



# 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"**

**T**his little paper is dedicated to the mission of conveying news items and reformatory activities to Present Truth believers, answering questions in connection with Elijah's Message, and pulling Elijah's Message out from under the rubbish of false doctrines, so that Christ can be lifted up and be seen in His Message.

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

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

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

This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

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

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





## The History of God's Church

**2TG34: 24.1** - ... those who march on with the messages of God, as time goes on, are always recognized by Heaven as the Church.

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# NEW MONTH CONVOCATION



## The First Day of **Each Sacred Month**

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

 **zoom** Meeting ID: 811 2941 9097



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## Sacred Convocations 2025

First Day of the 1<sup>st</sup> Month,  
March 29, 7 am CT; Adjust for your area

First Day of the 7<sup>th</sup> Month,  
September 20, 8 pm CT; Adjust for your area

First Day of the 2<sup>nd</sup> Month,  
April 26, 8 pm CT; Adjust for your area

First Day of the 8<sup>th</sup> Month,  
October 20, 8 pm CT; Adjust for your area

First Day of the 3<sup>rd</sup> Month,  
May 26, 8 pm CT; Adjust for your area

First Day of the 9<sup>th</sup> Month,  
November 19, 8 pm CT; Adjust for your area

First Day of the 4<sup>th</sup> Month,  
June 24, 8 pm CT; Adjust for your area

First Day of the 10<sup>th</sup> Month,  
December 20, 7 am CT; Adjust for your area

First Day of the 5<sup>th</sup> Month,  
July 23, 8 pm CT; Adjust for your area

First Day of the 11<sup>th</sup> Month,  
January 17, 8 pm CT; Adjust for your area

First Day of the 6<sup>th</sup> Month,  
August 23, 7 am CT; Adjust for your area

First Day of the 12<sup>th</sup> Month,  
February 16, 8 pm CT; Adjust for your area



If you only attend one school, let it be

# The School of the Prophets



\***Samuel**



\***Moses**



\***Christ**



**Miller**



**White**



**Houtteff**

"... 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

Undershepherd: Bro. Lennox Sam  
God's Ordained Minister

The School of the Prophets  
2<sup>nd</sup> Sabbath of every month - 7:00AM CT  
Zoom Meeting ID: 940 2826 1432

Reformation Sabbath  
4<sup>th</sup> Sabbath of every month - 7:00AM CT  
Zoom Meeting ID: 940 2826 1432

Western Hemisphere Sabbath Afternoon Study  
1<sup>st</sup>, 2<sup>nd</sup> & 4<sup>th</sup> Sabbath of every month - 3:00 PM CT  
Zoom Meeting ID: 940 4716 3414

Teachers' School of the Prophets  
3<sup>rd</sup> 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.

**Antitypical Elijah**



# The History of God's Church

## ERRATA

In the last issue of the **Symbolic Code**, 2024SC10-12, page 30.1.1, was incorrectly worded, and quotations were also placed incorrectly. We hereby amend said paragraph to read as follows:

Note carefully that it is the inhabitants of Carmel referring to Davidians, for the Davidians are the inhabitants of Mt. Carmel, not the Laodiceans, and habitation is in its plural in **ISC14: 6.2**. Here we see that the all-knowing God of the **Rod** addressed the plurality of the habitations. For more understanding of the statement just read, we must couple it with this one— **[end of errata]**

The next event on the “**Timeline of The Great And Dreadful Day of The Lord**,” is the slaying of those who do not have the seal, “**The Day of Reckoning**.” Let us first deal with

## THE CONTROVERSY OVER THE DAY OF RECKONING

“**The Day of Reckoning**,” also known as the “**investigative judgment**,” has become the most controversial doctrine among the Davidians in Davidia. Davidia is a mirage created in 1961 by M. J. Bingham, the founder of Bashan Hill, the fifth group formed after the death of Elijah, the author of the *Shepherd's Rod Message*, who passed away in 1955. The name Davidia is used to collectively refer to Davidians, giving the appearance of one Movement. Indeed, a mirage, for when the Laodiceans get up close, they find over twenty-four groups, contradicting each other, only in agreement when they are fighting those who teach that the Davidian Seventh-day Adventist Church exists now. Davidia claims that an investigative judgment accompanied by the slaughter conducted by the six men of **Ezekiel chapter nine**, amongst Davidians, and then five months later among the Laodiceans, by five of the six men, is not in the **Rod**. However, when statements are shown, they declare zealously, “*That is your understanding*.” Not surprising at all, for any statement or understanding not mainstream in Davidia is considered not in the **Rod**. Their rejection of this all-important “**hub-doctrine**” is another version of the once saved, always saved doctrine of the nominal Churches, and ultimately an incorrect understanding of all its “*spoke-doctrines*.” For those of you who are not familiar with the terms “**hub-doctrines**” and “*spoke-doctrines*,” we point to the **Rod**—

**TN3: 112.2** - Clearly, therefore, when this scripture is interpreted according to its context, human measurements of time are seen not to be God's measurements, just as human thoughts are not His thoughts (**Isa. 55:7, 8**).

**TN3: 113.1** - The light of this example makes clear that just as a safety valve is necessary to keep a boiler from exploding with excess pressure, so only a faithful regard to the context of a scripture can keep its interpreter from exploding with theories and ideas foreign to the Scriptures.

**TN3: 113.2** - When those who love the truth study any doctrinal subject, they never, in trying to harmonize their private opinions with a scripture in point, leave the scripture so interpreted as to contradict either other portions of the Bible or the position of constituted authority, but rather they forsake their opinions.

**TN3: 113.3** - Having taken a wrong view on the subject of the judgment, some have though unknowingly, tried in reality to change its correct time and true nature, rather than to maintain them. This unwitting endeavor has in turn led them to take wrong views on many other Bible truths. The fact, though, that this great hub-doctrine still remains intact and solid, is unimpeachable evidence that likewise do all its spoke-doctrines.

For those unfamiliar with spoke wheels, we provide the following explanation: *the center of the wheel, where all the spokes connect, is known as the hub. The*



spokes of the wheel connect to the rim; without this connection system, there would be no wheel.

Nominal Christianity and many Seventh-day Adventist scholars, ministers, and laity alike reject the doctrine of the “*investigative judgment*”, and some have even left the Church on account of this doctrine. A few defectors have become vocal critics of this doctrine on social media platforms, particularly denouncing the writings of the Spirit of Prophecy, which interpret this doctrine from the Holy Scriptures. Their mantra is that Christ already died for our sins; there is no need for a Christian who has accepted Christ to be investigated. This is the once-saved, always-saved doctrine. Doesn't this make the Davidia who rejects the Davidians' “*day of reckoning*” worse than the nominal Christian and the Laodicean combined? Even though Davidia accepts an investigation, but rejects the Truth of the timing of their investigation. Let us allow the *Rod* to help all parties—

**TN3: 5.1** - Since by some the position is stoutly maintained that this all-important truth cannot be established by the Scriptures alone, let the reader therefore give attention to what the Bible says

**TN3: 5.2** - "I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him the judgment was set, and the books were opened." **Dan. 7:9, 10.**

**TN3: 5.3** - In this scripture are set forth four pertinent facts: (1) the thrones were not present prior to the opening of the scene envisioned; (2) the Ancient of days came and did sit when the thrones were set up; (3) then the books were opened; (4) all of which (thrones, Ancient of days, and books) reveal a judgment scene. And since the books are obviously the focal point in the scene, the question naturally arises, What Is The Reason For Books?

**TN3: 6.1** - Fundamental to a correct concept of the judgment, is a correct understanding

of the nature of it and of the reason for the books. As to the latter John the Revelator says:

**TN3: 6.2** - "And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books." **Rev. 20:12.**

**TN3: 6.3** - Unquestionably, therefore, the books contain both the names and the records of all who are to be judged. And naturally these names and record were entered while each person was living "Thine eyes," says the Psalmist, "did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." **Ps. 139:16.** "The Lord shall count, when He writeth up the people, that this man was born there." **Ps. 87:6.**

**TN3: 6.4** - Thus does Inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres the Reason For The Judgment.

**TN3: 7.1** - That not every name that has been entered in the Lamb's books will be retained there, is born out with sad conclusiveness by the following scriptures:

**TN3: 7.2** - "And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." **Ex. 32:33.** "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." **Rev. 22:19.**

**TN3: 7.3** - Accordingly, the books contain the names of a mixed multitude, -- both those who stood firmly in the faith and continued patiently to the end, and those who did not. Said Christ: "He that shall endure unto the end, the same shall be saved." **Matt. 24:13.** But those who do not endure shall be lost.

**TN3: 7.4** - "And these are they likewise which

are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended."  
**Mark 4:16,17.**

**TN3: 7.5** - "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." **Jer. 17:13.**

**TN3: 8.1** - So, there must come a day of reckoning, a day when the names of those who are found unworthy of eternal life will be blotted out of the Lamb's Book of Life -- a proceeding for which the only correct term can be, "investigative judgment."

**TN3: 8.2** - And now that the "time is come that judgment must begin at the house of God...", "thou therefore endure hardness, as a good soldier of Jesus Christ" (**2 Tim. 2:3**), for "if it [the judgment] first begin at us, what shall the end be of them that obey not the gospel of God?" **1 Pet. 4:17.**

**TN3: 8.3** - Since, therefore, in the fullness of time, the judgment will begin in the house of God, the church, each one is confronted with the imperative need to know How Names Are Retained In The Book.

Here we see that "a day of reckoning" is the "investigative judgment," which "in the fullness of time" must "begin in the house of God, the Church." Since the Church is made up of living members, not dead ones, this investigation must be the "investigative judgment of the living," those who will be translated without tasting death. Some in Davidia teach that the "judgment of the living" began in 1929. Here is the Rod's correction of the fallacious teaching—

**TN3: 43.3** - As the cleansings called for in the parables and in Malachi's prophecy have never taken place, the investigative judgment of the living is obviously, then, yet future. This investigative work is therefore occasioned by the work of separation in the earthly sanctuary (church), as brought to

view also in **Ezekiel 9:**

For Davidia's sake, let us address the question of which Church the "judgment of the living" will begin—

**2TG34: 24.1** - To illustrate: Even the personal names of the patriarchs, by which various movements of the past were named, were changed as time went on. Abram, you recall, in the process of time was called Abraham; and Jacob was called Israel. Then, too, the Church of Moses' time was called Israelite, at Christ's time it was called Judean, and after that Christian. Finally came the time that it was called either Catholic or Protestant. Then either Lutheran or some other. Each one of these was the offspring of the old. Not those who lag behind, but those who march on with the messages of God, as time goes on, are always recognized by Heaven as the Church.

**2TG34: 24.2** - At the commencement of each message the people that marched on with the Truth were the individual members of the church which had become a church through the acceptance of a message, a message which its founder brought forth. For example, the entire Jewish church did not become a Christian church, but the Christian church drew its members from the Jewish church and brought them to advanced Truth, Truth especially adaptable for the time and the people then.

Note that Heaven always recognizes those who accept the Present Truth Message of God as the Church. Does it mean that Davidia has not accepted and marched on with the Rod Message, but rather, marched on with the leaders or founders of their groups? Sin is indeed a mystery. Let us read the next paragraph—

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

**2TG34: 24.4** - Plainly, then, her name must



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

**2TG34: 25.1** - Now you see that every additional timely Truth brings an additional timely name. And you who have not been baptized in the name of the Church, but in the name of Christ through the Truth of the Spirit, you who are not tied to any man, but to Christ, cannot help going on with the Spirit of Prophecy Who unfolds the Truth and names Its people. You could not, therefore, afford to calmly stand by, dreaming of being rich and increased with goods, in need of nothing while in fact you are spiritually poor and naked. And you will stay that way if you neglect to advance with the Truth for this time.

From the collection of statements just read from **2TG34**, we see that the name of the Church from that time until the Kingdom is set up is "Davidian Seventh-day Adventists." Thus, "in the fullness of time, the judgment will begin in the house of God," the Davidian Seventh-day Adventist Church. Also, from these statements, we can clearly see that those who are not tied to a man or a group can easily recognize their father, God, and their mother, the Davidian Seventh-day Adventist Church. At this juncture, let us consider the

## HISTORY OF GOD'S CHURCH

Let us first hear the meaning of the words "Church" and "denomination" in Webster's 1828 Dictionary—

### CHURCH, n.

1. A house consecrated to the worship of God, among Christians; the Lord's house. This seems to be the original meaning of the word. The Greek, to call out or call together, denotes an assembly or collection. But, Lord, a term applied by the early Christians to Jesus Christ; and the house in which

they worshipped was named from the title.

2. The collective body of Christians, or of those who profess to believe in Christ, and acknowledge him to be the Savior of mankind.

3. A particular number of Christians, united under one form of ecclesiastical government, in one creed, and using the same ritual and ceremonies; as the English church; the Gallican church; the Presbyterian church; the Romish church; the Greek church.

4. The followers of Christ in a particular city or province; as the church of Ephesus, or of Antioch.

5. The disciples of Christ assembled for worship in a particular place, as in a private house. **Colossians 4:15**.

6. The worshipers of J\_H\_V\_H or the true God, before the advent of Christ; as the Jewish church.

7. The body of clergy, or ecclesiastics, in distinction from the laity. Hence, ecclesiastical authority.

8. An assembly of sacred rulers convened in Christs name to execute his laws.

9. The collective body of Christians, who have made a public profession of the Christian religion, and who are untied under the same pastor; in distinction from those who belong to the same parish, or ecclesiastical society, but have made no profession of their faith.

### DENOMINATION, n.

1. The act of naming.

2. A name or appellation; a vocal sound, customarily used to express a thing or a quality, in discourse; as, all man fall under the denomination of sinners; actions fall under the denomination of good or bad.

3. A class, society or collection of individuals, called by the same name; as a denomination of christians.

Now that we understand the words "Church" and "denomination," we will begin the history of God's Church. The history is found in the prophecies, parables, and the Revelation to John. We will study the history chronologically in the prophecies, parables, and the Revelation, as they overlap and duplicate. We begin with a parable that captures the Old and New Testament Churches—

Let us hear the written and pictorial interpretations of this parable—

EX.12:41. MARK 15:25. DAN. 8:14. REV. 14:6-10.

THE 2300 DAYS  
UNTIL 2,300 DAYS THEN SHALL THE SANCTUARY BE CLEANSED

B.C. 457 B.C. 708 A.D. 27 32 A.D. 1844

7 WEEKS OR 49 YEARS 3 SCORE AND 2 WEEKS OR 434 YEARS 1 WEEK 7 YEARS 1810 YEARS

AT THE 11TH HOUR

GEN. 6:7 GEN. 3:23,24 GEN. 1. REV. 20:2. REV. 22:11. JUDE 14.

