which were crucified with him, cast the same in his teeth.**

Luke 23:39-46-- And **one of the malefactors which were hanged railed on him,** saying, If thou be Christ, save thyself and us. But **the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said**

unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Here we see that the wise half of the two thieves on the day Christ was crucified was sealed for the first resurrection by the Present Truth, Christ. Meanwhile, the other half was foolish and did not receive the seal, for he railed on the Present Truth. Thus, the sealing of the wise virgins of **Matthew Chapter 25** can be on no other day than the 16th day of the First Month, as pointed out on the day of Christ's crucifixion. For the actual sealing of the wise virgins by the man with the writer's inkhorn, we turn to--

SR1: 29.1 - The Sabbath has been present truth since 1845, and being the seal of the law of God has been sealing the law among the people of God ever since that year. **Isa. 8:16**, "Bind up the testimony, seal the law among my disciples." This has been the work of the third angel, and for this reason the third angel has no seal, for the seal is in the law, but the angel of Revelation 7, has a seal in his hand. Ezekiel calls him the man with the writer's inkhorn who is to set a mark upon the men who sigh and cry for all the abominations that be done in the midst thereof (the church). This is the seal of the 144,000, but all the saved under the third angel are sealed with the Sabbath seal. The 144,000 having this seal are also marked (sealed) by the angel of **Revelation 7**, which is the same as the one of **Ezekiel 9**. In other words, it may be termed a double seal.

SR2: 185.3 - The knowledge of present truth, which the five foolish virgins possessed since 1844 is the judgment of the dead, and was the only oil in their lamps. When the judgment of the living

commenced, and the "cry was made," they were found without this extra oil in their vessels; they had neglected their Lord's command: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Thus when the wise ones started out to meet the bridegroom the lamps of the foolish went out, for, the judgment of the dead had passed. Therefore, it was present truth no more, and thus they were left in darkness. At the beginning of the judgments of God they saw their mistake and rushed for the ark of safety, but it was beyond their reach for they knew nothing of the message, and by the time they acquired it (filled their lamps with oil), there had been a delay, the angel had passed "through the city, through Jerusalem," the church -- the sealing was finished, and probation for the church had closed -- the door was shut. Thus they were left out. Then they came with these words: "Lord, Lord, open unto us, But He answered and said, Verily I say unto you, I know you not." "Appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth." What a disappointment that will be!

Here we see an intervening time between the sealing and the slaughter, which is not seen in **Ezekiel Chapter 9**. The delay mentioned in the paragraph is the delay of the slaughter described in Ezekiel's vision, for in the vision, the five men immediately follow the one (**SR1: 37.2, TN1: 38.2, 1TG52**); whereas, with the sealing of the wise virgins, "the sealing was finished," and the foolish virgins were still acquiring the extra oil and had not yet been cast into outer darkness, thereby creating an intervening time between the sealing of the wise virgins and the slaughter -- "appoint his portion with the hypocrites" -- of the foolish virgins.

Following the sealing of the wise virgins is the antitypical showdown, which takes place on the 17th day of the First Month during the antitypical Passover and during the "great and dreadful day of the Lord." We will cover this event in our next issue of the Symbolic Code. God bless.

GOD'S LAW IMMUTABLE

The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." **Revelation 11:19**. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners. - **GC 433.1**

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined--the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone. - **GC 433.2**

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging

character of the divine law. They saw, as never before, the force of the Saviour's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." **Matthew 5:18**. The law of God, being a revelation of His will, a transcript of His character, must forever endure, "as a faithful witness in heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast for ever and ever." **Psalms 119:89; 111:7, 8. - GC 434.1**

In the very bosom of the Decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." **Exodus 20:8-11. - GC 434.2**

The Spirit of God impressed the hearts of those students of His word. The conviction was urged upon them that they had ignorantly transgressed this precept by disregarding the Creator's rest day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by keeping His Sabbath holy. - **GC 434.3**

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which He had closed. But "He that openeth, and no man shutteth; and shutteth, and no man openeth," had declared: "Behold, I have set before thee an open door, and no man can shut it." **Revelation 3:7, 8**. Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow. - **GC 435.1**

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning (see Appendix) which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven,

and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." **Romans 2:12-16**. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." **Hebrews 11:6; Romans 14:23**. - **GC 435.2**

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." **Ecclesiastes 12:13**. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." **1 John 5:3; Proverbs 28:9**. - **GC 436.1**

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." **Psalms 96:5**. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." **Isaiah 40:25, 26; 45:18**. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not

we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." **Psalm 100:3; 95:6**. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." **Revelation 4:11**. - **GC 436.2**

In **Revelation 14**, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." **Exodus 20:10, 11**. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." **Ezekiel 20:20**. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." **Exodus 31:17**. - **GC 437.1**

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"--because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."--J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the

Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment. - **GC 437.2**

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." **Revelation 14:9, 10**. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark? - **GC 438.1**

The line of prophecy in which these symbols are found begins with **Revelation 12**, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (**Revelation 12:9**); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome. - **GC 438.2**

In **chapter 13 (verses 1-10)** is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it

is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of **Daniel 7**, unquestionably points to the papacy. - **GC 439.1**

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of **Daniel 7** - - the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity." - **GC 439.2**

At this point another symbol is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." **Verse 11**. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." **Daniel 7:2**. In **Revelation 17** an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." **Revelation 17:15**. Winds are a symbol of strife. The four winds of heaven striving upon the

great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power. - **GC 439.3**

But the beast with lamblike horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World--that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent. - **GC 440.1**

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specification of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth from vacancy," and says: "Like a silent seed we grew into empire."--G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride."--*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: "Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of

conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross!"--Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11. - GC 440.2

"And he had two horns like a lamb." The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. - GC 441.1

But the beast with lamblike horns "spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." **Revelation 13:11-14.** - GC 441.2

The lamblike horns and dragon voice of the

symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. - GC 442.1

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result--intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns--in profession pure, gentle, and harmless--that speaks as a dragon. - GC 442.2

"Saying to them that dwell on the earth, that they should make an image to the beast." Here is clearly presented a form of government in which the legislative

power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy. - GC 442.3

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself--the papacy. - GC 443.1

When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. - GC 443.2

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom. - GC 443.3

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy--the beast. Said Paul: "There" shall "come a falling away, . . . and that man

of sin be revealed." 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast. - GC 443.4

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries. - GC 444.1

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed--however important they might be from a Bible standpoint--must necessarily be waived. - GC 444.2

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human

fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. - GC 444.3

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. - GC 445.1

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." **Revelation 13:16, 17.** The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of **Revelation 13** -- the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined. - GC 445.2

After the warning against the worship of the beast and his image the prophecy declares:

"Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast. - GC 445.3

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." **Daniel 7:25,** R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. - GC 446.1

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God. - GC 446.2

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,--since this is the sign of His

creative power and the witness to His claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its arrogant claims (see Appendix); and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." **Mark 2:28; Isaiah 58:13. - GC 446.3**