BY V.T. HOUTEFF COPYRIGHTED



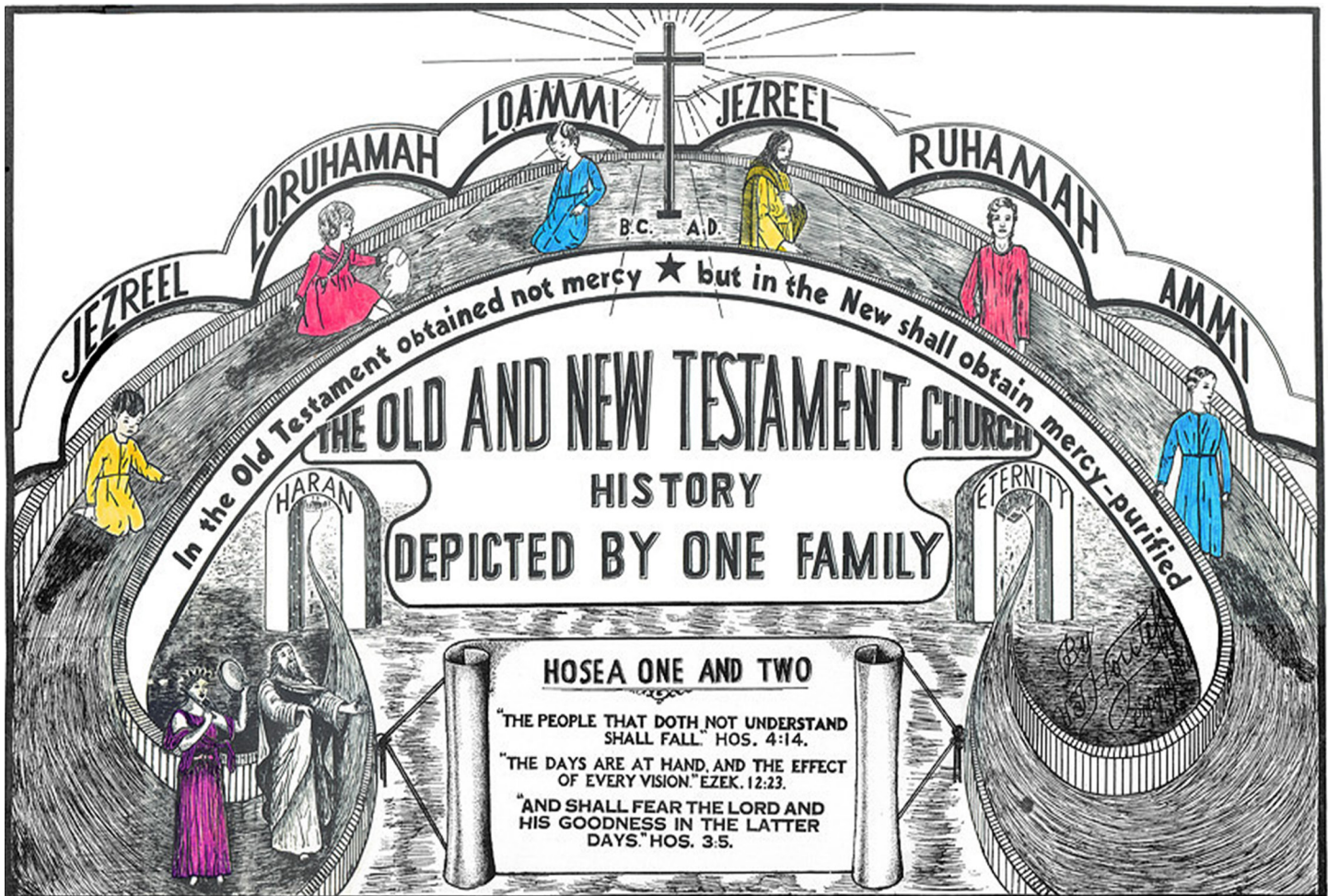
## THE JEWISH CHURCH

**WHR: 17.1** - "The Jews had been first called into the Lord's vineyard...." - **Christ's Object Lessons**, p. 400.

**SR2: 103.1** - Satan had drawn the "dirt brush" over the eyes of the highest human intellect at the close of the Old Testament dispensation. Their spiritual eyes were so skillfully plastered that they could not see a bolt of lightning as bright as the sun, in the darkest night. The fulfillment of prophecy, the miracles surrounding the birth of Christ, His spotless character, His unselfish labor and wonders in every step, touch, look and act, filled the very atmosphere with divine love. Men who were destitute of the sense of sight from their birth, felt the healing power

of the Infinite One. The blind saw the Lord of glory and praised God, but the religious teachers of Israel were not affected by the power that moved even inanimate objects. The earth quaked; and the sun veiled its face; the rocks were rent and the graves were opened; the dead arose and beheld the Son of God. But the proud Pharisees, priests, and rabbis, esteemed as never erring, could neither feel, see, nor hear. There is no wonder greater than the one written by the actions of the blind leaders of that age. John, speaking of the experience, says: "In Him was life and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not." (**John 1:4, 5.**)

The aforementioned statement is a perfect description of the current Davidian movement, which the *Rod* identifies as those purporting to be the "first of the first fruits of the living." Let us now go to the prophecy which tells us a little more about the Jewish Church—



**Hos. 1:1-9--** The Word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jereboam the son of Joash king of Israel. The beginning of the Word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day that I will break the bow of Israel, in the valley of Jezreel. And she conceived again and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived and bare a son. Then said God, Call his name Lo-ammi: for ye are not My people, and I will not be your God.

**TN4: 11.6 -** From the foregoing scriptures, it is seen that Hosea's wife and children were such in vision only, and were therefore entirely figurative; they were so named as to make a fitting analogy of His people -- Judah and Israel. And being of "whoredoms," they fittingly prefigure the idolatrous state of His church.

**TN4: 15.2 -** Some years after the tribes crossed the River Jordan and settled in the "promised land," their kingdom began to decline from its high spiritual estate. Finally, in the reign of Solomon, the Lord said to Jereboam: "I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:...because that they have forsaken Me." **1 Kings 11:31, 33.**

**TN4: 15.3 -** This verdict was not executed until after the death of Solomon, when the

ten tribes, upon revolting against Rehoboam, called Jereboam and "...made him king over all Israel..." **1 Kings 12: 20.** But "...all the house of Judah, with the tribe of Benjamin..." (**verse 21**), remained to Rehoboam, son of Solomon. So it was that the kingdom was divided, the ten tribes, the kingdom of Israel, taking the northern portion of "the promised land," and the two tribes, the kingdom of Judah, retaining the southern portion.

**Hos. 1:3, 4--** So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

**2TG6: 13.3 -** God's reason for thus naming Hosea's first visionary son, was to signify that in a little while He was to avenge the blood of Jezreel upon the house of Jehu, who was then the king of Israel. Then declared the Lord:

**Hos. 1:6--** And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

**2TG6: 14.2 -** This child's name was to denote the complete destruction of the house of Israel, the ten-tribe kingdom. This destruction, we know, was accomplished by the king of Assyria, who scattered the people throughout the cities of the Medes. The history of this is found in **2 Kings 18:11 --** "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

**Hos. 1:7--** But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

**2TG6: 14.3 -** The Lord promised to spare the house of Judah from the invasion of the king of Assyria. The history of this incident is recorded in **2 Kings 19:35 --** "And it came to



pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

**Hos. 1:8, 9**-- Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-Ammi: for ye are not My people, and I will not be your God.

**2TG6: 15.1** - The name of the third child was to signify that though Israel and Judah were God's chosen people, the day was fast approaching in which they would no longer be called His people. The fulfillment of this phase of the prophecy brings us to the Christian era.

**Hos. 1:10**-- Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.

**2TG6: 15.2** - In spite of the calamities that were to overtake the children of Israel, they were to become very numerous. And when they are thus greatly multiplied, they are again to be called the sons of God. And so here we see a prophecy of the rebellion of God's people and God's rejection of them, as well as their repentance and re-acceptance by Him.

**2TG6: 15.3** - Let us here for a moment discuss the titles "Judah" and "Israel." When superficially read these titles are as a rule misconstrued and made to mean the identified Jews. But we must not be superficial readers and thinkers. Let us be deep Bible students. Now, everyone knows that the identified Jews of today are but a handful -- certainly not as the sands of the sea. The innumerable children of Israel, therefore, cannot be the unbelieving Jews of today. Besides, the identified Jews of today are not the descendants of the ten-tribe kingdom, but of the two-tribe kingdom. Who, then, is this

multitude of people referred to in Hosea's prophecy?

**2TG6: 16.1** - We must not overlook the fact that the Gospel of Christ divided the house of Judah into two sects -- Jewish and Christian, that the Christian church for about four years after the resurrection of Christ consisted practically only of Jews. Plainly, then, the original Christians were full-blooded Jews, -- the Christian church is only a branch of the Jewish church, but they and their descendants have, through the years, lost their racial identity. Then, too, the descendants of both Israel and Judah who through the years of captivity lost their identity as did the Jews who embraced Christianity, according to prophecy must also have greatly multiplied. Plainly, then, many who are taken as Gentiles, are but unidentified descendants of ancient Judah, Israel, and the Jewish Christians. The Christian church herself is, as we have seen, a Jewish-Christian church.

**2TG6: 16.2** - These descendants of Jacob, who were assimilated by the Gentile nations, therefore, were to multiply as the sand of the sea. They are the ones who, after becoming Christians, are again called the sons of the living God.

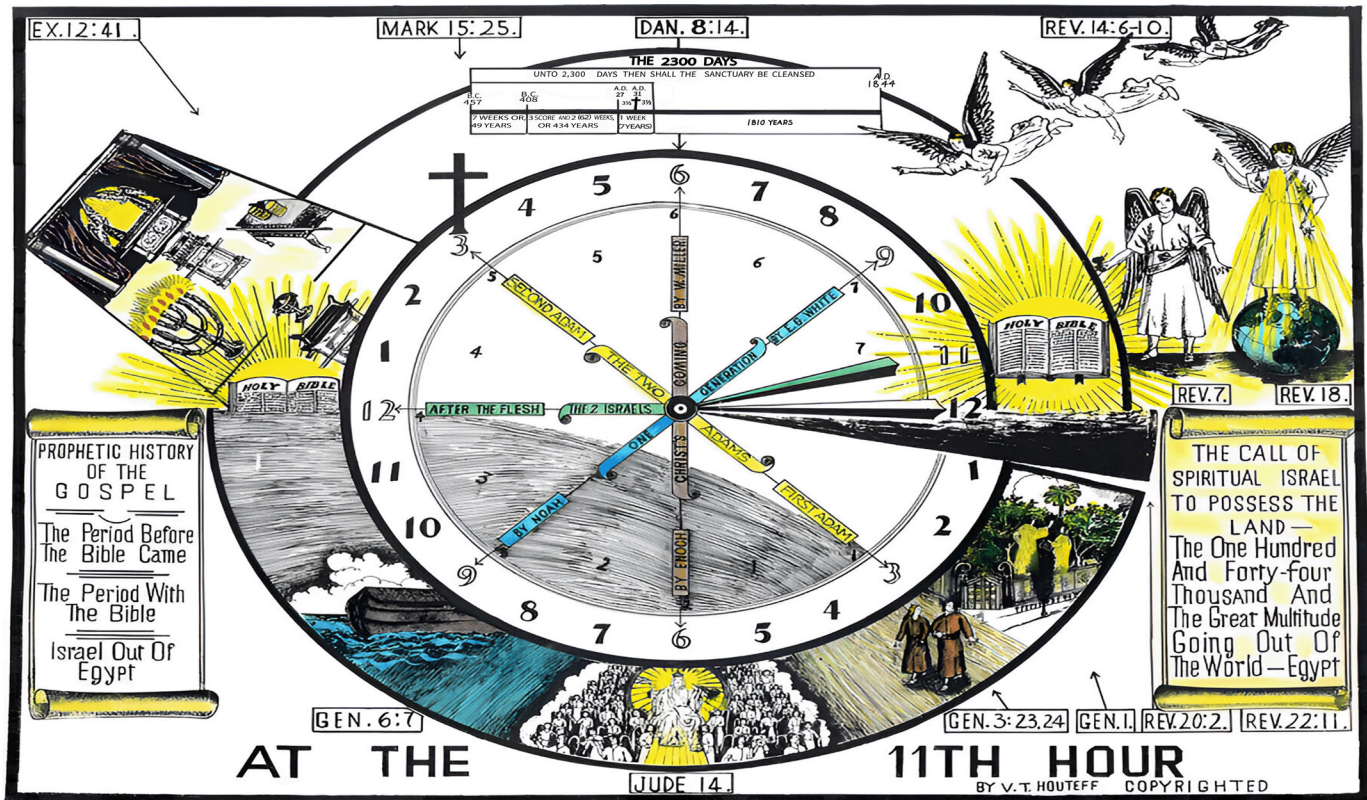
**2TG6: 16.3** - Of those who first embraced the Christian faith, the Apostle Peter speaks thus: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." **1 Pet. 2:10.**

**2TG6: 16.4** - And the Apostle John says: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." **John 1:12.**

**2TG6: 17.1** - Now we see that the prophecy of **Hosea 1** begins with the house of Israel and Judah, and brings us down through the stream of time to the Christian era....

We will consider the history in the Christian dispensation as shown in this prophecy later. Now that we have heard of the Old Testament Church, let us return to the parable to hear about the second group to be called to labor—

## THE APOSTOLIC (EARLY CHRISTIANS) CHURCH



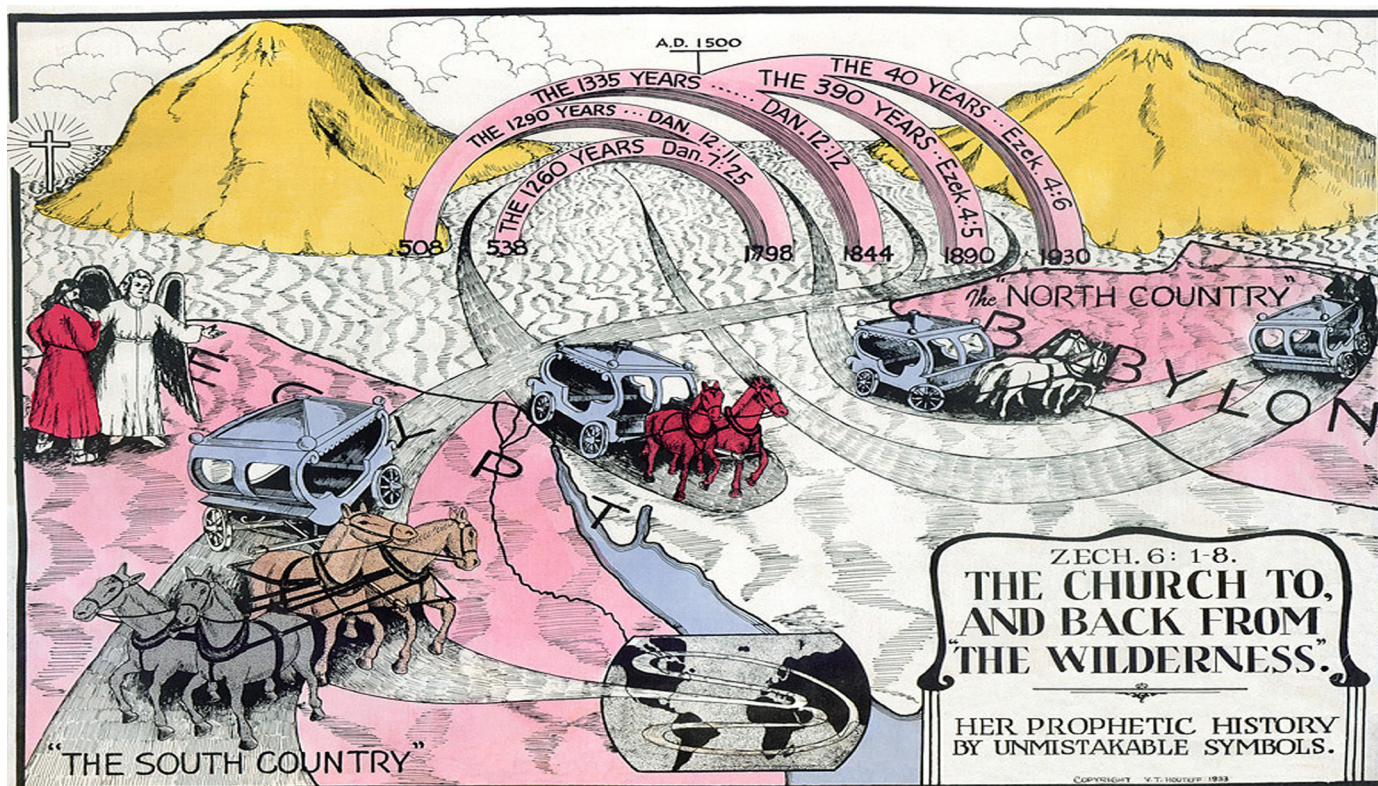
**WHR: 17.4** - The second group, those sent at the **third parabolical hour**, must necessarily be the ones who were called to the work next. And they were, of course, the early Christians. Significantly enough, too, the Lord was crucified at the **third hour** of the day (**Mark 15:25**), and likewise Pentecost came at the third hour of the day (**Acts 2:15**).

**1TG37: 11.2** - ... (1) Only the citizens of the kingdom of Judah (the two-tribe kingdom, Judah and Benjamin) received the title Jews. (2) Those of the ten-tribe kingdom (the kingdom of Israel) were scattered among the nations, and there they completely lost their identity. (3) The Christian church herself is an upshoot of the Jewish church and nation -- **the Apostles and her followers, up to about 35 A.D. were all Jews**. Then it was that again a multitude of Jews lost their identity by calling themselves "Christians." Comparatively speaking, only a few Jews, from the Kingdom of Judah, have preserved their national title, Jews.

The Apostolic Church is also seen in Zechariah's vision in **chapter 6**—

**Zech. 6:1-8**-- And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between **two mountains**; and the **mountains were mountains of brass**. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my Lord? And the angel answered and said unto me, These are the four Spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and He said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried He upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted My Spirit in the north country.





**TN2: 13.2** - So, being of brass, the "mountains" denote that the church which they symbolize is in period number three. And the fact that there is a third period, presupposes two preceding periods, making in all, three great divisions of time -- the first, from creation to the flood; the second, from the flood to the crucifixion of Christ; and the third, from the crucifixion to His second coming. The Christian era is therefore the one to which the symbolical "mountains of brass" apply.

**TN2: 13.3** - Necessarily, then, the former of the two "mountains" is symbolical of the spirit-filled early Christian church prior to 538 A.D., and the latter, of the Christian church sometime after 1798 A.D., when it is, as was the early Christian church, fitted for God's Holy Dwelling Place as described in the following scriptures: "O thou afflicted, tossed with tempest, and not comforted, behold, I... will make thy windows of agates, and thy gates of carbuncles... And all thy children shall be taught of the Lord; and great shall be the peace of thy children." **Isa. 54:11-13.**

**TN2: 15.5** - ... the first "mountain," the early Christian church, a glimpse of which is to be caught from the following scriptures:

**TN2: 16.1** - "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost....and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved." **The Acts 2:1, 4, 41, 47.**

**TN2: 16.2** - "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price.... But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?... And Ananias hearing these words fell down, and gave up the ghost.... And it was about the space of three hours after, when his wife,...came in. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?... Then fell she down straightway at his feet, and yielded up the ghost." **The Acts 5:1-3, 5, 7, 9, 10.**

**TN2: 24.2** - The truth having been solidly established that the early Christian church is symbolized by one of the "brass mountains," and the church that closes the gospel work, by the other, then it follows as a logical sequence that the valley between, from which



come the four chariots, must be symbolical of the period from the one church to the other. The next symbolism, then, to be considered is The Four Chariots.