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In His Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," **Matthew 5:17-19. - GC 447.1**

It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—George Elliott, *The Abiding Sabbath*, page 184. - **GC 447.2**

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they

[the apostles] did not . . . give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—A. E. Waffle, *The Lord's Day*, pages 186-188. - **GC 447.3**

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord." - **GC 447.4**

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—"the mark of the beast"? - **GC 448.1**

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the

whole Protestant world under the banner of Rome. - GC 448.2

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."--Mgr. Segur, Plain Talk About the Protestantism of Today, page 213. The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy--of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image. - GC 448.3

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--"the mark of the beast." And it is

not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." - GC 449.1

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world. - GC 449.2

In the issue of the contest all Christendom will be divided into two great classes--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" (**Revelation 13:16**), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb. **Revelation 15:2, 3.** - GC 450.1

A WORK OF REFORM

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." **Isaiah 56:1, 2, 6, 7. - GC 451.1**

These words apply in the Christian age, as shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." **Verse 8.** Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings. - **GC 451.2**

The Lord commands by the same prophet: "Bind up the testimony, seal the law among My disciples." **Isaiah 8:16.** The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon

to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority. - **GC 452.1**

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet: "If they speak not according to this word, it is because there is no light in them." **Verse 20. - GC 452.2**

Again, the command is given: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reprov'd for their transgressions. He declares further: "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God." **Isaiah 58:1, 2.** Here is brought to view a class who think themselves righteous and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts. - **GC 452.3**

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." **Verses 12-14.** This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman power. But the time has come for that divine institution to be restored. The breach

is to be repaired and the foundation of many generations to be raised up. - GC 452.4

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever. - GC 453.1

From that day to the present the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath. - GC 453.2

These truths, as presented in **Revelation 14** in connection with "the everlasting gospel," will distinguish the church of Christ at the time of His appearing. For as the result of the threefold message it is announced: "Here are they that keep the commandments of God, and the faith of Jesus." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth. - GC 453.3

Those who received the light concerning the sanctuary and the immutability of the law of God were filled with joy and wonder as they saw the beauty and harmony of the system of truth that opened to their understanding. They desired that the light which appeared

to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the majority drew back. - GC 454.1

As the claims of the Sabbath were presented, many reasoned from the worldling's standpoint. Said they: "We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no influence over them. What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?" It was by similar arguments that the Jews endeavored to justify their rejection of Christ. Their fathers had been accepted of God in presenting the sacrificial offerings, and why could not the children find salvation in pursuing the same course? So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith or practice. - GC 454.2

Many urged that Sundaykeeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. **Job 38:6, 7; Genesis 2:1-3**. Well may this institution demand our reverence; it was ordained by no human authority and rests upon no human traditions; it was established by the Ancient of Days and commanded by His eternal word. - GC 454.3

As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires. By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools. - GC 455.1

In the absence of Bible testimony in their favor, many with unwearying persistence urged--forgetting how the same reasoning had been employed against Christ and His apostles: "Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right and that all the men of learning in the world are wrong." - GC 455.2

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with His people in all ages. God works through those who hear and obey His voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn

in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance. - GC 455.3

The majority of Adventists rejected the truths concerning the sanctuary and the law of God, and many also renounced their faith in the advent movement and adopted unsound and conflicting views of the prophecies which applied to that work. Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was now shining on the subject of the sanctuary should have shown them that no prophetic period extends to the second advent; that the exact time of this advent is not foretold. But, turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed. - GC 456.1

When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to test their hopes and anticipations carefully by the word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect Him in their day. "Let no man deceive you by any means" (2 Thessalonians 2:3), are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of yielding to discouragement and would be tempted to doubt the truths essential for their salvation. The apostle's admonition to the Thessalonians contains an important lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed

by the great truths of prophecy. - GC 456.2

The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. - GC 457.1

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. - GC 457.2

It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy

people. But "they could not enter in because of unbelief." **Hebrews 3:19**. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out. - GC 458.1

Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." **John 3:20**. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an evildoer. - GC 458.2

In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more

reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world. - GC 459.1

Anciently the Lord declared to one who spoke in His name: "The house of Israel will not hearken unto thee; for they will not hearken unto Me." Nevertheless He said: "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear." **Ezekiel 3:7; 2:7.** To the servant of God at this time is the command addressed: "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." - GC 459.2

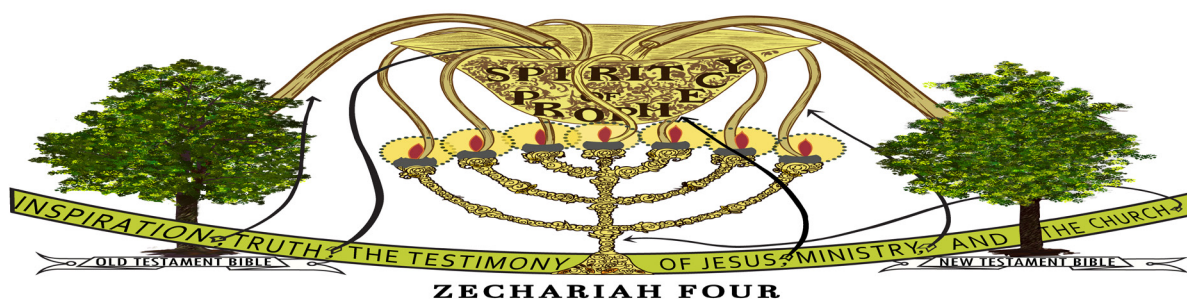
So far as his opportunities extend, everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the

wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." **Ezekiel 33:7-9. - GC 459.3**

The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." **2 Corinthians 4:17; Hebrews 11:26. - GC 460.1**

Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward. - GC 460.2

Thus saith the Lord: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation." **Isaiah 51:7, 8. - GC 460.3**



If you only attend one school, let it be

The School of the Prophets



Christ



Samuel

Moses*



Miller

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

“...
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



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

Vanguard Academy Uganda: Nurturing Mind and Body in Harmony

UNDER THE SCHOOL OF THE PROPHETS

Located in a beautiful landscape, Vanguard Academy stands as a beacon of wholesome education guided by the principles of the School of the Prophets. It calls for a shift from worldly educational standards to align with divine guidance, focusing on the principles Christ taught and the model of the Schools of the Prophets. ***“The educational system advocated in these testimonies is the same as that given to all Christians from Abraham down; it is the only system of education which Christians can safely follow if they desire to preserve their children in the true faith. Secular schools are not and never were intended for the children of Christians; they are for those of this world, whose citizenship is here”.*** - PH081 33.4

As the school concludes its very first term under the principles of the School of the Prophets, it is evident that the journey thus far has been marked by harmony and growth. The school has a unique curriculum that addresses the physical, mental, and spiritual dimensions of life, promoting the harmonious development of the whole person. Remarkably, the school has faced no external obstacles, particularly from government officials, allowing it the freedom to tailor its curriculum to suit its vision. This has been instrumental in fostering a conducive learning environment.