**2TG22: 20.1** - The only such holy governments of God in the Christian era, one in the past and one in the future between which the path of the chariots lies, are the church of the Pentecost with the 120 Spirit-filled disciples, symbolized by the mountain to the chariots' right, and the church at the second Pentecost (Joel 2:28, 29, yet future) with the 144,000 Spirit-filled disciples standing on Mount Zion with the Lamb (Rev. 14:1), symbolized by the mountain to the chariots' left.

The first chariot with red horses shows the fate of the leaders of the early Christian Church—

**2TG22: 21.3** - Since the chariots are led by horses, the horses themselves must symbolize the chariot's (church's) leadership, and the passengers in the chariots must symbolize the laity.

**2TG22: 21.5** - The first chariot, you remember, is led by red horses; the second by black horses; the third by white; and the fourth by two kinds -- grisled and bay horses. The color of each horse being a mark of species, it must be indicative of their natural and consequential circumstances. And as aforementioned, they are symbolical of the ministry in each segment of church history. The red evidently signifies martyrdom;...

After the conversion of Saul, the persecutor of the Church, who became Paul, the apostle, Gentiles were added to the Church—

**Acts 3:44-48--** And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to

the Gentiles. For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Let us now add the prophetic history by John the Revelator—

**Rev. 1:1-20--** The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time [is] at hand. John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia;



unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and

his countenance [was] as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.



Continuing in the Book of Revelation, we read—

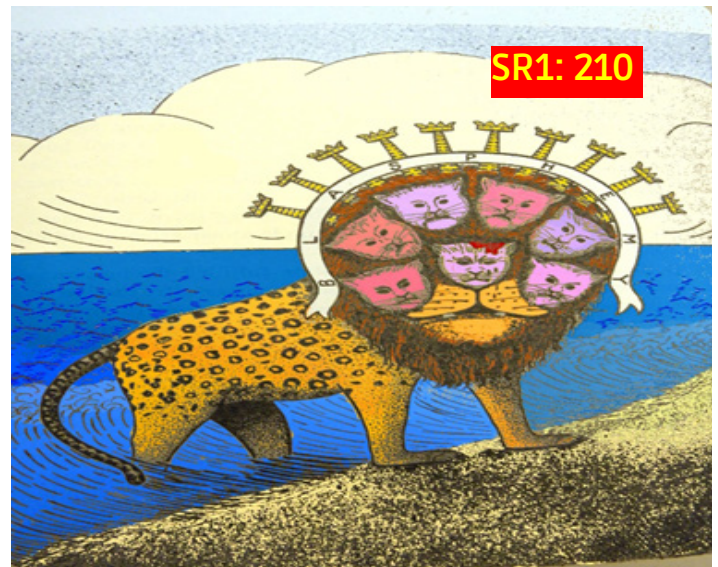
**Rev. 13:1--** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

**Rev. 13:2--** And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the

mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

**Rev. 13:3--** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.





Here, we see the Revelation depicting Church history through symbolic candlesticks and heads. Let us hear the *Rod* on this—

**SR1: 211.3** - ...The symbols given by Inspiration are perfectly capable of revealing the truth beyond a shadow of a doubt. Any interpretation of the prophecy that does not come up to the exact specification by the symbols is not the kind that can be depended upon, and sooner or later would be exploded.

**SR1: 212.2** - All seven heads are alike without distinction one from another. If the head that was wounded represents a religious system, then we must conclude that the six represent religious bodies. The number of them being the Biblical number "seven," it means "all," or complete."

**SR1: 212.3** - Had the heads come one after another like the beasts of **Daniel 7**, and the little horn after which the three were "plucked up," it would denote a successive form of systems. Since all seven were in existence at the same time, the symbol reveals that all seven systems must rule during the same period.

**SR1: 212.4** - These **seven heads** cannot represent anything at any time before the fall of the Roman monarchy for that which represents what took place before the fall of Rome is symbolized in the composition of the beast, excluding the seven heads and ten horns (as set forth in the **second verse**). The

leopard part represents Grecia (**Dan. 7:6**); the feet of a bear, Medo-Persia (**Dan. 7:5**); and the mouth of a lion represents Babylon (**Dan. 7:4**). The combination of the beast in **Rev. 13:1, 2**, in his makeup, is the evidence that he comes on the stage of action after the four great universal empires; namely, Babylon, Medo-Persia, Grecia, and Rome. Thus, he becomes the fifth beast, representing the period which followed the fall of Rome. The ten horns of both beasts, **Dan. 7:7**, and **Rev. 13:1**, as well as the ten toes of **Dan. 2:42**, represent the same ten kingdoms into which Rome was divided. These ten kings personate the civilization in the fifth period, or the one which followed Rome to our own time, and on to the second coming of Christ, according to **Dan. 2:44**. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

The time of Church history when all the Churches are ruling at the same time must be after 1844, when the last of the seven heads or candlesticks came into existence. This we will see as we go forward. The Apostle Paul prophesied that there would be a falling away—

**2 Thess. 2:1-4**-- Let no man deceive you by any means: for [that day shall not come], except there **come a falling away first**, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that



is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

**SR2: 103.3** - The early Christian church in

like manner was dragged into the dark ages. As soon as the Apostles passed away Satan marshaled his agents, men of renown, into the church....

Hence—

## THE CATHOLIC CHURCH

**SR2: 134.1** - It was the Roman emperors who paganized the church, and as the pagans always observed Sunday, the Sabbath was set aside as far as the church authorities, the priests and the emperors, were concerned. The pagans cared nothing for the Sabbath. They were not taught its sacredness, and the few Christians who tried to keep the holy day were lost in the multitude. Soon the Sabbath services were a thing of the past. This was accomplished by 508 A.D. This satanic act paved the way, and the papacy was set up in 538. The pope was made the absolute ruler, king of kings, and a corrector of heretics by his so-called divine authority. The scheme was designed to perpetuate false doctrines and keep the truth suppressed forever. It is a most mysterious thing, the way the old enemy of mankind has succeeded in deceiving the strongest intellects. He enthralls them to their own destruction. Thus it has been in every age.



**1SC4:8.3** - The leopard-like is a composite beast of all the beasts before it. His mouth of a lion (Babylon), feet of a bear (Medo-Persia), body of a leopard (Grecia), the 10 horns (of the non-descript beast -- Rome), the wounded head (Catholicism), the unharmed ones (Protestantism), and the crowns (the kingdoms of today), again prove that the leopard-like beast is a symbol of the whole world. The S.D.A. church (head) being represented on the beast (world) by a symbol of the same likeness (head) as the other six churches (heads) would make the S.D.A. church no more Babylon than it would make her Medo-Persia, or Grecia, or something else. In fact, it would have been illogical if all of the seven churches (candle-



sticks -- Rev. 1:20) were not represented by a symbol of the same likeness as that of the other six churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia) for they (the early Christian and Protestant churches), too, were once God's chosen churches as the Laodicean is now.

**TN12: 23.1** - It being true that the wounded head symbolizes a religious body, and that there is no distinction in appearance between the wounded head and the six uninjured heads, then the fundamental truth is that they all are figures of religious bodies. Moreover, as these symbolical prophecies deal with the Western Civilization, the home of Christendom, the

heads definitely characterize the Christian denominations, just as do "the seven churches of Asia" (Rev. 2, 3), the one difference being that the churches of Asia perhaps cover a longer period of time than do the heads.

**SR1: 220.3** - It would be of interest to note how perfectly God has portrayed our world by symbols. While the six Protestant and the one Catholic head make the Biblical number "seven," meaning all Christendom, God has the same prophecy confirmed by the prophet Ezekiel, and carried out by the reformers since Luther's time; namely, Luther, Knox, Wesley, Campbell, Miller, and Sister White: These godly men sacrificed all in an effort to lead God's church back to her standard of purity. But as the shrewd enemy succeeded to pull down the first, he proceeded to use the same method to the last. These six great reformers on the Protestant side established the six great denominations represented by the six heads, and the Catholic church (the mother of Protestantism), the seventh, thus including all Christendom in her polluted state. For this reason Inspiration gave the Biblical number "seven." (See the prophecy by Ezekiel on pages 114-32.) We also have the "seven" churches of Revelation 2, and 3, beginning with the church of Ephesus, and on through the ages to our time (Laodiceans). This Biblical number "seven" includes the entire church history in the antitypical period to the time of the separation of the tares from the wheat, as foretold by Christ in **Matt. 13:30.** Number "seven" is used to indicate the entire, or to the end of tares. See chart, page 224.

Here, we are introduced to the prophecy of Ezekiel in **Chapter 4**, which confirms the prophecy of the seven heads. Let us read Ezekiel's prophecy—

**Ezek. 4:9-10--** Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou

shalt eat [shall be] by weight, twenty shekels a day: from time to time shalt thou eat it.

We will add the interpretations of Ezekiel's prophecy as we consider the seven churches of **Revelation, chapters 1 – 3**, individually. We must note that the seven candlesticks, the seven heads, the six cereals of Ezekiel's vision, and the mountains and chariots of Zechariah's prophecies together tell the history of the Church, in conjunction with the parable of **Mathew chapter 20**, and the Church of **Zechariah 4**. Let us now hear the history through the voice of the Revelator in conjunction with the prophecies and parables—

**Rev. 2:1-7--** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have [somewhat] against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In the light of the early rain—

In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth. The zeal manifested at this time by the followers of Jesus has been recorded by the pen of inspiration for the encouragement of believers in every



age. Of the church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian church in the apostolic age, the faithful and true Witness declared: - AA 578.1

At the first the experience of the church at Ephesus was marked with childlike simplicity and fervor. The believers sought earnestly to obey every word of God, and their lives revealed an earnest, sincere love for Christ. They rejoiced to do the will of God because the Saviour was in their hearts as an abiding presence. Filled with love for their Redeemer, their highest aim was to win souls to Him. They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling; and, weighted with the message, "On earth peace, good will toward men," they burned with desire to carry the glad tidings of salvation to earth's remotest bounds. And the world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son. - AA 578.3

The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and in their lives were revealed the joy and peace of Christ. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world, realizing that a failure to do this would be a contradiction of their profession and a denial of their Redeemer. - AA 579.1

In every city the work was carried forward. Souls were converted, who in their turn felt that they must tell of the inestimable treasure they had received. They could not rest till the light which had illumined their minds was shining upon others. Multitudes of unbelievers were made acquainted with the reasons of the Christian's hope. Warm, inspired personal appeals were made to the erring, to the outcast, and to those who, while professing to know the truth, were lovers of pleasure more than lovers of God. - AA 579.2

But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief. - AA 580.1

In the light of the latter rain—

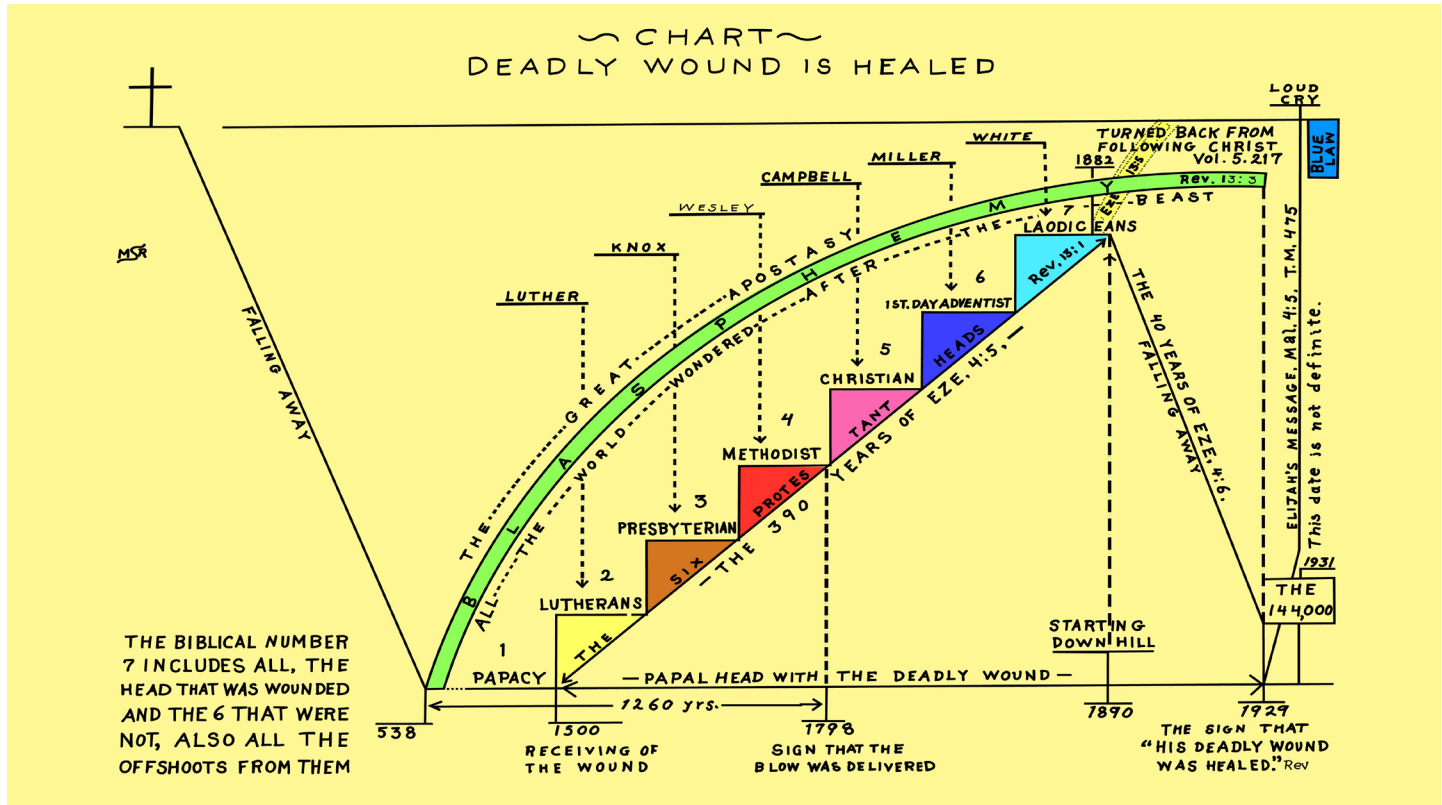
**1SC4:8.5** - Moreover, as the churches are symbolized in "The Revelation" by seven candlesticks (**Rev. 1:20**), the symbolism must include the early Christian church, later the Protestants, and at last the Seventh-day Adventists, or the Laodiceans. These churches are not only symbolized by candlesticks of the same likeness, but are also all grouped together as are the seven heads on the leopard-like beast. If the assemblage of the candlesticks does not make the Laodiceans Babylon, why will the heads?

**1SC3: 5.5** - Notwithstanding the example which God made of the Jewish leaders, the successors to the apostles, as the successors to Moses, by adopting worldly customs and rejecting Luther's message, they also betrayed their sacred trust. Hence, the "keys of the kingdom of heaven" were taken away from the early Christian church (Catholic later) and committed to the Lutheran, and thus down through the Reformation to the preaching by Wm. Miller. When the Protestant churches at that time rejected Miller's message, they, too, unwittingly refused to be any longer the stewards of the sacred keys. Thus Miller and his associates possessed

them until God's next message in 1844, when the keys passed from the Millerite movement to the S.D.A. denomination. It is obvious then that the S.D.A. denomination was to have the

"keys" during the period of the judgment of the dead, or for the time prior to the Loud Cry of the Third Angel's Message -- the judgment of the living.

The Church of Ephesus is the early Christian Church, which, after falling away and leaving her first love, became the Catholic Church, being the fallen state of the Apostolic Church. Let us read it pictorially—



The falling away of the Church in Ephesus necessitated a reformation, which was initiated by Martin Luther. His work was the first step up from the "Dark Ages," organizing the second Church depicted by the candlesticks—

**Rev. 2:8-11--** And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches;

*He that overcometh shall not be hurt of the second death.*

To get the interpretation of the second candlestick, we turn to the prophecy of **Ezekiel chapter four**—

**Ezek. 4:9--** Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof...

**SR1: 117.1 -** ...--six varieties of food; namely, wheat, barley, beans, lentils, millet, and spelt (margin). We are not to understand these six varieties to be material food to sustain physical life, but as symbols of spiritual food (doctrines) of six varieties to sustain spiritual life. Had these not been symbols of truth, the Lord would not have asked Ezekiel to get a specified number of cereals, and that he



should put them in one vessel, and bake them into a certain cake, and eat them at a specified time, in a particular way, with a fixed measure of water. These six doctrines may be represented by six steps upward (Reformation; an effort to bring the church to her state of purity.

**SR1: 118.1** - The **first** portion of spiritual food or truth which we were to receive, represented by the **wheat**, was "faith", as taught by Luther, as his doctrine was "The just shall live by faith". The wheat, which symbolized the doctrine Luther gave us must be perfect in itself to make a perfect symbol of that doctrine. Note the truth of the wheat: It has always been used by all generations, and everybody uses it and it is hard to get along without. Just so, all must have the doctrine of "faith". "Without faith it is impossible to please Him" so the Bible says. Not only Christians, but other religions must have faith as well as they must have wheat. Even the infidel, and the atheist must exercise faith in whatever he may believe. We can see that inspiration used the right kind of symbol to represent the doctrine of "faith."