Students alongside the teachers, ***“Different teachers should be appointed to oversee a number of students in their work, and should work with them.”*** LDSA: 47.3, have actively participated in tending to the school garden, cultivating crops such as beans and soya beans. Dedicated Sundays were allocated for agricultural activities.

In addition to agricultural endeavors, students engage in various school chores such as mopping, sweeping, and cleaning classrooms, the

dining room, staff room, offices, and the kitchen; cutting and splitting firewood, cleaning jerrycans, picking up litter around the compound, collecting stones, washing kitchen utensils, and preparing food. These tasks impart essential life skills, emphasizing the importance of teamwork and diligence. Inside the classroom, rich learning unfolds, encompassing various subjects and activities, from learning new songs to memorizing Bible verses and reciting poems.

As the school week draws to a close, Vanguard Academy observes a sacred pause, with Fridays dedicated to Sabbath preparation. Sundays are reserved for practical lessons such as agricultural activities, maintaining a clear distinction between the Sabbath and labor in accordance with divine guidance.

Reflecting on its very first term, Vanguard Academy emerges as a sanctuary where students thrive intellectually, spiritually, and physically. As the journey continues, the school remains steadfast in its goal.

MCTC: 6.2 - *To educate hand, mind, and heart in a harmonious development of the physical, the mental, and the spiritual powers. By this threefold education it seeks to restore in man the image of his Maker -- to promote the development of body, mind, and soul, that the immortal perfection divinely purposed in his creation might be realized.*

As we look ahead to the future, we humbly acknowledge the divine guidance that has led us thus far and extend our heartfelt thanks to God for His blessings and guidance.

Bro. Rogers Mukasa,
VTC Uganda, Head Teacher.

The Father's Role in Family Salvation

In today's fast-paced world, the responsibility of nurturing spiritual growth and guiding families toward salvation often rests on the shoulders of fathers. This divine mission, rooted in Biblical principles and emphasized in the writings of the Spirit of Prophecy, calls fathers to engage wholeheartedly in the labor of love for their families' eternal well-being.

The Bible presents a clear mandate for fathers to take up this noble task. In **Eph. 6:4** - "**And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.**", fathers are exhorted to bring up their children "**in the training and instruction of the Lord.**" This involves not only providing for physical needs but also cultivating a spiritual environment where children can grow in faith and righteousness.

The **Spirit of Prophecy** echoes this sentiment, emphasizing the vital role of fathers in shaping the character and destiny of their children. **The Adventist Home** underscores the importance of fathers as spiritual leaders, stating,

God Is Honored by a Christian Home.--Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, glorify God before angels and before men by presenting to the world a well-ordered, well-disciplined family--a family that love and obey God instead of rebelling against Him. Christ is not a stranger in their homes; His name is a household name, revered and glorified. Angels delight in a home where God reigns supreme and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise, "Them that honour Me I will honour." As from such a home the father goes forth to his daily duties, it is with a spirit softened and subdued by converse with God. - AH 27.3

To labor for the salvation of one's family is a sacred privilege. Fathers are called to set an example of faith, prayer, and devotion to God. As stated in **Josh. 24:15**, "**And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.**" This declaration reflects a father's commitment to lead his family in a covenant relationship with God. Fathers let us emulate the same, may God help us.

HOW BEST CAN WE ATTAIN THIS?

Practical steps can be taken by fathers to fulfill this role effectively. Regular family worship, studying the Scriptures together, and engaging in meaningful conversations about faith and values can all contribute to nurturing spiritual growth within the family.

We encourage fathers to embrace their divine calling with courage and dedication. By labouring diligently for their families' spiritual well-being, fathers not only fulfill their role as providers but also as spiritual guides, leading their loved ones on the path to eternal life.

May every father be inspired by the example of Joseph, who faithfully led his family in righteousness, and by the loving Father in Heaven, Who desires all families to experience His salvation and grace.

In conclusion, let us echo the words of **Prov. 22:6** - "**Train up a child in the way he should go: and when he is old, he will not depart from it.**" Fathers, may you heed this call to labor for your family's salvation with unwavering faith and love. God bless us all.

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

PUT YOUR HEART IN THE RIGHT PLACE

With the great and dreadful day drawing nearer than when we first believed the “**Present Truth**,” the following reproof cannot be ignored by those honest in heart who desire above all else to please their Master, the Lord Jesus, and who earnestly aspire to enter His kingdom. **The Shepherd's Rod** has unequivocally emphasized and illustrated that the work of restoring families is crucial in these last days. Thus, the Scriptures aptly affirm--

Mal: 4:5, 6-- *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children' and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

In these two verses, we are informed of the coming of Elijah, a prophet—a person—who is to be sent by Christ. Despite the many significant tasks set before him, these verses emphasize that the work of turning the hearts of fathers to their children and the hearts of children to their fathers is to be accomplished by this prophet. Thus, the profound mission of antitypical Elijah is to reconcile parents and children, fostering family unity and harmony. The importance of this work is evident in the verses themselves, as it is the only way to prevent the earth from being cursed by its Creator. **2TG8: 16.2 - “Here,”** that is in the verses quoted above, ***“we have the promise that God is to send someone before the great and dreadful day of the Lord, and when he comes, whether he accomplishes anything else, he is to turn the hearts of the fathers to their children and the hearts of the children to their fathers.”*** Having thus established that a prophet is to be sent, it now behooves us to know--

WHAT IS WRONG WITH THE FAMILIES AND HOMES

The reason why the prophet, antitypical Elijah is sent or in other words, the reason why this work of turning hearts in the homes has to be done is simply that **SSC6-12: 2.1.3 - “the hearts both of**

parents and of children are not right toward each other, and are in need of the message rightly to educate them, otherwise there would be no need for it to turn the hearts of any.” Both fathers and mothers seem to have adopted a position that the cultivation of virtuous principles and reverence for God have been deemed dispensable in the upbringing of their children. For the predominant majority, the provision of material comforts supersedes their God given duty in priority. And therefore, through the conduits of television, the internet, and profane literature, Satan **stealthily indoctrinates the children and youth towards damnation**, all while parental guardians remain oblivious in slumber.

Further to the above predicament, it is revealed that three out of four mothers currently have a job in the USA as compared to the 1950s when only one fourth were working (usafacts.org). This means that, as far as God's design is concerned, majority of mothers are defying God and are no longer interested in raising their children. Satan will stop at nothing to ruin the family for he knows that Godly families are efficient means in overcoming his sophistry. Mothers who profess to believe in God, ostensibly designated as the first educators of their children, often regard this divine mandate with contempt, opting instead to pursue monetary gain through prolonged absences from their little ones. Consequently, young ones are prematurely relegated to secular institutions, where they inevitably imbibe harmful behaviors from their peers and receive a devilish education from worldly teachers. Meanwhile, fathers relish their absence from their children's lives, asserting that parental responsibilities encumber their busy life. Such absence is cynically perpetuated by Satan, for he knows how fatherlessness can efficiently destabilize and distort the child's perspective of this life and hinder the attainment of eternal life.

Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place

in the kingdom of God. 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' If this is the price of heaven, shall not our education be given on these lines? – Ellen G. White – PH140 6.2

Expounding upon the entirety of the church family problem within this one article is not practical. However, if a succinct synopsis is to be formulated, it must assert the imperative for the conversion of both parents and children alike. Indeed, the errant divergence of both parent's and children's paths from the divine trajectory necessitates a collective returning to God. If we tolerate further delay of this restoration in church homes, the advent of the Kingdom of God risks indefinite postponement. This, in itself, is enough to underscore the necessity for the prophet and his mission. Having merely grazed the surface of the profound peril besetting church family units, it is now opportune to delve into comprehending the

MEANING OF "TURNING THE HEART"

But what exactly does it mean to “**turn the heart of the fathers to the children and the heart of the children to their fathers?**” To answer this question, we will first note that **2TG8: 16.2** - “**Elijah's message is to intensify in the heart of the parents, as well as in the hearts of the children, a burden for the salvation of the other. Parents are very anxious to labor with other people's children but seldom with their own. Likewise, children are anxious to preach to others, but not so anxious to preach to their own parents. Elijah's message of revival and reformation, however, will place the burden of saving souls primarily where it belongs.**” Thus, dear beloved, as the first step toward understanding the problem and the Lord's solution, we must first acknowledge **that our hearts are not in the right place**. Our hearts need to be set where they truly belong.

In the deepest sense, turning the hearts of fathers to their children and the hearts of children to their fathers signifies **obedience to God**. Like rivers converging toward the ocean, it is the

currents of divine guidance that unite the hearts of parents and children, flowing in harmony toward the source of all creation. Inspiration confirms this by asserting that...**3SC3-4: 5.1.5** - “**... educate them [the parents and children] away from their natural habits of life, and bring them into obedience to the divine precepts, laws, and statutes, thus turning "the heart of the fathers to the children, and the heart of the children to their fathers"**”. To reiterate, in alignment with the celestial decree, it is adherence to divine commandments alone that orchestrates the reunion of fathers' hearts with their children, and children's hearts with their fathers.

Dear beloved, the word of the Lord is very clear concerning the great privilege it is to be a parent. **3SC5,6: 10.1.2** - “**Parents need to learn that the children which God has entrusted to them are God's Own heritage and not theirs.**” It is a fearful situation that parents find themselves in at this time, such that the word of God says **3SC8-10: 3.2.4** - “**... the love which the parents have toward their children, and which the children have toward their parents, must be the wrong kind, else there would be no need for Elijah to come turn their hearts to each other.**” But it is indeed a hard truth that parents are in a “**Sad Deception**,” yet honest in it. Self-love and selfishness reside in the hearts of parents, and as a result, they do not make time for their children. Fathers often find it difficult to endure the presence of their children, despite the children's innocence in their arrival into this world—a circumstance not of their own choosing.

In these times of profound moral decay, the father assumes a crucial role, particularly in the task of nurturing the little lambs for divine service. Fathers are urged to conscientiously devote substantial quality time to their children, cultivating bonds of closeness and affection. Fathers must realize that, in the eyes of their young children, they represent the very essence of Christ. Thus, their conduct profoundly influences how children perceive their relationship with God. Alas, while Christ longs for communion with His obedient children, the demeanor fathers exhibit toward their own often unintentionally suggests a distance between Christ and His people. Sad and solemn indeed!

From now on, dear parents, resolve to

demonstrate love through both verbal and non-verbal expressions, such as gentle touches, smiles, and words of endearment. Where are the true Davidian fathers, who will give hugs and kisses to their children as acts of affection, support, and encouragement? With the goal of preparing families for the Kingdom of God, all parents who hold present truth should, above all, treasure the...

RESTORATION OF GOD'S LOVE IN THE FAMILIES

1 Cor. 13:1-3— *Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal. And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing.*

1 John 4:8-- *He that loveth not knoweth not God; for God is love*

1 John 4:16-- *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

Josh. 22:5-- *But take diligent heed to do the commandment and the law... to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.*

John 14:15-- *If ye love me, keep my commandments*

John 15:12-- *This is my commandment, That ye love one another, as I have loved you.*

The above scriptures set the standard by which the lesson of the restoration of families should be viewed. Inspiration further says: **3SC8-10: 3.2.4** - *“Elijah message is to create in the family relationship a new love--not the sentimental love which drags either the children or the parents to*

the world rather than drawing them to God, but the true love which will win one another from the world to the Lord. The so-called love which ultimately leads either the one or the other to go wrong, is the kind to be repented of and replaced with a saving love which always leads away from rebellion and to obedience.”

5SC6-12: 2.2.2 - *... the love which the parents have toward their children, and which the children have toward their parents, must be the wrong kind... Love that frowns upon chastisement and that overlooks indulgence and self-gratification at the cost of eternal life.*

According to scripture, to truly know how to love, means to know God himself for **“God is Love.”** Families need to know the love of God and thus be changed into His likeness. Thank God that, because of His love for us, He has revealed the victory that this reformatory effort will bring. We are told in **Zech. 12:8** - *“In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.”* This verse of Scripture is often applied to the church, but it is rarely considered in relation to the family. However, we will see that it is, in fact, even more applicable to the families within the church.

The Shepherd's Rod in its effort to extract on our behalf, the most nourishing butter and the sweetest honey contained in **Zech. 12:8** says: **1TG9: 7.4** - *“Now, that we might know what it means to be “as God,” we must study what God is like. At the out-set He did not only create and abundantly fill the earth with every good thing for His creatures, but He also planted a garden (home) for the man. Thus, He made a model home for all human beings who were to live thereafter. He taught Adam how to keep the home and how to dress the garden. He taught him to speak and to discern the nature between one beast and another, to name them accordingly. God endowed man with knowledge and life in order to make him happy, and useful in making the world what it ought to be. Even after the holy pair fell in sin God was still interested in them as He was before -- so much so, in fact, that He immediately began to teach them how to redeem themselves, and*

to return to their eternal home. From that day to this He thus continued to teach the human family.”

1TG9: 8.1 - To do this saving work God sent down the Spirit of Truth, He sent prophets and angels, also His only Son -- all teachers of redemption. He Himself descended to Sinai and even though they slew nearly all His servants including His son, yet His unfailing interest in the human race has continued on to this very day. Notwithstanding our faults, His promise to take us back into Eden there to live with Him if we repent, still stands as sure as does the sun.

Notice that the **Rod** explains what God is like and what, out of the abundance of His love, He provided and still provides for His creatures, especially man. The above quotation solidly codifies the following points: (1) God provided a garden home for man, His beloved creature (2) God taught man how to care for the garden home (3) God taught man how to speak (4) God gave life to man and educated him with knowledge (5) God never gave up on man even after man committed a terrible crime, but He continued to love him, and yes, loved him even more when he fell.