**2TG39: 15.2** - (1) The doctrine of faith that made the **Lutheran denomination**...

The next Church in history is the Church in Pergamos—

**Rev. 2:12-17--** And to the angel of **the church in Pergamos** write; These things saith he which hath the sharp sword with two edges; I know thy works and where thou dwellest, [even] where Satan's seat [is]: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas [was] my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with

the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it].

To get the interpretation of the third candlestick, we again turn to the prophecy of **Ezekiel chapter four**—

**SR1: 118.2** - The **second** portion of food, or truth which we were to get was represented by **barley**. John Knox was the next man who made the second step by teaching the doctrine represented by the barley which was the truth of the "Holy Spirit." Barley is not so commonly or widely used as wheat. In fact, few people would use it, and at that, very seldom. Many people do not know what barley is; so with the doctrine of the "Holy Spirit". While the doctrine of the Holy Spirit is believed by some Christians, it is not believed by others. Some do not understand what the truth of the Spirit is, even as some do not know what barley is; so the symbol representing the second doctrine is perfect, even as the first. Gideon's experience with the Midianite's dream of the barley cake overturning the tent proves the same. Read **Judges 7:13, 14**.

**2TG39: 15.2** - ... (2) the doctrine of the Spirit that made the **Presbyterian denomination**...

The fourth candlestick, being the third step up from the "Dark Ages," is the Church in Thyatira--

**Rev. 2:18-29--** And unto the angel of **the church in Thyatira** write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last [to be] more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she

repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have [already] hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

To get the interpretation of the fourth candlestick, we must turn to the prophecy of **Ezekiel chapter four**—

**SR1: 118.3 - Beans** are just as widely and commonly used by all the people and all generations the same as wheat John Wesley, the third man on the stage of action as a great reformer, made the third step upward by teaching the doctrine of "Grace", which was represented by the beans. All believe in grace. So much so, that men no longer fear God, and have declared His law void. He is too gracious, and too merciful, they say, and as we are under grace, God will do neither good nor evil. Thus, Christians these days have perverted its true meaning, even as they all love beans, and have perverted the proper name by calling them "pork and beans." What more fitting symbol could have been chosen to represent the doctrine of grace than the one God has selected?

**2TG39: 15.2 - ... (3) the doctrine of grace that made the Methodist denomination;...**

The fifth candlestick, being the fourth step up from the "Dark Ages," is the Church in Sardis—

**Rev. 3:1-6--** And unto the angel of **the church in Sardis** write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

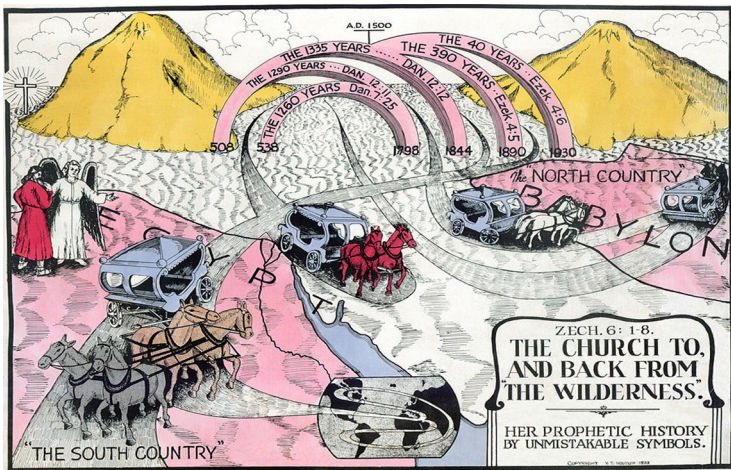
To get the interpretation of the fifth candlestick, we once more turn to the prophecy of **Ezekiel chapter four**—

**SR1: 119.1 - Lentils** are used to represent the **fourth** portion of truth. Alexander Campbell is credited with making the fourth step upward by teaching the doctrine of baptism by immersion, symbolized by the lentils. The variety (lentils) representing the fourth doctrine (baptism by immersion) is not known or used even as much as barley: so with the truth of immersion. Baptism by immersion in the old-fashioned way is not generally practiced, even as lentils are not generally used. Again God has used the right kind of symbol to represent this portion of truth.

**2TG39: 15.2 - ... (4) the doctrine of baptism that made the Baptist denomination;...**

The first four reformatory movements are also depicted in Zechariah's prophecy in **chapter six**—





**TN2: 27.2** - "And in the second chariot [were] black horses." Universally, the figurative significance of "black" is bondage. So as the martyrdom of the early Christian church was followed by the Dark Ages of religion, from 538 A.D. to 1798 A.D., it is very evident that the chariot with the black horses represents the church and its leadership during this long prophetic period in Ecclesiastical Roman bondage. This fact is borne out by the angel's explanation of the horses' destination: "The black horses," he said, "...go forth into the north country." And "the north country" is the Biblical term for ancient Babylon, as is quickly seen from the following scriptures:

**TN2: 28.1** - "...saith the Lord God;...I will bring...Nebuchadnezzar king of **Babylon**,... from the **north**." **Ezek. 26:7**. Again: when the Jews were returning from Babylon to Jerusalem, God spoke through His prophet Zechariah, saying: "Ho, ho, come forth, and flee from **the land of the north**" (**Zech. 2:6**), thus identifying Babylon as "the north country." But as we are dealing with the fulfillment of prophecy in the New Testament era, the north country in this connection must be antitypical Babylon -- Christianized Rome -- where God's people during the New Testament period have gone...

Getting back to the Revelation, we are at the sixth candlestick, being the fifth step up from the "Dark Ages," the Church in Philadelphia —

**Rev. 3:7-13**-- And to the angel of **the church in Philadelphia** write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

Since the Church in Philadelphia and the Church of the Laodiceans are closely related, as pointed out in the parable of **Matthew chapter twenty**, we will stop here and continue in our next issue of our **Symbolic Code**. Keep studying to show yourself approved unto God and be a part of the last section of God's Church.

# QUESTIONS AND ANSWERS

## QUESTION 57

**2TG31: 4.1** - ...Plainly, the Message of Elijah shall restore all things in the great and dreadful day of the Lord, the day of restitution, the day the Lord comes to His temple, the Church. The spirit of Elijah was a spirit against idolatry, and his power was a power to destroy those who led in idolatry, and to bring about purity.

Should I believe that the Message will “restore all things”? If so, since Bro. Houteff accomplished the work of bringing the Message, **what has the Message restored thus far?**

### ANSWER:

The Message by itself is not to restore anything, for we are told in the following statements published in 1954 during the all-out effort to reclaim the Church--

**JL9: 1.3** - The promise here is that the Lord will send a messenger, and as the fourth chapter of Malachi is but a continuation of the story in the third, we are there told that the messenger is antitypical Elijah (Mal. 4:5), the one who is "to restore all things" (Matt. 17:11) and Inspiration of a later addition, and in a special Message to the Seventh-day Adventist ministry warns:

**JL9: 1.4** - "Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your Message.'" -- "**Testimonies to Ministers**," pp. 475, 476.

**JL9: 1.5** - There are two main points to note in these quotations: (1) that the Message and messenger here mentioned are the very last; (2) that they are to restore all things; (3) that there is danger for some to make fools of

themselves by daring to tell him how to teach his Message -- assuming to take God's place!

**JL9: 2.1** - This **verse of Malachi three**, as you will readily see, met only a partial, typical, fulfillment with John the Baptist, and that its antitypical fulfillment is now not only imminent but that aside from Christ's first advent it is the most important. Let us now notice why most important:

**JL9: 2.2** - The promise is that the Lord is to send a messenger, someone with a Message, and that with It the messenger is to prepare the way for the Lord's coming to His temple. The Lord's purpose for coming, you will note, is to purify His Temple, the church, and in particular the Levites -- the ministry:

**JL9: 2.3** - "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." **Mal. 3:2, 3**. No, not before this work is done for the ministry can they offer acceptable offerings to God, you note.

**JL9: 2.4** - Plain it is that this chapter of Malachi was especially written for the faithful people of God at this very time, the time in which the purification of the church takes place, the time the good fish are put into vessels and the bad "cast away". -- **Matt. 13:47, 48**. After the purification takes place, you note, that--

**JL9: 2.5** - "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." **Mal. 4:4**.

In 1954, the Rod tells us that nothing was yet restored--

**GCS: 39.1** - The Judgment for the Dead,



furthermore, is not the Message of "the great and dreadful day." It does not even touch on the prophecies of the great and dreadful day of the Lord. And since the one by whom the Message on the Judgment for the Dead was unfolded has already been dead these many years, and since nothing, not to mention "all things," has as yet been restored, and, too, since that one never claimed to be the Elijah, nor to unfold the prophecies of the Judgment for the Living, no one, therefore, can honestly and innocently say Elijah has already come and gone. In view of these facts, it would be stupidity of the lowest form, if not blasphemy, for any one to lay such charges to her, or to imagine that her prophetic office fulfilled anything more than a preparatory part of the mission of Elijah.

A careful study of these references will show that Antitypical Elijah and his Message will **restore all things**; the paradox is how the Message of the **Rod** belongs to the Antitypical Elijah when he did not write it. When we consider that the True Author of the Message is the Lord Jesus Christ, then we will know that the Message belongs to whoever He says it belongs to. Presidents of the U.S.A deliver speeches that they did not write, yet it is recorded as their speech. Also, remember when Moses appeared at the burning bush to be sent to deliver ancient Israel from ancient Egypt, he already had the **Rod** in his hand. So it is with Antitypical Elijah; his Message, The **Shepherd's Rod**, predates his arrival.

Antitypical Elijah arrives on the stage sometime after 1954. Do not be beguiled by soothsayers that the word "**imminent**" means "**immediately**". Let us hear from Noah Webster's 1828 Dictionary--

**IMMINENT**, a. [L. imminens, from immineo, to hang over; in and minor, to threaten. See Menace.] Literally, shooting over; hence, hanging over; impending; threatening; near; appearing as if about to fall on; used of evils; as imminent danger; imminent judgments, evils or death.

Here is Inspiration's instruction to you--

**GCS: 8.1** - Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, 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.

## QUESTION 58

According to the claim that the Antitypical Elijah will interpret the prophecies concerning the great and dreadful day of the Lord, I have a statement to show that Bro. Houteff is the one mentioned as the interpreter:

**8SC1-12: 5.2.1** - Thus every true follower of Christ is inspired in his own lot--one to interpret, another to study, still another to teach, and yet still another to discern, and all to act and to sacrifice for His sake.

Here, the one to interpret is Brother Houteff and the other to study, is every studious person. The one to teach is someone--an Inspired Teacher. How do you harmonize this with your teaching?

## ANSWER:

The statement does not state who the interpreter is; you have inserted Brother Houteff's name, falling into the devil's kidnapping bag by adding to the **Rod**. If you should resort to the word "**one**" meaning one person, then you should be consistent and do the same with the word "**another**", which also means one person. You conveniently put the plurality on the one to study and retain the singularity for the interpreter and the teacher but failed to name the teacher. I gather that was intentional. However, it is the **Rod** that tells us that the Antitypical Elijah, the last prophet to the Church, who is not coming from the grave, will interpret the Scriptures pertaining to **the great and dreadful day of the Lord**, and he is the only one to interpret those Scriptures rightly.

Let us read it--

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

**GCS: 19.2** - This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will rightly interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own Denomination! Indeed, to reiterate, it is for this very reason that the prophet is sent. He is to unroll the scroll, to explain what the day of the Lord is like, what the Lord will do then, and how we may survive His judgments. To re-emphasize the fact, let it be said again that being the last of the prophets Elijah is, therefore, the only one who can open to our understanding all the prophecies of the Scriptures pertaining to the great and dreadful day of the Lord -- prophecies which heretofore have been only mysteries to all. Thus he is, as the Scriptures say, to blow the trumpet in Zion, and to sound an alarm in God's holy mountain, in the church.

**GCS: 19.3** - In doing all this, he sets in motion the Power that is to restore all things. Hence Christ's positive declaration: "Elias truly shall first come, and restore all things." **Matt. 17:11.** Inevitably, then, without his Message we would die in our ignorance and in our sins -- never live to see the restoration completed.

I trust the questioner read these references and observed that Elijah interprets the prophecies pertaining to "the great and dreadful day of the Lord", and he announces the day, which means he will tell you exactly when the day begins. Have you noticed that the word "only" is used several times in **paragraph two** about the right interpretations of the prophecies pertaining to "the great and dreadful day of the Lord"? We are told that Elijah comes just before the day begins, not ninety plus years before it begins to die and then resurrect in the special resurrection, which takes place during the "time of trouble such as never was" and after the great and dreadful day of the Lord has begun.

Elijah's setting in motion the Power to restore all things is simply his preparing the way for Christ, the Power, which actually restores all things. Carefully re-read **paragraph three on page nineteen** and you will see there is a capital P which begins the word power.

## QUESTION 59

Is the Antitypical Elijah an individual or a group of saints?

### ANSWER:

**GCS: 32.2** - (3) That as the Elijah of Christ's first advent was one person, and also as the Elijah of Mt. Carmel of old was one person, not a multitude of priests, then by parity of reasoning the Elijah of today must also be one person, not a multitude of ministers.

**GCS: 32.3** - The promise, itself, moreover, is for only one, not for more, and, with but one exception, we know not of any other time when God employed even two prophets (let alone many) at one time, to convey one Message to one people. He invariably called one, and that one himself, under the direction of the Spirit, employed others to help him take the Message to the people. Thus only were any others ever identified with a called one.

**GCS: 33.1** - What a blasphemous theft! -- should one endeavor to steal away the truth about the prophet's office, to pass on a lie instead, -- to say that Elijah is not an individual but a group of people, in the face of the fact that the types, and the prophecy as well, besides Heaven's law and order, disallow such a thing. Thus to go contrary to Holy Writ is an outright effort to do away forever with the promised prophet of God, as Pharaoh endeavored to do away with Moses by drowning the male Hebrew children, and likewise as Herod tried to do away with Christ by slaying the little children of his day! What wickedness indeed! Think this through, too, Brethren.

**GCS: 33.2** - Again, if anyone should possibly entertain the idea that this promise of a prophet means a multitude of preachers, then as surely as your soul lives, that one is fooling himself as badly as those misled followers of Korah, Dathan, and Abiram fooled themselves in their presumptuous thinking that those three prophetic office seekers and self-promoters were also prophets as was Moses. Those three imposters, be it not forgotten, even claimed that the whole multitude were



holy (**Num. 16:1-3**)! But were they? And as surely as the earth swallowed them then, just so surely will all such in these days, too, be swallowed by the earth when it opens its mouth and takes away the flood (**Rev. 12:16**).

**GCS: 34.1** - Sadly, those who would believe a lie, and thus play the fool, will do so; nothing will stop them. It is to be devoutly hoped, though, brethren, that you are followers of God and of His Spirit in Truth; that you are not followers of men, or of self, for the gravity of the issue challenges all to the most honest thought and courageous decision. We should now, therefore, the more earnestly proceed with these concluding considerations:

**GCS: 34.2** - Since God is not experimenting, and since He means just what He says, there should be no doubt in your minds that the Scriptures concerning antitypical Elijah (he who is to awaken the church and to warn the Laodiceans of "the great and the dreadful day of the Lord") make sure that he is one person. Of a surety, he is to have faithful helpers, but according to the prophet Nahum he will greatly make use of the printing press and will scatter his Message by the postage stamp everywhere, as the leaves of autumn. He will not care what is done with his publications, but will make sure that they find their way into all hands, laps, pockets, yards or waste baskets throughout Laodicea. Here is what Inspiration Itself has to say concerning the prophet's means of taking his Message to the church:

**GCS: 34.3** - "Behold upon the mountains the feet of him that bringeth good tidings, that published peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee, he is utterly cut off." **Nah. 1:15**.

## QUESTION 6o

Is the Antitypical Elijah going to be one of the 144,000, or will he be with them?

### ANSWER:

Since there will only be 144,000 Israelites saved in the First Fruits Harvest, he must be one of them;

he is definitely not a Gentile.

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

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

## QUESTION 6i

What is the special Message of the Antitypical Elijah, considering that the Shepherd's Rod Message was brought by Bro. V.T. Houteff?

### ANSWER:

The *Shepherd's Rod* Message is Elijah's Message, regardless of who is the human author--

**SR1: 47.1** - It is at this time the 144,000 are marked, or sealed. **Ezekiel 9** fits Elijah's experience for this reason: The prophet, or the Message is called, Elijah, "with the spirit and the power of Elijah." The prophet Elijah thought all Israel had apostatized, and that he alone was left, but the Lord said He had 7,000 men that had not bowed a knee to Baal. "Seven" signifies a complete or perfect number, which stands as a symbol, in this instance meaning a complete number of thousands. The complete number of the very elect is 144,000. So we, too, like Elijah, think the whole church is drifted into the world (bowed a knee to Baal). Thus Elijah stands as a type of the 144,000 living, translated saints.

It is not a new thing in the New Testament

dispensation that one man writes and another man teaches what he wrote. Isn't Isaiah called the Gospel Prophet? Did he preach the Gospel in his day? Let us begin with the Gospel writers and Elijah in the person of John the Baptist and hear others teaching the writings of another--

**Isa. 40:3--** *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*

**Matt. 3:1--** *In those days came John the Baptist, preaching in the wilderness of Judaea,*

**Matt. 3:2--** *And saying, Repent ye: for the kingdom of heaven is at hand.*

**Matt. 3:3--** *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

**Mk. 1:3--** *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

**Luk. 3:4--** *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

**Jhn. 1:19--** *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

**Jhn. 1:20--** *And he confessed, and denied not; but confessed, I am not the Christ.*

**Jhn. 1:21--** *And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.*

**Jhn. 1:22--** *Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?*

**Jhn. 1:23--** *He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

**Jhn. 1:24--** *And they which were sent were of the Pharisees.*

Let us hear our Lord Jesus Christ--

**Matt. 15:7--** *[Ye] hypocrites, well did Esaias prophesy of you, saying,*

**Matt. 15:8--** *This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me.*

**Matt. 15:9--** *But in vain they do worship me, teaching [for] doctrines the commandments of men.*

**Isa. 4:17--** *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

**Isa. 4:18--** *The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

**Isa. 4:19--** *To preach the acceptable year of the Lord.*

**Isa. 4:20--** *And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

**Luk. 24:27--** *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

The early rain, the same being the latter rain before 1930, in interpreting what Malachi wrote, stated in Testimonies to Ministers--

*Let Heaven Guide*

Prophecy must be fulfilled. The Lord says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your Message." - TM 475.3



There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them. - TM 475.4

Note that Sister White wrote in quoting Malachi, "**the Lord says**", showing that the Holy Bible and the Spirit of Prophecy are the Lord's, the true Author. TM 475.4 typifies Brother Houteff and the Antitypical Elijah, but more so to the latter. Let us read--

**GCS: 6.2** - However, I would remind you, Brethren, that no prophet of God has ever been welcomed by the church. On the contrary, each in his time was rejected, abused, and most of them were martyred by the ones to whom they were sent -- the very ones who were supposed to be serving God! Indeed, the Lord Himself paid the same price. For this very reason we must remember that when the last prophet comes he will have the greatest opposition to meet, for Satan well knows that if he loses now, he loses forever. What makes Elijah's work especially hard is that Christendom has long been drilled in the idea that no prophet is to come, that there is no necessity for one, that it has enough revealed Truth to carry it inside the Pearly Gates.

**GCS: 7.1** - It is therefore only to be expected that the predicted Elijah will be denounced as a false prophet, perhaps even as the anti-Christ, offshoot, or what not.

**GCS: 7.2** - Moreover, the old Devil has already put all his forces to work, piping pleasing tunes to lure Truth seekers to climb aboard his golden bandwagon. Its glittering tinsel of truth is already beguiling many with his wares while his captains and generals are to the top of their voices shouting their "Hallelujahs," "Holy Ghost," "gift of healing," "gift of

tongues," "gift of miracles," and all the rest, although the entire fanfare is devoid even of a spark of life. Every wind of doctrine will be blowing, false revivals and reformations will be at their peak. Everything that can be done will be done to distort the Truth and thus distract and dishearten believers and draw their attention to something other than the Message of Elijah.

**GCS: 7.3** - This will be the Devil's deal while the day of God is approaching, and while Elijah is making the announcement of it as the scroll unrolls and while the prophecies concerning the day of God are being unsealed. His work and his interpretation of the prophecies for the great day will identify him as the promised Elijah the prophet ("**Testimonies to Ministers,**" p. 475), and this will enrage the Devil as never before. Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other voice of timely Truth and authority to whom one may turn. Any others will lead their victims blind-folded into perdition.

**GCS: 8.1** - Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, 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.

Note that in 1954, the Rod is still speaking of Elijah in the future tense. The next set of references in the same Tract we read the same--

**GCS: 39.2** - So we see that the more we consider the subject, the more obvious becomes the truth that the Third Angel's Message in its final phase is the Judgment for the Living, the harvest. Plainly, then, the work of Elijah is to give light on the Judgment for the Living. Hence

**GCS: 40.1** - "...Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent...." -- "**Testimonies,**" Vol. 3, p. 62.

**GCS: 40.2** - Very obviously the Laodiceans cannot possibly prepare the way for Christ's second advent without the Message of the Judgment for the Living, the last, and besides they themselves, declares the Lord, are on the verge of being spued out. Necessarily, then, the Laodiceans themselves are if possible to be awakened by the prophet Elijah, lest while dreaming of being rich without his Message, they perish in their sin, and thus abide not in the Judgment.

**GCS: 40.3** - Here is Sister White's own prophecy of the work during the great and dreadful day, which, when she wrote, was yet future:

**GCS: 40.4** - "The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ." -- "**Southern Watchman**," **March 21, 1905**.

**GCS: 41.1** - "The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last Message of warning to be given to the world, are to prepare for Christ's second advent, as John prepared the way for His first advent." -- "**Southern Watchman**," **March 21, 1905**.

**GCS: 41.2** - "...in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a Message that will not be silenced." -- "**Prophets and Kings**," p. 187.

**GCS: 41.3** - "Let Heaven Guide"

"Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the

proper way. Let me tell you how to teach your Message." -- "**Testimonies to Ministers**," pp. 475, 476. (Quoted from "**The Review and Herald**," **February 18, 1890**.)

**GCS: 42.1** - This is the greatest danger of all -- even of believers. Thus plain it is indeed that "we have more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world." -- "**Review and Herald**," **March 22 1887**. To say the least, those who are within should know better than to tempt themselves to steady the ark, as though God had appointed them to take His place and to direct His prophet, coveting not only the prophetic office but God's authority as well! What an insult, not only to one's own intelligence but also to God Himself!

**GCS: 5.3** - In the light which this prophecy sheds on the subject, no one can possibly escape the conclusion that a prophet -- a person -- is to be sent "before the coming of the great and dreadful day of the Lord," and that thus only can there be a group of people in connection with Elijah's Message. The Scriptures make definite and sure the promise, the time, and the work, also the way to our security in the great and dreadful day, "lest," as says the Lord, "I come and smite the earth with a curse." **Mal. 4:6**.

Finally, when Moses was called to lead Israel out of Egypt, he already had God's Rod in his hand. Let us read--

**Exo. 3:1**-- Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb.

**Exo. 3:2**-- And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.

**Exo. 3:3**-- And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.



**Exo. 3:4--** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.

**Exo. 3:5--** And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.

**Exo. 3:6--** Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

**Exo. 3:7--** And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

**Exo. 3:8--** And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

**Exo. 3:9--** Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

**Exo. 3:10--** Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

**Exo. 3:11--** And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

**Exo. 3:12--** And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

**Exo. 3:13--** And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them?

**Exo. 3:14--** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

**Exo. 4:1--** And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

**Exo. 4:2--** And the LORD said unto him, What [is] that in thine hand? And he said, A rod.

**Exo. 4:3--** And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

**Exo. 4:4--** And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

**Exo. 4:5--** That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

You may say that was his shepherd's rod, but what says the Lord--

Thus educated, Moses was prepared to heed the call of God to **exchange his shepherd's crook for the rod of authority**; to leave his flock of sheep to take the leadership of an idolatrous, rebellious people. But he was still to depend on the invisible Leader. As the rod was an instrument in his hand, so he was to be a willing instrument in the hand of Christ. He was to be the shepherd of God's people; and through his firm faith and abiding trust in the Lord, many blessings were to come to the children of Israel.... - **CT 408.1**

The humble shepherd's life of Moses had been far more peaceful and happy than his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. **In place of a shepherd's crook a rod of power had been given him**, which he could not lay down until God should release him. - **PP 396.2**

The best efforts of the meekest man upon the earth could not quell their insubordination.

The unselfish interest of Moses was rewarded with jealousy, suspicion, and calumny. His humble shepherd's life was far more peaceful and happy than his present position as pastor of that vast congregation of turbulent spirits. Their unreasonable jealousies were more difficult to manage than the fierce wolves of the wilderness. But Moses dared not choose his own course and do as best pleased himself. He had left the shepherd's crook at God's command and in its place had received a rod of power. He dared not lay down this scepter and resign his position till God should dismiss him. - 3T 342.2

In conclusion, Antitypical Elijah's Rod, entitled The *Shepherd's Rod*, was completed in 1954, awaiting his arrival to teach it with authority, purity, and power. Now it is up to you--

**GCS: 8.1** - Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, 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.

In addition, Antitypical Elijah's special Message is about "the great and dreadful day of the Lord" and turning "the hearts of the fathers to the children, and the children to the fathers"--

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

**GCS: 19.2** - This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will rightly interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own Denomination! Indeed, to reiterate, it is for this very reason that the prophet is sent. He is to unroll the scroll, to explain what the day of the Lord is like, what the Lord will do then, and how we

may survive His judgments. To re-emphasize the fact, let it be said again that being the last of the prophets Elijah is, therefore, the only one who can open to our understanding all the prophecies of the Scriptures pertaining to the great and dreadful day of the Lord -- prophecies which heretofore have been only mysteries to all. Thus he is, as the Scriptures say, to blow the trumpet in Zion, and to sound an alarm in God's holy mountain, in the church.

**GCS: 23.1** - What is more, should God send another than Elijah, that is, someone with a Message other than of the great and dreadful day of the Lord, he will not claim to be the Elijah, he will not lie. Hence, for anyone to make the claim that he is the Elijah, but bear another Message than that of the great and dreadful day of the Lord, is in itself positive proof that he is not a prophet of God at all, but a rank imposter. And if any should tell you that a former prophet has fulfilled the promise, although the prophet himself has not said so, then not to know for a certainty that such are not working for the God of Elijah, but for the devil, is Laodiceanism of the worst kind.

**2TG30: 22.2** - Moreover, if Elijah is a messenger, he is to have a Message. His Message is to be heart-searching, for he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers -- the fathers shall long to see their children saved, and the children shall long to see their fathers saved. And this revival and reformation shall in truth be crowned with the purification of the Church, with the Lord's slaying the antitypical false prophets of today (*Isa. 66:16*). "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" **1 Pet. 4:17.** "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many....And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal,



and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and the shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." **Isa. 66:16, 19, 20.**

## QUESTION 62

Based on the following statement;

**SR1: 47.1** - It is at this time the 144,000 are marked, or sealed. **Ezekiel 9**, fits Elijah's experience for this reason: **The prophet, or the Message is called, Elijah, "with the spirit and the power of Elijah."**...

Are the Antitypical Elijah and his Message separate from each other?

### ANSWER:

The prophet is a person, and the Message is **ink and paper**. The answer is yes; however, the Antitypical Elijah and the Message will **restore all things**--

**JL9: 1.2** - "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." **Mal. 3:1.**

**JL9: 1.3** - The promise here is that the Lord will send a messenger, and as the fourth chapter of Malachi is but a continuation of the story in the third, we are there told that the messenger is antitypical Elijah (**Mal. 4:5**), the one who is "to restore all things" (**Matt. 17:11**) and Inspiration of a later addition, and in a special Message to the Seventh-day Adventist ministry warns:

**JL9: 1.4** - "Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and

when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your Message.'" -- "**Testimonies to Ministers**," pp. 475, 476.

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

## QUESTION 63

According to this statement;

**2TG31: 4.1** - "...Plainly, **the Message of Elijah shall restore all things** in the great and dreadful day of the Lord, the day of restitution, the day the Lord comes to His temple, the Church. The spirit of Elijah was a spirit against idolatry, and his power was a power to destroy those who led in idolatry, and to bring about purity."

What should Davidians today focus on most, Is it the Message, the messenger or both?

### ANSWER:

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

**SR2: 230.1** - "Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your Message.'" -- "**Testimonies to Ministers**," p. 475. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (**Mal. 4:5**.) Has not God, through the "Spirit of Prophecy," as

well as by the Scriptures, plainly forewarned His people that they must expect Messages at any time? "As never before, we should pray not only that laborers may be sent forth into the great harvest-field, but that we may have a clear conception of truth, so that when the messengers of truth shall come, we may accept the Message and respect the messenger." -- "*Testimonies for the Church*," Vol. 6, p. 420.

**ABN1: 78.4** - As God had made both spoken and written covenants with His ancient people that He would send them Moses, John, and Christ, they came in fulfillment of those covenants. And each having brought a Message, each in his own time was the Messenger of the Covenant. Nevertheless, the words of Malachi make plain that the Messenger of the Covenant is, in the strictest sense Elijah the prophet (Mal. 3:1-5; 4:5), the last messenger who prepares the way of the Lord. (See *Testimonies to Ministers*, p. 475.)

## QUESTION 64

What does it mean to say;

**2TG30: 12.1** - "...As he prepares the way, the Lord will suddenly come to His temple, to His church..."?

## ANSWER:

Sometime during the time that Antitypical Elijah is preparing the way for the Lord's second advent, the Lord will suddenly come to His Church. Read the mission of John the Baptist in the four Gospels, and you will see it was during his preparation of the people for the first advent that Christ came to be baptized.

## QUESTION 65

**Luk. 16:31**-- And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Here, Moses is said to be speaking, though he had been dead for decades. Then, is there still a need to wait for another person to fulfill the Antitypical Elijah, when the prophet Bro. Houteff can still speak through his writings?; --"Hear ye the rod"-- **Micah 6:9**, this implies that its speaking?

## ANSWER:

Christ said Elijah is to come and *restore all things*, and His Word cannot return to Him void. Let us read--

**Matt. 17:11**-- And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

If your interpretation of **Luke 16:31** is correct, then there would be no need for Christ or any of the prophets of the New Testament, for the Old Testament prophets were all still speaking when John the Baptist began speaking. Let's hear the very last speech of Brother Houteff--

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

**10SC2: 4.3** - The highlight of this educational series was an unexpected address by Brother V. T. Houteff, who spoke to the gathering for about forty-five minutes on November 26 [1953]. The text of this address is now incorporated in **#9 of the Jezreel letter series.**

As of 1954, nothing was restored--

**GCS: 39.1** - The Judgment for the Dead, furthermore, is not the Message of "the great and dreadful day." It does not even touch on the prophecies of the great and dreadful day of the Lord. And since the one by whom the Message on the Judgment for the Dead was unfolded has already been dead these many years, and since nothing, not to mention "all things," has as yet been restored, and, too, since that one never claimed to be the Elijah, nor to unfold the prophecies of the Judgment for the Living, no one, therefore, can honestly and innocently say Elijah has already come and gone. In view of these facts, it would be stupidity of the lowest form, if not blasphemy, for any one to lay such charges to her, or to imagine that her prophetic office fulfilled anything more than a preparatory part of the mission of Elijah. [1954 Revision]



According to the Golden Bowl, the Message and the messenger are to **restore all things**. Any other teaching is from the head bowl. "Hear ye the rod" – **Micah 6:9**, it is still speaking.

## QUESTION 66

Shall we know when the Antitypical Elijah will come? If yes, what will be the sign, or who will the individual be?

### ANSWER:

"Hear ye the Rod"--

**GCS: 5.2** - "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." **Mal. 4:5, 6.**

**GCS: 5.3** - In the light which this prophecy sheds on the subject, no one can possibly escape the conclusion that a prophet -- a person -- is to be sent "before the coming of the great and dreadful day of the Lord," and that thus only can there be a group of people in connection with Elijah's Message. The Scriptures make definite and sure the promise, the time, and the work, also the way to our security in the great and dreadful day, "lest," as says the Lord, "I come and smite the earth with a curse." **Mal. 4:6.**

**GCS: 6.1** - No one can afford to commit the absurdity of either treating lightly or of kindling sparks of his own on the subject. We should remember, moreover, that it is not possible that God should leave a one of us in darkness if we want to know the Truth, and if we are mindful of what God would have us to do. ("**The Great Controversy**," p. 560). To the end that this may be the happy experience of all of us, we should pray that the Spirit Who leads into all Truth would direct this effort.

**GCS: 6.2** - However, I would remind you, Brethren, that no prophet of God has ever been welcomed by the church. On the contrary, each in his time was rejected, abused, and most of them were martyred by the ones

to whom they were sent -- the very ones who were supposed to be serving God! Indeed, the Lord Himself paid the same price. For this very reason we must remember that when the last prophet comes he will have the greatest opposition to meet, for Satan well knows that if he loses now, he loses forever. What makes Elijah's work especially hard is that Christendom has long been drilled in the idea that no prophet is to come, that there is no necessity for one, that it has enough revealed Truth to carry it inside the Pearly Gates.

**GCS: 7.1** - It is therefore only to be expected that the predicted Elijah will be denounced as a false prophet, perhaps even as the anti-Christ, offshoot, or what not.

**GCS: 7.2** - Moreover, the old Devil has already put all his forces to work, piping pleasing tunes to lure Truth seekers to climb aboard his golden bandwagon. Its glittering tinsel of truth is already beguiling many with his wares while his captains and generals are to the top of their voices shouting their "Hallelujahs," "Holy Ghost," "gift of healing," "gift of tongues," "gift of miracles," and all the rest, although the entire fanfare is devoid even of a spark of life. Every wind of doctrine will be blowing, false revivals and reformations will be at their peak. Everything that can be done will be done to distort the Truth and thus distract and dishearten believers and draw their attention to something other than the Message of Elijah.