4SC10-12: 9.2.5 - “This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.....

4SC10-12: 10.1.1 - “Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their

souls, or are you by your neglect aiding in their destruction?”--“**Testimonies for the Church,**” Vol. 6, p. 195.

4SC10-12: 10.1.2 - Mother and Father, Brother and Sister, do you really mean to escape “the overflowing scourge?” If you do, you will not one moment longer neglect or slight or disregard one ray of light, but will diligently restudy the Codes and quickly put into effect the solemn lessons, precepts, injunctions, reproofs, and warnings, which have been left unheeded as they have come from time to time. Thus, and thus only, will you so order your homes and your lives that you and your children may have a part in building the Lord's “camp” and in gathering the nations, and finally of experiencing the ineffable and transcendent joy of entering into that glorious rest that remaineth to the people of God!

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

EW: 47.2 - Always remember that city life is artificial and not in God's plan for His children today any more than it was for them in the days of Lot; that curse and destruction devoured all the ancient cities, and that they were finally buried deep under the ground; that the city evils today surpass the evils of all times, and that doom is as certain today

as it was yesterday; that if you cannot now move out of the city, and if you wish to escape its doom and be found worthy to share the future blessings with the faithful, you have a task to perform -- you must sooner or later, at a moment's notice, run away from it with your back against it. This you must do if you are in it when the call comes to you as it came to Lot. Yes, he came out, but with what a loss! You cannot afford to take a chance on faring no better than he did!

The gospel is a wonderful simplifier of life's problems. Its instruction, heeded, would make plain many a perplexity and save us from many an error. It teaches us to estimate things at their true value and to give the most effort to the things of greatest worth--the

things that will endure. This lesson is needed by those upon whom rests the responsibility of selecting a home. They should not allow themselves to be diverted from the highest aim. Let them remember that the home on earth is to be a symbol of and a preparation for the home in heaven. Life is a training school, from which parents and children are to be graduated to the higher school in the mansions of God. As the location for a home is sought, let this purpose direct the choice. Be not controlled by the desire for wealth, the dictates of fashion, or the customs of society. Consider what will tend most to simplicity, purity, health, and real worth. – **MH: 363.1**

Submitted by,
The Family Life Department.

HEALTH DEPARTMENT

FEEDING OF CHILDREN

The best food for the infant is the food that nature provides. Of this it should not be needlessly deprived. It is a heartless thing for a mother, for the sake of convenience or social enjoyment, to seek to free herself from the tender office of nursing her little one. – **TSDF 52.1**

The mother who permits her child to be nourished by another should consider well what the result may be. To a greater or less degree the nurse imparts her own temper and temperament to the nursing child. – **TSDF 52.2**

It ever has appeared to me to be cold, heartless business for mothers who can nurse their children to turn them from the maternal breast to the bottle. But in case that it is necessary, the greatest care must be exercised to have the milk from a healthy cow, and to have the bottle, as well as the milk perfectly sweet. This is frequently neglected, and as the result, the infant is made to suffer needlessly. Disturbances of the stomach and

bowels are liable to occur, and the much-to-be-pitied infant becomes diseased, if it were healthy when born. – **TSDF 52.3**

Mothers sometimes depend upon a hireling. . . . A stranger performs the duties of the mother, and gives from her breast the food to sustain life. Nor is this all. She also imparts her temper and her temperament to the nursing child. The child's life is linked to hers. If the hireling is a coarse type of woman, passionate and unreasonable; if she is not careful in her morals, the nursling will be, in all probability, of the same or similar type. The same quality of blood coursing in the veins of the hireling nurse is in that of the child. – **TSDF 52.4**

The period in which the infant receives its nourishment from the mother, is critical . Many mothers, while nursing their infants, have been permitted to over-labor, and to heat their blood in cooking, and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of

the infant. The infant will also be affected by the condition of the mother's mind, if she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits. - TSDF 52.5

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved. - TSDF 52.6

Infants have been greatly abused by improper treatment. If it were fretful, it has generally been fed to keep it quiet, when, in most cases, the very reason of its fretfulness was because of its having received too much food, made injurious by the wrong habits of the mother. More food only made the matter worse, for its stomach was already overloaded. - TSDF 52.7

WHAT SHOULD BE THE FIRST EDUCATION THAT CHILDREN SHOULD RECEIVE FROM THE MOTHER?

The first education that children should receive from the mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they

will soon learn they can receive nothing by crying and fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health. - TSDF 52.8

The importance of training children to right dietetic habits can hardly be over-estimated. The little ones need to learn that they eat to live, not live to eat. The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older. It should not be given sweets, or the food of older persons, which it is unable to digest. Care and regularity in the feeding of infants will not only promote health, and thus tend to make them quiet and sweet-tempered, but will lay the foundation of habits that will be a blessing to them in after years. - TSDF 53.1

As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. Often, they are permitted to eat what they choose and when they choose, without reference to health. The pains and money so often lavished upon unwholesome dainties lead the young to think that the highest object in life, and that which yields the greatest amount of happiness, is to be able to indulge the appetite. The result of this training is gluttony, then comes sickness, which is usually followed by dosing with poisonous drugs. - TSDF 53.2

Parents should train the appetites of their children, and should not permit the use of unwholesome foods. But in the effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preferences, and when these preferences are reasonable, they should be respected. - TSDF 53.3

Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness. And when the children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful for them. - TSDF 53.4

Mothers who gratify the desires of their children at the expense of health and happy tempers, are sowing seeds of evil that will spring up and bear fruit. Self-indulgence grows with the growth of the little ones, and both mental and physical vigor are sacrificed. Mothers who do this work reap with bitterness the seed they have sown. They see their children grow up unfitted in mind and character to act a noble and useful part in society or in the home. The spiritual as well as the mental and physical powers suffer under the influence of unhealthful food. The conscience becomes stupefied, and the susceptibility to good impressions is impaired. - TSDF 53.5

While the children should be taught to control the appetite, and to eat with reference to health, let it be made plain that they are denying themselves only that which would do them harm. They give up hurtful things for something better. Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let meal-time be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver. - TSDF 53.6

It is much easier to create an unnatural appetite than to correct and reform it after it has become second nature. . . . Meat given to children is not the best thing to insure success. . . . To educate your children to subsist upon a meat diet would be harmful to them. . . . Highly seasoned meats, followed by rich pastry, is wearing out the vital

organs of the digestion of children. Had they been accustomed to plain, wholesome food, their appetites would not have craved unnatural luxuries and mixed preparations. - TSDF 53.7