**GCS: 7.3** - Thus will be the Devil's deal while the day of God is approaching, and while Elijah is making the announcement of it as the scroll unrolls and while the prophecies concerning the day of God are being unsealed. His work and his interpretation of the prophecies for the great day will identify him as the promised Elijah the prophet ("**Testimonies to Ministers**," p. 475), and this will enrage the Devil as never before. Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other voice of timely Truth and authority to whom one may turn. Any others will lead their victims blind-folded into perdition.

**GCS: 8.1** - Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, you alone in the closet of prayer and with the aid of the Spirit can determine whether the Elijah has come, or whether he is yet to come.

**GCS: 8.2** - Do not, though, forget that the Message which he proclaims will in itself bear the Divine credentials of Truth, and that no priest or prelate can decide for you who the Elijah may or may not be. No, not even the appearance of what his Message is doing or not doing, or whether it is prospering or disintegrating, can be taken as evidence that God is in it. Neither can numbers of adherents, for such have never signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. The Message he brings is the only thing to go by.

**GCS: 8.3** - And since the Enemy cannot get around the Truth, he does all he can to blacken character and to pick flaws in personalities. The prophet's Message nevertheless cannot be judged by the behaviour of its professors, for even the Apostles misconducted themselves before the ascension of Christ. The multitude, too, that followed Moses was anything by

exemplary; in fact, in many instances they were disgraceful. And the "holy men of God" who wrote the Scriptures were faulty men. Even Moses himself was not faultless. Regardless, though, he was still Moses, and his was the only Message and movement for the day.

**GCS: 9.1** - Likewise, irrespective of considerations of personnel faults, frailties, and failings, Elijah's Message and movement will be the only God-sent ones, the only ones to fear, to love, to stand by, to live or to die for. No, there will be no other shield when heaven opens and the storm breaks in all its dread fury upon the world, to unavoidably pour down its lethal lightning from the skies.

**GCS: 9.2** - Finally, for what other purpose could any right thinking minds suppose the Lord would send His prophet if not for them to give ear to him, that they might thereby survive the great and dreadful day of the Lord? For what else, indeed, could the Lord have made a record of prophecy and promise of His last-day prophet? Ponder this, Brethren; think it through.

## Transition to Digital SROD

The Church will provide tablets containing electronic versions of the literature to members who do not own a phone, tablet, or laptop. This decision ensures that members without access to digital devices can still receive and read the literature in electronic form.

Members who already have access to the literature—whether printed or digital—will not receive a tablet. The distribution is strictly limited to those who both lack a device and do not already have the literature, in order to avoid duplication and ensure fairness.

The first shipment of these tablets is expected to be ready by the end of July. The first edition will feature the English version of the literature, with more details expected to follow as the rollout begins.





# Transition to *Digital ROD*

- Instead of printing the literature, the church will provide tablets with electronic versions of the literature.
- Tablets will be provided to members who do not own a smartphone, tablet, or similar device and do not have hard copy version of the literature.
- The tablets are expected to be ready by the end of July.




# 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





# Heaven's APPEAL

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**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?

**Timely Greetings Vol. 2 No. 35: 8.2**

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Contact us:



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## THE SPIRIT OF HEAVEN OR THE SPIRIT OF SATAN?

The payment of the tithe was but a part of God's plan for the support of His service. Numerous gifts and offerings were divinely specified. Under the Jewish system the people were taught to cherish a spirit of liberality both in sustaining the cause of God and in supplying the wants of the needy. For special occasions there were freewill offerings. At the harvest and the vintage, the first fruits of the field--corn, wine, and oil--were consecrated as an offering to the Lord. **The gleanings and the corners of the field were reserved for the poor.** The first fruits of the wool when the sheep were shorn, of the grain when the wheat was threshed, were set apart for God. So also were the first-born of all animals, and a redemption price was paid for the first-born son. The first fruits were to be presented before the Lord at the sanctuary and were then devoted to the use of the priests. - AA. 336.3

By this system of benevolence the Lord sought to teach Israel **that in everything He must be first.** Thus they were reminded that God was the proprietor of their fields, their flocks, and their herds; that it was He who sent them the sunshine and the rain that developed and ripened the harvest. Everything that they possessed was His; they were but the stewards of His goods. - AA 337.1

It is not God's purpose that Christians, whose privileges far exceed those of the

Jewish nation, shall give less freely than they gave. "Unto whomsoever much is given," the Saviour declared, "of him shall be much required." **Luke 12:48.** The

liberality required of the Hebrews was largely to benefit their own nation; today the work of God extends over all the earth. In the hands

of His followers, Christ has placed the treasures of the gospel, and upon them He has laid the responsibility of giving the glad tidings of salvation to the world. **Surely**

**our obligations are much greater than were those of ancient Israel.** - AA 337.2

As God's work extends, calls for help will come more and more frequently.

That these calls may be answered, Christians should heed the command, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." **Malachi 3:10.** If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. ... - AA 338.1

Men are tempted to use their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. **For these objects many church members do not hesitate to spend freely and**

It is not God's purpose that Christians, whose privileges far exceed those of the Jewish nation, shall give less freely than they gave. "Unto whomsoever much is given," the Saviour declared, "of him shall be much required." **Luke 12:48.** The liberality required of the Hebrews was largely to benefit their own nation; today the work of God extends over all the earth...



even extravagantly. But when asked to give to the Lord's treasury, to carry forward His work in the earth, they demur. Perhaps, feeling that they cannot well do otherwise, they dole out a sum far smaller than they often spend for needless indulgence. They manifest no real love for Christ's service, no earnest interest in the salvation of souls. What marvel that the Christian life of such ones is but a dwarfed, sickly existence! - AA 338.2

He whose heart is aglow with the love of Christ will regard it as not only a duty, but a pleasure, to aid in the advancement of the highest, holiest work committed to man—the work of presenting to the world the riches of goodness, mercy, and truth. - AA 338.3

It is the spirit of covetousness which leads men to keep for gratification of self means that rightfully belong to God, and this spirit is as abhorrent to Him now as when through His prophet He sternly rebuked His people, saying, "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3:8,9. - AA 339.1

The spirit of liberality is the spirit of heaven. This spirit finds its highest manifestation in Christ's sacrifice on the cross. In our behalf the Father gave His only-begotten Son; and Christ, having given up all that He had, then gave Himself, that man might be saved. The cross of Calvary should appeal to the benevolence of every follower of the Saviour. The principle there illustrated is to give, give. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. - AA 339.2

On the other hand, the spirit of selfishness is the spirit of Satan. The principle illustrated in the lives of worldlings is to get, get. Thus they hope to secure happiness and ease, but

the fruit of their sowing is misery and death. - AA 339.3

Not until God ceases to bless His children will they cease to be under bonds to return to Him the portion that He claims. Not only should they render the Lord the portion that belongs to Him, but they should bring also to His treasury, as a gratitude offering, a liberal tribute. With joyful hearts they should dedicate to the Creator the first fruits of their bounties—their choicest possessions, their best and holiest service. Thus they will gain rich blessings. God Himself will make their souls like a watered garden whose waters fail not. And when the last great harvest is gathered in, the sheaves that they are enabled to bring to the Master will be the recompense of their unselfish use of the talents lent them. - AA 339.4

Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer. As they give to the Lord they have the assurance that their treasure is going before them to the heavenly courts. Would men make their property secure? Let them place it in the hands that bear the marks of the crucifixion. Would they enjoy their substance? Let them use it to bless the needy and suffering. Would they increase their possessions? Let them heed the divine injunction, "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9, 10. Let them seek to retain their possessions for selfish purposes, and it will be to their eternal loss. But let their treasure be given to God, and from that moment it bears His inscription. It is sealed with His immutability. - AA 344.3

Sis. Phili Kortram Van Niel,  
Executive Treasurer.

# REQUIREMENTS TO CONSIDER WHEN APPLYING FOR A FELLOWSHIP CARD

## 1. Did you put God first?

**2SC10: 9.2.3** - "God's requirements come first. We are not doing His will if we consecrate to Him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to Him that portion which He claims. In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God. If we have prosperity in our secular business, it is because God blesses us. A part of this income is to be devoted to the poor, and a large portion to be applied to the cause of God. When that which God claims is rendered to Him, the remainder will be sanctified and blessed to our own use. But when a man robs God by withholding that which He requires, His curse rests upon the whole." (Vol. 4, p. 477.)

## 2. Are you returning both first and second tithes?

**9SC1-12: 11.2.4** - So while it is imperative that all Present Truth believers avail themselves of this Certificate of Fellowship, it is even more urgent that all such should be both first and second tithe payers, because if a Certificate of Fellowship is extended to those who are not such tithe payers, they would not only become a demoralizing influence among believers, but also deadly parasites in their midst.

**ABN4: 63.2** - ...For this obvious reason the Association is therefore obliged to grant the Certificate of Fellowship only to full-fledged believers and cheerful doers of the Word. (In cases where it is impossible to pay a full second tithe, then, of course, a part is acceptable.)

## 3. Have you returned all the neglected unpaid unredeemed pledges (missing tithes)?

**2SC10: 11.1.1** - "Nothing but utter inabil-

ity to pay can excuse one in neglecting to meet promptly his obligations to the Lord. Indifference in this matter shows that you are in blindness and deception, and are unworthy of the Christian name... Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'uttermost farthing'; for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity." -- Id., p. 476.

Afterward, Ananias and Sapphira grieved the Holy Spirit by yielding to feelings of covetousness. They began to regret their promise and soon lost the sweet influence of the blessing that had warmed their hearts with a desire to do large things in behalf of the cause of Christ. They thought they had been too hasty, that they ought to reconsider their decision. They talked the matter over, and decided not to fulfill their pledge. They saw, however, that those who parted with their possessions to supply the needs of their poorer brethren, were held in high esteem among the believers; and ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property and pretend to give all the proceeds into the general fund, but really to keep a large share for themselves. Thus they would secure their living from the common store and at the same time gain the high esteem of their brethren. - AA 72.1

## 4. Have you been guilty of the following?

**2SC12: 9.1.1** - Nowhere do the Scriptures permit any one to use the Lord's money at one's own discretion, except if, for some reason, it be impossible to send it to the Lord's "store-house." Moreover, if one is allowed to continue in such a practice, then others should be allowed to do the same, which, if done, would not only deplete of means the Lord's treasury,



but also cause great waste, confusion, disorder, and neglect, with the attendant consequence that the Lord's business would be as though it had no head at all -- a deprivation which the Lord's work has never in the past been able to survive, and one which it can neither row nor ever transcend.

5. When the tithes are used for one's own discretion, a fifth part thereof must be added to the tithe returns. Have you added that when returning the missing tithes?

**Lev. 27: 31--** And if a man will at all redeem [ought] of his tithes, he shall add thereto the fifth [part] thereof.

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." - **RH, July 17, 1900 par. 18**

Please read the references below, prayerfully and carefully:

## THE RULING PRINCIPLE: LOVE TO CHRIST

Systematic benevolence should not be made systematic compulsion. It is free-will offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love of Christ cannot exist without corresponding love to those whom he came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all its emotions and directing

all its energies. Redeeming love should awaken all that tender affection and self-sacrificing devotion that is possible to exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth. - **RH, December 15, 1874 par. 1**

## FOR OUR PROTECTION

**2SC10: 10.2.1** - "Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all. The salvation of man cost a dear price, even the life of the Lord of glory, which He freely gave to lift man from degradation, and to exalt him to become heir of the world. God has so ordained that man shall aid his fellowman in the great work of redemption." -- **Vol. 1, p. 545.**

**2SC10: 10.2.2** - "Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination." -- **Vol. 3, p. 411.**

## EVASION IS ROBBERY

The Standard God Requires.--God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, "I know thy works." The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize. - **CG 152.2**

Those who realize their dependence upon God will feel that they must be honest with their fellow men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings is registered in the books of heaven as robbery toward Him. - CG 152.3

Have you met all these requirements when

applying Brother, Sister? **“Each of us has a case pending in the court of Heaven. Shall our course of conduct balance the evidence against us?...” - CS 315.3**

Be your own assessor.

May the Lord bless you all.

Sis. Phili Kortram van Niel,  
Executive Treasurer.

## A QUESTION OF HONESTY

A close, selfish spirit seems to prevent men from giving to God His own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ’s kingdom, the Lord would bless them abundantly, so that there would not be room to receive His gifts. But if men withhold that which belongs to God, the Lord plainly declares, “Ye are cursed with a curse.” ... - CS 77.1

Those who realize their dependence upon God, **will feel that they must be honest with their fellow men, and, above all, they must be honest with God, from whom come all the blessings of life.** The evasion of the positive commands of God concerning tithes and offerings, is registered in the books of heaven as robbery toward Him. - CS 77.2

**No man who is dishonest with God or with his fellow men can truly prosper.** The Most high God, the possessor of heaven and earth, says, “Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.” Through the prophet Micah, the Lord again expresses His abhorrence of dishonesty: “Are there yet the treasures of wickedness in the house of the wicked, and the scant measure

that is abominable? Shall I count them pure with the wicked balances? ... Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.”—**The Review and Herald, December 17, 1889. - CS 77.3**

## FORFEITING PEACE OF CONSCIENCE

When we deal unjustly with our fellow men or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with His own life. The world is robbing God upon the wholesale plan. The more He imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to devote to His cause the portion He has claimed as His own? - CS 78.1

Let those who claim to be Christians, bear in mind that they are trading on the capital entrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not embezzle your Lord’s goods, and invest them in your own selfish enterprises... - CS 78.2

Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects



you to pay as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto Him. It is the neglect of these plainly revealed duties that brings darkness upon the church.—The Review and Herald, December 17, 1889. - CS 78.3

## NO BETTER THAN SACRILEGE

That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. Some

have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means, than to use the Lord's money for secular purposes.—Testimonies for the Church, Vol. 9: 246, 247. - CS 79.1

Sis. Teopister Nampijja,  
Uganda Division Treasurer.

# THE KINGDOM LIFESTYLE

But we never can prove the delights of His Love, until all on the altar we lay, for the favor He shows and the joy He bestows are for them who will trust and obey.

From burden to blessing, from observance of forms to a surrender of the will to the sovereignty of love, from waste and ruin of self to life and more abundant life in Christ. I thank the Lord for His goodness in His Word, for teaching me the Kingdom life before hand, for bringing clarity of mind in my purpose as a candidate of the Kingdom. Focusing on living above circumstances and putting God first by obedience to the Law, transformation of the mind by meditation on His Word. This is my testimony.

To be happy in Jesus, I have come to appreciate that:

Christ “came not to destroy, but to fulfill.” - Matt. 5:17

*...Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend. So there are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Before this earth*

*was called into being, God's law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law "when the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts. - MB 48.1*

I feel privileged to be regarded as an intelligent being created by God and to surrender myself to be governed by the principles of His Law. There is so much beauty and order in the Lord's system that, if we appreciate it, our lives will truly never be the same again.

I should endeavour not to be angry with my brother:- Matthew 5:22-- “Everyone who is angry with his brother shall be in danger of the judgment.”

*...We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for*

***even a word spoken in contempt of one soul for whom Christ laid down His life. - MB 56.3***

I never understood the ownership that Christ claims and the price He paid for humanity. I know I took it lightly and that we are all created in His image and we need to treat each other in the fear of the Lord. This is just how much we need Christ. For surely without Christ, it is impossible to do so, and even more now when we see faults and weaknesses in others, we should not utter words of retaliation, ***for accusation is a weapon of the evil one?*** What a revelation!

***Matt. 5:24-- ...Be reconciled to thy brother...***

***When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin and ask to be forgiven. - MB 58.3***

The character of God is beyond human comprehension and now I must represent Him. What a calling, what a standard to uphold, and what a privilege!

Lost for words, but truly amazed at the high standard He is calling us to, surely, to me this is Divine, not only to forgive, but to ask for forgiveness even from those that have wronged us more. The real deal is, we need Christ.

***To "Love my enemies." - Matt. 5:44***

***While we were yet unloving and unlovely in character, "hateful, and hating one another," our heavenly Father had mercy on us. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:3-5. His love received, will make us, in like manner, kind and tender, not merely toward***

***those who please us, but to the most faulty and erring and sinful. - MB 75.1***

***The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate. - MB 75.2***

We are all children of one Father whose nature is Love, only if we fall broken on the Rock of Ages and allow a transformation, a total surrender. Loving my enemies is a standard that I find so unique, out of this world, a power, an authority, a weapon in resisting the evil one. There is surely Divine beauty in the character of Christ, freedom from the bondage of sin, the chains of revenge are broken, and broken lives are made whole in total surrender to Christ. What Freedom!! There is no need to hurt one another. The eternal scars of Christ that go deep, must be our testimony of a beautiful redemption story. May the Lord help us to: -

***Matt. 5:48-- Be ye therefore perfect, even as our Father which is in heaven is perfect.***

***The conditions of eternal life, under grace, are just what they were in Eden--perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace. - MB 76.2***



What an invitation, that our Heavenly Father is presenting before us with open arms, to be partakers of His character, to strive for perfection not on our own, but that by His grace we can do **all things**. That we will never have to do this alone, Christ bore it all. I long to experience this Kingdom

life, and I must obtain it for I will not undermine the price my Lord Jesus Christ paid for me. This is my testimony.

Sis. Natasha Todd,  
Zambia Division.

## CHILDREN'S DEPARTMENT

### THE HOME SCHOOL

Greetings, may the peace of our Heavenly Father be upon you all my dear beloved brothers and sisters in Christ.

God foresaw that, a time like this would come when parents must rise to fulfill the responsibility entrusted to them by Him. The sacred duty of training and guiding the little lambs in the way of righteousness, is a work that cannot be delegated to anyone else—it rests solely with the parents.

Let us therefore, heed the wisdom found in the **Book of Proverbs** regarding the training of our children.

**Prov. 22:6--** *Train up a child in the way he should go: and when he is old, he will not depart from it.*

Let us turn to Inspiration and see what God instructs us.

*Education Begins at Home.--It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life-- lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!*  
- CG 17.1

Here we see that, education begins at home, the

first school where a child learns the lessons that will guide him throughout life.

Let us consider an example of a model home school.

**2TG40: 28.2** - *Shall we now examine to see to what extent Abraham's was a model home school? -- His son, Isaac, you know, was only about seventeen years of age when the word of the Lord came to Abraham that he should sacrifice his only son. The father faithfully obeyed the command, and took Isaac on that trying historical as well as educational journey. Not until the very last minute was he told that he was to be the sacrificial victim. But did he become upset or did he resist when told of it? -- No, indeed. On the contrary, he did all that he could to comfort his father, and willingly and cheerfully laid himself upon the altar!*

**2TG40: 28.3** - *What does all this mean? -- It means that Isaac had received a perfect training in his home, and so he respected both the father's judgment and religion. He was submissive to his God, and full of faith. Knowing that God's way was for his best interests, he resolved that it would be better to die than to disobey either God or his father.*

A well-trained child is one who understands that it is better to die than to disobey either God or parents.

*Here the Foundations Are Laid.--Upon all parents there rests the obligation of giving physical, mental, and spiritual instruction. It should be the object of every parent to secure to his*

child a well-balanced, symmetrical character. **This is a work of no small magnitude and importance**--a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected; and then day by day the work of building, polishing, perfecting, must go forward. - CG 17.2

Here, we observe that the solemn obligation of providing physical, mental, and spiritual instruction rests upon all parents.

**Deny the Child Anything but This Right.**--Parents, remember that your home is a training school, in which your children are to be prepared for the home above. Deny them anything rather than the **education that they should receive in their earliest years**. Allow no word of pettishness. Teach your children to be kind and patient. **Teach them to be thoughtful of others**. Thus you are preparing them for higher ministry in religious things. - CG 17.3

Here parents are reminded that their homes are training schools.

**3SC7: 11.2.7** - Teach your children to bear responsibility--**assign certain home duties to them**, and when they learn to master one thing, promote them to another. **The home should be a school**. Where there are several children in the home, the daily home duties should be divided among them, while the parents assume the duties of teachers. In this way the children will not only keep themselves from mischief and bad company, **but also make themselves useful**, and at the same time build strong physiques and characters.

**3SC7: 12.1.1** - If you make your children do the work by scolding them, you will be teaching them to hate both yourself and the work, and hence, instead of training them to love a life that will make them happy and useful, you will be driving them to do the very thing that you are trying to keep them from doing.

**3SC7: 12.1.2** - Make them love their work by keeping up their interest in it. **Be as God**. Teach them in the same manner in which He is teaching you. **He never scolds you**. He

demonstrates His love for you, then explains the right and wrong sides of life, and plainly warns you of the results that will follow in whichever course you may pursue--a blessing from the one and a cursing from the other. **Be careful that while doing this you do not turn them against God** by saying that if they are not good, He will punish them in this way or in that way, but rather teach them that their own evil course will lead them to reap only curses, while God is pleading with them to avoid the evil results.

**3SC7: 12.1.3** - While teaching them these two consequences, **use simple illustrations**, such as, for example, that if they neglect to brush their teeth after meals, the result ultimately will be suffering from tooth ache, and thus that any violation of the laws of God, will in like manner naturally result in pain and sorrow.

Parents, teach your children how to be responsible. Do not make them work through scolding, as this will make them hate both work and you. Encourage them to love their work by keeping their interest in it, and teach them by example.

**3SC7: 11.1.8** - Most children in this Laodicean age, **are raised up like plants instead of like trained human beings**. Because of the parents' poor judgment and blind love, the children are left ignorant of life's duties, and the result is that when they are grown up and obliged to care for themselves, they find life a drudgery instead of a joy, and anything they attempt to do appears to them as being hard and impossible. **Their homes are untidy and unsanitary--unfit to live in**. Such children may be compared with grass hoppers; who, playing, singing, and sunning themselves all the summer long, giving no thought for the approaching winter, when the green grass shall disappear and cold weather set in, find themselves unprepared, and thus starve and freeze, while the ant, who has busily worked the whole summer through, has plenty to eat and a good warm place to live in.

May we as parents, be forewarned before it is too late. God bless!

Sis. Elizabeth Gacoki,  
Children's Department.



# THE DYAYA SOCIETY

## THE DAVIDIAN YOUTHS AND YOUNG ADULTS

**Young people are needed in the work—those who will undertake the work interestedly and will carry it forward zealously and strongly...**

**CTr 119.2**

## DEPARTMENT'S MONTHLY EVENTS

### EVERY FIRST SUNDAY

ZOOM ID  
970 9243 2716  
PASSCODE: NONE

### EVERY SECOND SUNDAY

ZOOM ID  
970 9243 2716  
PASSCODE: NONE

### EVERY THIRD SABBATH

ZOOM ID  
858 9070 3015  
PASSCODE: 1

**THEME SONG: DARE TO BE A DANIEL**



# QUEEN ESTHER SISTERS SOCIETY

## INSPIRED BY THE WORD

May the peace of God be unto you all. It has been the desire of the sisters in Monze Area to have a way of organizing ourselves as Eleventh-hour sisters. With the inception of QESS it was really a joy that sisters could finally meet together and discuss matters that concern them.

Queens in Monze Area have seen the value of meeting, especially physically, to educate one another on the value of living according to Inspiration. This has brought unity, the ability to see the needs of others as well as close companionship among sisters. We can testify of the goodness of the Lord in these meetings as we share in word and prayers together. Indeed the Lord calls us Queens to:

*Women to Be Educated to Help Other Women.--If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a life and vitality that they have long needed. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do*

*a work for the Lord. This is bringing rays of sunshine into their own lives, which are reflected into the hearts of others. God will bless you and all who unite with you in this grand work.--WM 144 (1899). - DG 229.3*

Following this, Monze Area queens have been meeting for prayers and Bible study in solitary places in order to cultivate a taste for the Bible.

*What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should say, "That which other minds have acquired in the sciences and in the Word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. - DG 79.2*

By the grace of the Lord, the daughters of God in Monze Area have unitedly found a quiet, solitary place to meet together for prayers and Bible study especially during the Wednesday prayer and fasting and on any other holiday, especially those that could be a snare to our children. The sisters often go with their children as well as young sisters to encourage them on the value of praying and studying the Word, especially in their active years. This has led to our minds being focused on the Word, dispelling gossip and encouraging love and unity among sisters. It has always been a wonderful experience as we unite in Bible study, prayer and also dine together. What a blessing.





## LEARNING A TRADE

### ALL, EVEN WOMEN, SHOULD LEARN A TRADE

*All to Educate Themselves to Industrious Habits.--The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tentmaking, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect.--RH, Mar. 13, 1900. - DG 214.1*

Praise the Lord, the Queens in Monze Area have been inspired to teach each other the skill of sewing. One sister had a sewing machine and taught others how to sew, and now some sisters have managed to acquire sewing machines and apart from making their own garments, others are now making a living out of the trade. We hope that by the grace of the Lord, all sisters will finally be able to learn how to make their own garments.



### MAKING OUR HOMES BEAUTIFUL

*Well then, how shall we occupy our time here? As pilgrims and strangers. You have a home. Thank God for that. There are many who have none. Make that home just as pleasant, just as nice as you can, but not extravagant. You can make things very nice and very tasteful with few things. By exercising taste you can make a beautiful home. Then will you sit down and enjoy it? Here are youth who have no home. Here are orphans with no father or mother, without a home. Here is the example of horse racing and holidays, and the tobacco devotees, and the world is full of excitement and corrupting influences that are making the people as the inhabitants of the earth before the flood, whom God swept away by the waters of the flood, and as Sodom that fire came from heaven and consumed. - 1SAT 263.2*

Is it not a blessing that we have all this in the Word? Queens in Monze have learnt the value of keeping their homes attractive by planting flowers. Every sister was required to have flowers surround her home. From experience, the Queens have proven that by beholding and taking care of the flowers, a smile is put on their beautiful faces, making them more tender-hearted and lovely. This is also a reflection of the presence of a queen at home.







## SAVING SYSTEMATICALLY

*To a Family That Should Save Systematically.-- You might today have had a capital of means to use in case of emergency and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God.*  
... - AH 395.3

*The means you have earned has not been wisely and economically expended so as to leave a margin should you be sick and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places.* - AH 396.1

In learning and practicing this principle, every sister is required to have a simple bank in her household to save the pennies as well as to teach her children the value of saving. If possible, she should acquire simple banks for each child in the household.



We Queen Esthers love our God, serving Him brings joy untold. We look forward and are hopeful for many more blessings from the Lord as we continue learning to trust and obey.

Submitted by;

Monze Area QESS,  
Zambia Division.



# D S D A HEALTH DEPARTMENT

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## DEPARTMENT'S MONTHLY EVENTS

Every 4<sup>th</sup> Sunday  
ZOOM ID: 949 2753 5945

Every 4<sup>th</sup> Sabbath  
ZOOM ID: 940 2826 1432

...The diet has much to do with the  
disposition to enter into temptation and  
commit sin.

**CD 52.2**

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## HEALTH IS WEALTH



# CELESTIAL KITCHEN

## FOOD AND COOKERY

**EW: 76.1** - In the preparation of meals one should bear in mind that many varieties of vegetables are now sprayed against insect infestation, and that therefore they should be carefully cleaned.

**EW: 76.2** - Always make use of the water in which vegetables and fruits are cooked; it contains much of the valuable minerals. Bear in mind, too, that withered and overcooked vegetables lose their food value. The fresher they are, the better — a good reason why each family should grow its own garden produce. Back yards make good garden spots, and where there is no back yard, a well-dressed garden in the front yard with a few flowers here and there will bring more to the home

than a fine lawn.

**EW: 77.1** - The necessity of special effort in preserving and utilizing the food value contained in fresh vegetables is widely recognized. Notice, for example, an excerpt from the Reader's Digest, May, 1942:

**EW: 77.2** - "As they come from the garden, vegetables contain everything needed to support human life in vigorous health. Thousands of people live on vegetables and nothing else. Whatever else you like in your diet, if you are an average person your health will benefit if you eat more vegetables.

Sis. Huguette Suivant,  
Martinique Division.

# HEALTH DEPARTMENT

## HEALTH WAVE

### PART ONE

#### NATURE

**EW: 38.2** - The two Divine Guides of life, the Word and Nature, as we have already seen are the best and **the only teachers that speak with authority**. Anyone, therefore, who neglects their counsel is unwittingly walking in darkness and heading for trouble, and if he should finally get into it certain it is that he will be anxious to get out of it. But as he may hastily grope about, he will find himself just as helpless to get out as he was to keep out. Any theory, therefore, however plausible or logical it may seem, is definitely misleading unless it be one hundred percent in harmony with the two never-erring Guides of life -- the Bible and Nature.

Our health is governed by nature's laws also

termed as natural remedies.

#### NATURE'S LAWS (REMEDIES)

- ✓ H - Hygiene
- ✓ N - Nutrition
- ✓ E - Exercise
- ✓ W - Water
- ✓ S - Sunlight
- ✓ T - Temperance
- ✓ A - Air
- ✓ R - Rest
- ✓ T - Trust in Divine power

...Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge. - **MH 127.2**



**LDSA: 98.1** – “Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick.” -- **Counsels on Health, p. 59.**

**EW: 55.1** - So far these Divinely-revealed health principles speak loudly that a large majority of Christians who ever pray for health but never do a thing to correct their erroneous habits, are only wasting their breath. Now, though, has come the opportune moment, the blessed moment, for each to realize that it is an irony to try to convince the Lord that the sinners' bodies should be made whole, but His laws of health ignored or put aside!

**EW: 55.2** - All Christians should now awake to the realization that praying for health is not their only duty; that their doing nothing more than praying, and nothing more than listening to a preacher, is not only making their bodies sick, but also keeping their minds inactive and their souls in darkness of advancing Truth. Anyone placing on the doctor's shoulders the whole burden of his health, and on the minister's shoulders the whole burden of his spiritual well-being, gains neither health nor truth. Each must bear his own yoke in order to be fair to himself.

**2SC10: 15.1.1** - Transgression of the laws of health have brought upon God's people maladies and disorders of every description,

which keep them from doing a good day's work for the Master.

## 1. NUTRITION

**EW: 27.3** - Why is it, though, that some strict vegetarians rather than improving their health and building up resistance against disease, **often suffer from malnutrition and become even more susceptible to various physical ailments than before they gave up flesh foods?** -- Because in most cases flesh food is discarded without supplementing the diet with a satisfactory substitute. Many have the mistaken idea that by merely increasing their intake of protein foods -- nuts, legumes, and grains, they adequately replace the deficiency. By so doing they do not at all replace the deficiency, but instead unbalance the nutrients. Ever remember that flesh is composed of about 80% grass and 20% grain. Biological experiments unmistakably demonstrate that animals cannot thrive on whole grain proteins divorced from the associated leafy plants. The health seeker must bear in mind that often the immediate result of an unbalanced diet is constipation, followed by rheumatism or arthritis, if not by other even more dreadful and destructive diseases. Balance your diet, and Nature will take care of the rest.

From the above statement, we notice that a balanced diet is a diet that is composed of “80% **fruits and vegetables** and 20%” grain. Imbalanced diet leads to constipation, which is a gateway to a number of diseases. Such diseases have no other cure beside balancing your diet.

Disease comes from two terms; dis and ease meaning a discomfort of a cell, a tissue or an organ, hence pain and headache are messengers (friends and not enemies). Sad to say that most people always look for means to kill these messengers (friends) while the real issue is left untouched. Let us always deal with the cause and the effect will always find its way out. An example is when one has a skin problem, chances are high that the blood is dirty. In such cases our effort should be on cleaning the blood and not skin. Applying oils, however natural, will not help but only act as a covering for the toxins in the

blood, the next time they will explode it will be hard to contain them, hence this should always be our guiding principle.

*... In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system. - MH 127*

**2SC3,4: 13.2.7** - *As the human machine is constructed with sixteen different elements, and as they wear out by the daily usage of the body, and as these necessary elements cannot be replenished in any other way but only by our daily food consumption, it is of supreme importance that the food we make use of be such as to contain every one of the elements if we want to keep our super-human structure in good condition.*

**2SC3,4: 14.1.1** - *Let it be understood by all that a failure to supply the human organism with the above mentioned building materials by which to repair the worn out tissues and muscles, and to preserve the condition of the bones, etc., the guilty one will, whether it be through ignorance or otherwise, impair his health and if his mistake does not bring sudden death it will cause much pain, sorrow, and regret and at last call for an untimely funeral procession.*

A balanced diet is a diet that has all the sixteen elements in place. What the body needs is actually these elements, so before you introduce anything into the mouth, ask yourself which elements you are going to get from it and going by this, you will notice that appetite is not a safe guide. The body

**EW: 29.3** - *1st -- Leaves (watercress, beet tops, spinach, lettuce, parsley, cabbage, broccoli, cauliflower, chard, etc.)*



Watercress



Beet tops



Spinach

needs these sixteen elements every day. Let us mention the elements, then later see their sources as we dissect the “80% fruits and vegetables and 20% grain” principle.