IMPROPER EATING

Children who eat improperly are often feeble, pale, and dwarfed and are nervous, excitable and irritable. Everything noble is sacrificed to the appetite, and the animal passions predominate. The lives of many children from five to ten and fifteen years of age seem marked with depravity. They possess knowledge of almost every vice. The parents are, in a great degree, at fault in this matter, and to them will be accredited the sins of their children which their improper course has indirectly led them to commit. They tempt their children to indulge their appetite by placing upon their tables flesh-meats and other food prepared with spices, which have a tendency to excite the animal passions. By their example they teach their children intemperance in eating. They have been indulged to eat almost any hour of the day, which keeps the digestive organs constantly taxed. Mothers have had but little time to instruct their children. Their precious time was devoted to cooking various kinds of unwholesome food to place upon their tables. - TSDF 53.8

Many parents have permitted their children to be ruined while they were trying to regulate their lives to fashion. If visitors are to come, they wish to have them sit down to as good a table as they would find among any of their circle of acquaintances. Much time and expense are devoted to this object. For the sake of appearance, rich food is prepared to suit the appetite, and even professed Christians make so much parade that they call around them a class whose principal object in visiting them is for the dainties they get to eat. Christians should reform in this respect. While they should courteously entertain their

TO BE CONTINUED

Testimonies and Praises

Greetings Brethren.

I would also like to thank God for His healing mercies on my little baby, Deborah Lubasi Muyambango. She was born on July 26, 2021. However, two months after her birth, she became ill and suffered for four months. She had difficulty sucking and swallowing, and later, she developed a shortage of blood in her body. When she was born, she weighed about 2.8 kg, but her weight later dropped to 1.5 kg. No one, not even the doctors, believed she could survive or recover, as she was constantly unwell and very weak.

Her growth was stunted, and she started looking much smaller than other babies of her age. We did our best to manage the situation, and the physicians tried as well, but we all failed. We were advised to give her other foods, like juices, but she still couldn't swallow. It was a very hard time for me. I couldn't understand what was happening, and my entire family was confused. We had no choice but to leave everything in God's hands.

It was on the first day of the first month of the 2022 holy convocation when God finally answered our prayer for the healing of our little baby, Deborah. After surrendering everything to God, He intervened, and she became well again. That very morning, she started sucking, and we continued giving her natural remedies along with prayers.

It was truly a blessing to witness this miracle, especially on such a special day of the year. Indeed, God answers prayers and allows certain situations to strengthen our faith. We should always praise Him. This is my testimony—may His name be glorified forever.

Amen.

*Sis. Virginia Muyambango,
Zambia Division.*

GREETINGS FROM FLORIDA

Kind greetings from Florida, I praise God for the opportunity to share this message in the houses of the brethren, where I am received. Many are interested in learning about this Kingdom Message. Winning souls for the Master is my mission. Aggressive in the work, and patient with Lord Jesus in the results!

*Bro. Roshesky Etienne,
USA.*

THE RESOLUTION OF A WOMAN

Woman, one of the most stunning of all God's creation, next to God, her power is the strongest known on earth. What a wonder!

With the full realization of the high character of my task and the worth of my work, with courage..

AS A SISTER

I hereby resolve with my whole heart that...

I will perform my domestic duties intelligently and in the most successful and methodically way bring souls to Christ.

I will take up my work in the fear of God and not seek after amusement and enjoyment.

I will by personal effort show that I am connected to Christ.

I will be a sister's keeper and interact to know their true feelings in relation to the cause of God.

I will shun all manner of gossip and cheap talk.

I will let nothing deter me from my work.

I will preserve my integrity at any cost to myself.

I will represent the religion of Christ whose word I will fitly speak like apples of Gold in pictures of silver.

I will use my talents to the highest account.

I will be a bright and shining star.

I will be sympathetic and benevolent in sacred and social ministering to the needy, the oppressed and the suffering.

AS A MOTHER

I hereby resolve with all my heart that ...

I will bring sunshine to the hearts of my children by words of love and smiles of approval.

I will with my looks and words and actions bear fruit for eternity.

I will regulate my temper and principles by the word of God and live above the petty temptations which assail me.

I will not drive my children from my presence by fretfulness or lack of sympathizing love.

I will speak with a calm voice, restrain harsh words and subdue angry feelings to preserve my influence towards my children.

I will develop a well-balanced mind and pure character reflecting only the true, the good and the beautiful.

I will mold my children's characters that they may be fitted for the higher immortal life.

AS A WIFE

I hereby resolve with all my heart that...

I will maintain the sacred circle of my family, shunning all manner of complaining to others over my king.

I will manifest patience, forbearance, forgiveness and true love revealing the will, the works and the Character of Christ.

I will not allow the spirit of dissension to creep into my home.

I will keep my soul in the love of God although trials may arise.

I will grow in grace at home and wherever I may be in order to give moral power to all my actions.

I will not sacrifice my strength and allow my powers to lie dormant leaning wholly upon my husband.

I will maintain my individuality taking my place as the queen of the home.

So, Lord grant me new courage and energy to pursue my labour with wisdom, perseverance and patience. For this is my life mission.

Amen.

Sis. Natasha Todd,
Zambia Division.

AN INCOMPREHENSIBLE MYSTERY TO THE DEVIL

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. - FLB 142.3

In Kisumu area, Kisii to be specific, we have had some missionary work going on in three different places [this is besides the different individual efforts]. This is largely an Adventist zone.

The year started out with a mission to Nyangusu where a study group was established after a series of study presentations that culminated in the introduction of *the Shepherd's Rod* as the source of all those presentations. Some of the studies held during the initial and follow-up meetings were **Matthew 20, Zechariah 4, Daniel 2, Hosea 1&2, Ezekiel 4, Zechariah 6**, Universal Dairy, a number of Reforms among others. The group, through their leader, has Bro. Nzingi's *Shepherd's Rod* series which they are now reading.

Secondly, we had another seminar in Suneka town with a group of members drawn from a local church in the area. The studies progressed well until when their leader came in and started to sow seeds of discord. The seminar slated to run for a period of two weeks came to an abrupt end as a result. However, after some days one of the families in the meeting privately contacted Bro Ambani seeking for some clarifications which culminated in a follow-up meeting that led into the introduction of *the Shepherd's Rod* to them which they are now investigating.

Lastly, we were privileged to have another week-long seminar around Kenyenyia Area. In this, a group of interested members was established after a series of basic study presentations in our initial meeting. Among the studies included **Matthew 20, Zechariah 6, Daniel 2**, and some Sabbath Reforms. Currently, as I'm writing this report, we are into the third day in our follow-up seminar meeting. All is progressing well and we thank God "*that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.*" - **FLB 142.3**.

Bro. Wesley Ochengo,
Kenya Division.

STEP BY STEP

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

God would have every family that He is preparing to inhabit the eternal mansions above, give glory to Him for the rich treasures of His grace. Were children, in the home life, educated and trained to be grateful to the Giver of all good things we would see an element of heavenly grace manifest in our families. Cheerfulness would be seen in the home life, and coming from such homes, the youth would bring a spirit of respect and reverence with them into the schoolroom, and into the church. . . . - **AG 105.3**

In a nutshell, I was born to a family of five of my mother and was informed that my childhood was not good. My dad recently informed me that he treated me with all means, to the level that he left the matter to God, having exhausted what man can do so that I may recover. But thanks to God, out of unknown way, I recovered and I give glory to Him. Though I grew up with few challenges, which disappeared along the way, as years were added to years in my days and to this point I give thanks to Our Heavenly Father.

Raised in an Adventist home as a normal child in a rural area, I went forth for schooling. After schooling I found myself in the city taking up life as a patriot while enjoying my parents religion. Here I was confronted with a tough choice. I was brought up believing that there will be no other prophet to come besides Sister E.G. White. I was surprised to find in her writings that someone was to appear as seen in **TM 300, 475 & EW 277** etc. Having embraced *The Shepherd's Rod Message*, I was threatened by both elders and friends and they even afforded a trial to use my parents against this Message which I received. This was to no avail and I was left alone with Christ. As a Davidian it wasn't easy either. From Mt. Carmel, I was equally surprised that Brother. V.T. Houteff also wrote of another last prophet coming in future. This is seen in **2TG24; 23.1, 2TG2: 17.2**, the same way Adventists were addressed, but couldn't take heed to it. After this I joined the Wave Sheaf Ministries and I am now in the Eleventh hour church to date.

Here now, I give thanks to our God for such mercy and blessing. Though the Adventist leaders threatened me with many things: disfellowship among others, God supplied all things in abundance. Not only has He given me a family, but has kept me from distress and sickness which often attacks young families. The health department and ministerial counseling etc., added to it happiness and satisfaction with a desire of awaiting better things in His coming Kingdom. May our Lord bless you all. Amen.

Yours for the soon-coming Kingdom,

Bro. Nelson Getanda,
VTC Kenya.

MEMORY HALL

THE LOVE OF GOD ENDURETH FOREVER

Peace be unto you. Amongst the sinners saved by grace, I take this opportunity to join my beloved brothers and sisters to hang my memory.

Glory be to God for granting me this precious opportunity to talk of God's goodness unto my life, for it has been my desire and determination to share it. Since youth hood, to be exact from sixteen years old, my soul hungered for the prophecy understanding. I used to avail myself wherever the **Book of Revelation** was ever preached by the known pastors from mother church by then (while I was in the village pursuing my high school education).

Time passed and I joined college for further studies. The same urge of seeking the truth was still throbbing in my heart. With all the sermons I received in the church, still I felt that those sermons weren't enough for my soul nourishment and my conclusion was that my soul was a deficiency of something of which I had to leave the consequences to the Author and Finisher of my faith to take care of that situation, for He is always faithful.

After three years, I completed my college education and I had to stay with my elder brother's family since my father had retired from what he used to do in the city. In a nutshell, one day - Wednesday, my brother requested me to join him attend the following Sabbath in his place of worship. To some extent, I had almost declined his request but he kept on insisting so that I keep it in mind. The urge to decline his request was because we used to differ in most cases because his belief system and mine were totally different especially when it came to eating and praying. Later on, I developed a curiosity to investigate what my elder brother believed in. I started by going through some Timely Greetings copies he used to leave on the table in the sitting room. To my surprise, my brother never took the initiative of explaining to any of us what he believed in though we used to see him with specific brothers most of the time - who were peculiar on their own. What aroused my curiosity was that he told me they usually

have Bible studies with those brothers in different places according to their arrangements. From there I started planning on how to join them in those Bible studies but unfortunately, my schedule became tight.

Afterwards, on Thursday, I confirmed to him that I was ready to join him for the Sabbath worship. After welcoming the Sabbath, he instructed me to get prepared early for we were to leave the house before five O'clock. That was a shock to me because since childhood we used to be in church from 9 AM. He left me with many questions in my mind. Sabbath morning came and we left the house at the very hour we had planned.

Upon arrival, I was incredibly surprised to see the hall full of members by 6 am, little did I know it was a seminar in progress where almost everyone operated from there. It was also a surprise to meet most of the brothers who used to interact with my elder brother. We entered in and took the front seats. After a few minutes, the presenter of that hour ended his presentation whereby everyone went on his/her knees to pray and I had to follow suit. Afterwards, all the members were directed to move out to have their breakfast. I tarried inside because I had no idea where to start, and my brother was nowhere to be seen. When I came out, I stood somehow far from the serving area just to watch the proceedings from there and also in waiting for my brother for more directions. Within a twinkle of an eye, a certain brother came to me and shared a piece of advice or rather encouragement after introducing himself - of which I came to discover (later) that he was the main speaker. The encouragement I got from him took me throughout the Sabbath.

Some of the things which caught my attention throughout the Sabbath worship were; all sisters were in stockings and their heads were covered, everyone knelt down during prayers and there wasn't commotion as I used to witness it in most SDA churches - countrywide. All those occurrences made me have the desire to learn more.

Sabbath ended and we went home. Through divine Providence, my brother told me that he was more than willing to take care of my transport for the remaining days if I was ready to go back. By then I had no job to keep me busy other than

treating that providence of worthy consideration. Before going back to the seminar I rushed to the nearby market to get a number of stockings.

God's providence was still at work because He supplied me with close friends throughout the seminar - after going back. They helped me adjust to every occurrence.

The seminar came to a close and we were dismissed to go home at our own pleasure.

My heart was filled with joy and peace on my way to the house. I was eagerly waiting for my brother to reach home to at least share with him the notes I wrote for those days he missed. That being said, I engaged myself to go through my notes as I await for God's breakthrough of getting a job.

After a few months of the same year (2015), I

received a surprise call from one of the division leaders requesting me to apply for a teaching post at Vanguard Academy because there was a need for a teacher. Luckily enough I was recommended for an interview. I availed myself for the interview and all went well. Glory to God for He truly answered my prayers and for bringing me into a conducive environment where I was/am able to feast on the meat in due season and also of serving Him in His vineyard. I must thank God for this far He Has brought me. I take this privilege to dedicate my favourite song to my brothers and sisters in this journey of Faith, (SDAH 108--Amazing Grace). May His Holy Name be glorified forever more.

GOD BLESS.

Your loving sister in the Lord's Vineyard,

Sis. Agnes Mueke Nelson,

VTC Kenya.

Poems

I CAN ONLY IMAGINE

I can only imagine,
What it will be like,
On that grant finale Holy convocation,
Will it be like any other?
My mind wonders to that 10th day of that
first month.
What will it be like.
When the reading closes.
Behold the bride groom cometh..
I can only imagine.

I can only imagine,
What will it be like,
On that blessed convocation morning.
Will I run in excitement
Or Will I walk in humility,

Will I be shocked for a moment
Or will I shout hallelujah consequently.
Will I be able to say a word,
Will I fall on my knees,
I can only imagine.

I can only imagine,
The voice of the man.
Will it be stern
Will it be soft
Will he be fluent
Or will he have a stammering tongue
Will he be filled with tears or will he boldly
say..
I guess it will be a voice of triumph,
Behold the bridegroom cometh

Go ye out to meet..
I can only imagine

Imagine me
For this other thought I cannot bear....
So I thank Christ that he bore my sins.
I pray
Help me to awake my soul,

For the wheels of time are fast moving
forward,
Its hand I cannot pause or rewind to
redeem,
So I hold on to you Christ my redeemer..
I can only imagine.

Sis. Natasha Todd,
Zambia Division.

DEEPER AND HIGHER, SO ONWARD WITH YOU

Oh let me fathom, the high call I've from
You...
to take on Your image, and be with You so
renewed.
Yes, to develop a oneness, that no one can
have,
but by inviting Your presence, and all Your
eye salve.

For I must see clearly, what would stumble
my way,
from abiding with You, in every way every
day.
Lord help me so ever, to want Your Vision
so clear,
of how all is to be known, and how to draw
ever nearer...

Yes ever nearer to Thee, so that remarkable
moves,
from your life to my life, and all it's to
prove.
That man can scale endless, in heights so
unknown,
if they invite all Your Presence, with no
hinderances sewn.

So indeed in these final, closures of time,
Lord let me ever plead, for Your plans to be
mine.
Oh take me and mold me, no matter or
when,
to fill me and form me, to love You and
hate sin.

Yes, have all Your leadings, that are to part
yes my way,
unfolding so clear, and revealed every day.
Let nothing arise, more important than
that,
of You reaching my heart, so that it fully
reacts.

Yes ever responds, to Your tugs every time,
when You're gently pulling, me fully in line.
Yes in line with Your loving, in line with
Your light,
Lord have ever Your way, so my every
choice...is ever made right.

Poem by,
Bro. Tom Kooyman.

MAKE US FINE GOLD

Let us glorify God, for what He has done,
in His plan and Creation, for us everyone.
To take on His image, to take on His name,
to be become so converted, to never be
same.

Oh what a privilege, we're to behold,
to dwell in His presence, and in depths yet
untold.

Lord help my calling, to be so complete,
that nothing can stop me, or bring on
defeat.

Burn in my heart, a true love and true zeal,
that no enemy may ever, be able to steal.
Yes permeate so in me, Your presence so
full,
that I do nothing less, than exactly Your
goal.

Alarm me alert me, when I stray just one
bit,
Oh Lord let me feel, even the beginning of
it.
Yes strengthen my passion, to be serving
You,
and being Your winner, of those seeking
truth.

Let Your Spirit escort me, to everyone
anywhere,
at Your Divine time and appointment, I am
to be there.

Then give me Your words, Your heart,
wisdom too,
so when I am done speaking, one's life feels
renewed.

For that is Your Purpose, and incredible
plan,
that our lights would so shine forth, and
ever lead by Your hand.

So help me to rise, to every scene every
hour,

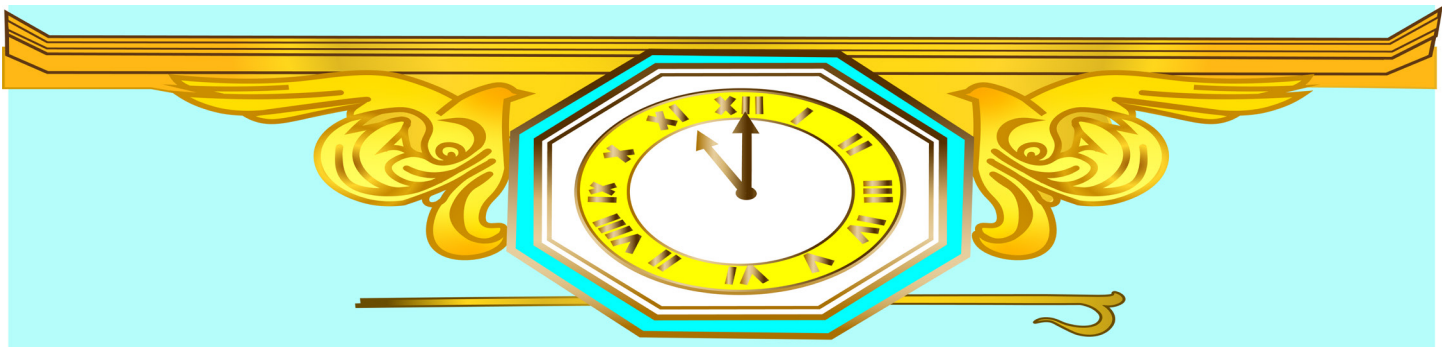
Where I'm to be ready, to move with Your
power.

Yes, Your power to become, Your
ambassador full,
presenting You always, and Your Golden
Bowl.

Clear as the morning, and Bright as the
sun,

help me to show You ever like that...to
everyone.

Poem by,
Bro. Tom Kooyman.



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 PST | 6:45 pm MST
7:45 pm CST | 8:45 pm EST
3:45 am CAT | 4:45 am EAT
0245 hrs CET

Family Life Sabbath,
Every First Sabbath

Meeting ID:
832 8474 9986
Passcode: 7



10:00 pm PST | 11:00 pm MST
00:00 am CST | 1:00 am EST
8:00 am CAT | 9:00 am EAT
0700 hrs CET

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

Meeting ID:
940 4716 3414
Passcode: None



1:00 pm PST | 2:00 pm MST
3:00 pm CST | 4:00 pm EST
11:00 pm CAT | 00:00 am EAT
2200 hrs CET

General School of the Prophets,
Every Second Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PST | 6:00 am MST
7:00 am CST | 8:00 am EST
3:00 pm CAT | 4:00 pm EAT
1400 hrs CET

DYAYA Sabbath,
Every Third Sabbath

Meeting ID:
858 9070 3015
Passcode: 1



5:00 am PST | 6:00 am MST
7:00 am CST | 8:00 am EST
3:00 pm CAT | 4:00 pm EAT
1400 hrs CET

Reformation Sabbath,
Every Fourth Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PST | 6:00 am MST
7:00 am CST | 8:00 am EST
3:00 pm CAT | 4:00 pm EAT
1400 hrs CET

Teachers' School of the Prophets,
Every Third Sunday

Invitation only: contact us for
more information

3:00 am PST | 4:00 am MST
5:00 am CST | 6:00 am EST
1:00 pm CAT | 2:00 pm EAT
1200 hrs CET

QESS, DKPPS and Family life,
Health Dept. Convocation,
Every Fourth Sunday

Meeting ID:
949 2753 5945
Passcode: None



4:00 am PST | 5:00 am MST
6:00 am CST | 7:00 am EST
2:00 pm CAT | 3:00 pm EAT
1300 hrs CET

New Month Convocation,
See Schedule on Page 4

Meeting ID:
811 2941 9097
Passcode: None



5:45 pm PST | 6:45 pm MST
7:45 pm CST | 8:45 pm EST
3:45 am CAT | 4:45 am EAT
0245 hrs CET

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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