#### ELEMENTS

1. Calcium
2. Magnesium
3. Potassium
4. Sodium
5. Phosphate
6. Sulphate
7. Carbonate
8. Chloride
9. Iron
10. Iodine
11. Oxygen
12. Hydrogen
13. Copper
14. Fluoride
15. Manganese
16. Selenium

**EW: 29.1** - *To maintain perfect health, therefore, be sure to make use of all the thirteen types of foods grouped below, and give them the proper proportions in your diet. Approximately 80% of your diet should consist of the first eight classes of foods (Group 1), and 20% of the second three classes of foods (Group 2). The last two classes of foods (Group 3) are seasonings for all foods.*

#### GROUP 1

##### EIGHTY PER CENT OF THE DIET

**EW: 29.2** - *80% of one's diet must consist of the foods in this group:*





Lettuce



Parsley



Cabbages



Broccoli



Cauliflower



Chard

**EW: 29.4 - 2nd -- Stalks (Celery, rhubarb, asparagus, etc.)**



Celery



Rhubarb



Asparagus

**EW: 29.5 - 3rd -- Herbal Fruits (pineapple, okra, eggplant, peppers, string beans, tomatoes, etc.)**



Pineapple



Okra



Eggplant



String Beans



Peppers



Tomatoes



**EW: 29.6 - 4th -- Tubers (carrots, potatoes, radishes, onions, yams, beets, turnips, etc.)**



Carrots



Yams



Turnips



Potatoes



Onions



Beets



Radishes

**EW: 29.7 - 5th -- Cucurbits (squash, melons, cucumbers, pumpkins, etc.)**



Squash



Melons



Cucumbers



Pumpkins

**EW: 29.8 - 6th -- Tree Fruits (peaches, dates, bananas, oranges, pomegranates, olives, avocados etc.)**



Peaches



Bananas



Dates



Oranges



Pomegranates



Olives



Avocados



**EW: 30.1 - 7th -- Vine Fruits (berries, grapes, etc.)**



Grapes



Berries & Cherries

**GROUP 2**

**TWENTY PERCENT OF THE DIET**

**EW: 30.3 - Only about 20% of one's diet should be made up of the foods in this group:**

**EW: 30.4 - 1st -- Grains (oats, rice, corn, rye, wheat, barley, etc.)**



Oats



Rice



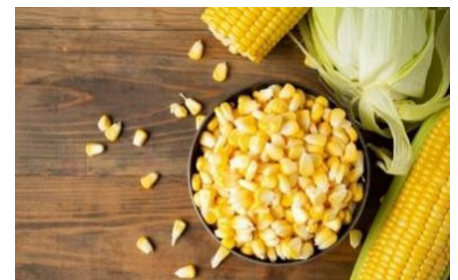
Rye



Wheat



Barley



Corn

**EW: 30.5 - 2nd -- Legumes (beans, lentils, peas, etc.)**



Beans



Lentils



Peas



**EW: 30.6 - 3rd -- Nuts (pecans, coconuts, almonds, walnuts, chestnuts, etc.)**



Pecans



Cashew Nuts



Almonds



Coconuts & Walnuts

### GROUP 3

SEASONING FOR ALL FOODS

**EW: 30.7 - All foods may be seasoned with the foods of this group:**

**EW: 30.8 - 1st -- Oils (olive oil, soy bean oil, sesame oil, nut oils, cottonseed oil, etc.)**



Olive Oil



Soybean Oil



Sesame Oil



Nut Oils

**EW: 30.9 - 2nd -- Sweets (honey, raw sugar, maple sugar, sorghum, etc.)**



Honey



Sorghum

In summary, a balanced diet is a diet that considers all these twelve types of food groups, at least an article from each group. The sixteen elements that we saw earlier are spread in these twelve groups, and so long as your daily diet includes them all, you need not be afraid of deficiency.

Can we have at least every group represented in one meal? NO, Inspiration does not encourage many varieties in a meal, but what we need to do is to spread them out in our different meals and

ensure that we do not repeat the same group twice if possible because this will limit us. If you are on two meals you need to consider juices between your two meals.

### EXAMPLE OF A BALANCED DIET:

#### Breakfast:

Vegetable salad + Rice

#### Ingredients:

1. Lettuce (Leaves: group 1)



2. Tomatoes (Herbal fruits: group 3)
3. Onions (Tubers: group 4)
4. Avocados (Tree fruits: group 6)
5. Olive oil (Oils: Seasoning)
6. Rice (Grains)

## Mid-day:

Juice

### Ingredients:

1. Celery (Stalks: group 2)
2. Pineapple (Herbal fruit: group 3)
3. Cucumber (Cucurbits: group 5)

## Dinner:

Smoothie

### Ingredients:

1. Sprouted Lentils (Legumes)
2. Coconut (Nuts)
3. Grapes (Vine fruits)
4. Honey (Sweetener)
5. Pineapple Juice

That is an example of a balanced diet, it has all the sixteen elements because of incorporating all the groups. The following day use different articles, like for example, if you used lettuce under leaves, next consider cabbage from that class and apply the same rule to other groups.

You will notice that the class of 80% should be more of raw. What should be cooked are the grains and legumes, because of the starchy cover, which must be broken down.

**EW: 36.1** - *As uncooked food is much more nutritious than the cooked, it is urgent that all foodstuffs which can be eaten raw should not be eaten cooked, or at least not all of the time. Many articles of food are cooked only because of custom. Spinach, asparagus, okra, young green peas, turnips and carrots, to mention just a few examples, though as a rule cooked, are even more delicious when eaten raw. Persons who are not accustomed to using raw foods should start on small amounts, then gradually increase them. They should however, be very well masticated and should be taken along with cooked and bland articles of food, lest the lining*

*of the stomach become irritated.*

**8SC1-12: 22.2.4** - *Some will have to muster more than average will-power, and summon supernatural assistance, to gain victory on this front, and all must pray constantly to this end. No one can enjoy perfect health and experience maximum happiness by living on cooked food altogether. To get the fullest joy out of life, one must have the fullest development of the physical powers, and to gain this desideratum one cannot discount the importance of the daily use of the raw foods, particularly the leafy and other vegetables. Fruit cannot take the place of vegetables.*

**8SC1-12: 22.2.5** - *The human family of this present generation are suffering more and more ill health in direct proportion to their decreasing use of the raw vegetables. Some have already gone so far in this way of wrong living, that even if they would now completely reform and start using all the greens they could eat, they could only with the greatest difficulty compensate for the nutrition lost. The best they could possibly do in such a case would be to utilize these neglected elements in their most concentrated form. This they can do best by availing themselves of the raw vegetable juices. The Health Page of the next issue of the Code will include some featured formulas for the convenient, inexpensive home manufacture of these palatable and vital liquids.*

From the above statements we are seeing that it is essential to incorporate juices of the vegetables in our diet. Those that have a challenge in using any group under 80% in raw form can utilize them in juice form. Another point to note is the source of your food and mostly those under 80%, most of the sellers in the market are after business and not your health and as a result most of the vegetables are so chemicalized and demineralized hence a call for family gardens. Those with limited space can utilize pots or simple bags, none should be exempted from this solemn call unless you don't value your health.

TO BE CONTINUED.

Bro. Churchil Okaka,  
Health Department.



# DSDA FAMILY LIFE DEPARTMENT

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## DEPARTMENT'S MONTHLY EVENTS

EVERY 4<sup>th</sup> SABBATH

ZOOM ID : 940 2826 1432

PASSCODE : NONE

EVERY 4<sup>th</sup> SUNDAY

ZOOM ID : 949 2753 5945

PASSCODE : NONE

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind.

**AH 18.5**

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# FAMILY LIFE DEPARTMENT

## DAILY EVENING AND MORNING HOME WORSHIP

### THE FAMILY'S ONLY SAFETY

#### PART 1

In the quiet hours when dawn's first light kisses the earth and when the evening sky dawns its twilight hues, the heart of the Christian home, especially Davidians, ought to rise in worship. These sacred moments, like the hinges of a well-guarded door, secure our lives against the creeping shadows of the enemy. Yet, when these moments are neglected, we leave our homes unguarded, the latch unfastened, and the adversary eagerly steps in to sow discord, despair, and doubt. Morning and evening worship are not mere rituals—they are the fortresses of faith, shielding us and inviting Heaven's peace to dwell among us.

Rebellion has no place in God's Kingdom of Glory, for it is the very spirit of defiance that barred Satan from Heaven and sealed the fate of those who persist in following his path. Let us not continue in stubborn disobedience when the Lord, in His mercy, asks of us only what is for our ultimate good. Gone are the days when our forefathers offered the blood of animals as atonement; the Lamb of God has made the ultimate sacrifice. Now, all He requires is that we gather morning and evening to lift our hearts in worship within our homes. How simple, how gracious is this call! Why then should we resist? Let us remember that every command of the Lord is a token of His love, designed to bless us and draw us closer to Him. Therefore, brethren, as we aim to reform in this aspect of worship, let us now examine the

### WORTHY EXAMPLE OF THE PATRIARCHS

The God of Heaven, whose wisdom is boundless and whose ways are perfect, spoke with unwavering certainty of His servant Abraham:

**Gen. 18:19--** *For I know him, that he will*

*command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*

Such was the obedience of Abraham that it inspired Divine confidence, leaving no shadow of doubt about the course he would follow. Abraham left none of his household behind in the journey of devotion to God. He led his household with steadfast faith, setting an example of righteousness. At the heart of his faithfulness lay a simple yet profound practice—gathering his family in morning and evening worship, anchoring their lives in the presence of God.

*Abraham, “the friend of God,” set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God. - PP 128.1*

The example of Abraham ran so deep that it echoed through generations, shaping the heart of his grandson Jacob. Walking in the footsteps of his forefather, Jacob too raised altars to worship the Lord, ensuring that the legacy of devotion and reverence for God remained unbroken.

*...Here Jacob “bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel” (verses 19, 20)—“God, the God of Israel.” Like Abraham, Jacob set up beside his tent an*

altar unto the Lord, calling the members of his household to the morning and the evening sacrifice. It was here also that he dug the well to which, seventeen centuries later, came Jacob's Son and Saviour, and beside which, resting during the noontide heat, He told His wondering hearers of that 'well of water springing up into everlasting life.' **John 4:14.**  
- PP 204.1

As we are now being given the opportunity to be a Abraham and a Jacob of this day, we will do well to embrace the following counsel from the pen of Inspiration: -

*"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."*  
- PP 144.1

Having seen the worthy example of the spiritual giants, it behooves us to discover the importance of evening and morning worship In the Light of

## THE SANCTUARY SERVICES

When David realised the profound significance of the sanctuary services, with reverence, he declared: **Psalms 77:13--** "Thy way, O God, is in the sanctuary: who is so great a God as our God?" In our time, as the Heavenly sanctuary carries on its solemn work, we too are called to turn our gaze to the sacred lessons of the earthly sanctuary. There, we find clarity on important matters that should fill our minds, guiding us to walk in harmony with God's Divine purpose.

*The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts.* - PP 352.2

In the first apartment, or holy place, were the table of showbread, the candlestick, or lampstand, and the altar of incense.... Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle. - PP 348.1

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." **Exodus 12:5.** The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." **1 Peter 1:19.** The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." **Romans 12:1.** We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will." - PP 352.3

In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration.



As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above. - PP 353.1

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. - PP 353.2

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the

set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings. - PP 353.3

From these sacred references, we see that the hours of morning and evening sacrifice were held reverently and as holy moments. The altar of incense, known to every earnest Bible student as a symbol of the prayers of the saints, was continually lit by Divine power, its smoke rising unceasingly to God. Even now, in this final hour of earth's history, the heart of God longs to hear more of our prayers and praises. He calls us, as His families, to establish altars of worship in our homes, continuing the devotion and dedication once cherished by the children of Israel—a practice given for their ultimate good. Let us not allow rebellion to rear its head and draw us away from the worship God lovingly recommends. A sad departure had taken place in the time of Ahaz, the apostate king, of whom we read: -

As the apostate king (Ahaz) neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed. - PK 330.2

Having seen the sanctuary as a source of the morning and evening worship that God is

instructing us to implement, the Lord now causes our attention to focus on

## THE SPIRITUAL IMPORTANCE FOR DAVIDIANS

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

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

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

**Rev. 8:5--** And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Every true Davidian knows that **Rev. 8:1, 3-5** is the most important passage to the Eleventh-hour Church at this time. This is mainly because it is in this passage where we find the very reason why we exist as an association constituting a Church.

**LDSA: 5.1 – Section 1.** The object of this Association is to bring about among God's people that reformation called for in the **Testimonies for the Church, Volume 9, page 126**, as the prerequisite movement to sounding the "Eleventh-Hour Call" (**Matt. 20:6,7**) of "the everlasting gospel...to every nation, and kindred, and tongue, and people." **Rev. 14:6...**

The Leviticus plainly tells us that our object as Davidians is to fulfill the reformation envisioned in **9T 126**. Now let us hear the sweet butter from the **Rod** nourished by a man.

**SR2: 219.2 –** The great reformation in view, vividly represented by the angel at the golden altar with the prayers of the saints, and the

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

Thus, if we truly want to know the Truth, we can see that the Reformation is vividly represented in the word of God in **Revelation 8:3-5** which is also foretold in **Testimonies for the Church, Vol. 9, p. 126**. Therefore, **Rev. 8:3-5** is the object of the Davidian Association. Thus, we see that the Reformation in these passages is closely allied with prayers, especially prayers that are offered at the altar. If we believe that we are soon approaching the Judgment of the Living, we better heed the instruction to set up family altars.

**SR2: 220.1 –** The phrase, "all saints," has reference to all the living who are to be judged. Evidently this is done under the seventh seal. If "all," then it is definite that all the living saints are counted under the seventh seal. Thus, with the opening of the last seal, commences the judgment for all the living saints. Let nothing confuse you on this point...

To emphasize the importance of evening and morning worship in the light of the above passages, Inspiration says:

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with



the prayers of the saints, ascended up before God out of the angel's hand." Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us, that we may draw nigh unto God; his blood alone that taketh "away the sin of the world." Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. - HM, June 1, 1897, par. 15

Thus, we see that the Truth of the morning and evening prayers is closely aligned with our object as Davidians. Therefore, if the prayers that the angel offered are for all the saints, then what will the angel offer for you and me if we neglect the instruction to setup family altars. It can, in all carefulness, be said then that if you have not implemented the family altars, the angel will have little to offer for you before the Throne and most likely you may not "...win a place in the "congregation of saints"--the '24,000'-- "when the purification shall have taken place" (3SC7: 15.1.2) in our ranks. Thus, for a Davidian who wishes to be successful in this Revival and Reformation must give the more earnest heed to these instructions for they unavoidably influence the outcome of the efforts we make in following the *Shepherd's Rod Message*. Therefore, beloved Brother, beloved Sister, be ye

## NOT NEGLIGENT

The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and evening

sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. - SW, March 28, 1905, par 10

...I know of nothing that causes me so great sadness as a prayerless home. I do not feel safe in such a house for a single night; and were it not for the hope of helping the parents to realize their necessity and their sad neglect, I would not remain. The children show the result of this neglect, for the fear of God is not before them. - CG 518.2

In too many households prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish. - PP 143.3

...Family worship should not be governed by circumstances. You are not to pray occasionally and, when you have a large day's work to do, neglect it. In thus doing you lead your children to look upon prayer as of no special consequence. Prayer means very much to the children of God, and thank offerings should

come up before God morning and evening. Says the psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." - Pr. 189.1

Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. - CG 520.3

My brethren, are you cultivating devotion? Is love of religious things prominent? Are you living by faith, and overcoming the world? Do you attend the public worship of God? and are your voices heard in the prayer and social meeting? Is the family altar established? Do you gather your children together morning and evening, and present their cases to God? Do you instruct them how to become followers of the Lamb? Your families, if irreligious, testify to your neglect and unfaithfulness. If, while you are connected with the sacred cause of God, your children are careless, irreverent, and have no love for religious meetings or sacred truth, it is a sad thing. Such a family exerts an influence against Christ and against the truth; and "he that is not with me is against me," says Christ. The neglect of home religion, the neglect to train your children, is most displeasing to God... - 5T 423.2.

Family prayer receives too little interest and attention.

...In many cases the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases in which the spirit of gratitude or the sense of need finds no expression. The Lord accepts not such service. But the petitions of a humble heart and contrite spirit He will not despise.

The opening of our hearts to our heavenly Father, the acknowledgment of our entire dependence, the expression of our wants, the homage of grateful love—this is true prayer. - (Child Guidance, 518)" - Pr. 193.4

The father, who is the priest of his household, should conduct the morning and evening worship. There is no reason why this should not be the most interesting and enjoyable exercise of the home-life, and God is dishonored when it is made dry and irksome. Let the seasons

of family worship be short and spirited. Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service

becomes wearisome, and it is a relief when it is over. - ST, August 7, 1884 par 8

Dear beloved, the Lord's Word is steadfast and true, and we are always better off when we follow His instructions to the letter. From countless family and marital challenges observed within the Church, a striking pattern emerges: many homes in turmoil, and marriages on the brink, have long neglected and abandoned the sacred practice of morning and evening worship. In doing so, they have left their doors open to the fiery darts and cunning deceptions of the enemy. Will we learn these lessons in peace and turn back to God, or will we persist in stubborn defiance? God forbid that we choose the latter! Let us return to the altar of worship and secure our homes in God's Divine care. To those who implement these instructions, however, the Lord's comfort is as follows;

Eternity alone will reveal the good with which such seasons of worship are fraught. - CCh 153.2

TO BE CONTINUED!!!

Bro. Denis Mwaba,  
Family Life Department Secretary.





## RENEWING YOUR MARRIAGE VOWS

*The Peace of Christ be with you*

**3SC2: 8.1.8** - Moreover, as there is no truth where there is no type, the working out of divine design, in ordaining and establishing, on Friday, the sixth day of creation, the marriage institution, and on the seventh day, the Sabbath, thus gave type both to the reestablishing of these institutions, and to the restoring of them to the sanctity and beauty of their first estate. And as we must observe the Sabbath on the seventh day, likewise we ought to solemnize marriage on Friday, the sixth day of the week.

WE WISH TO ANNOUNCE THAT WE ARE DOUBLY ENCOURAGING COUPLES TO RENEW THEIR MARRIAGE VOWS, KNOWING THAT RESTORATION OF FAMILIES IS FIRST. LET THE LOVE BE REKINDLED. EVERY PREPARATION DAY, BEFORE THE BEGINNING OF THE SABBATH, IT IS ENCOURAGED THAT HUSBAND AND WIFE RENEW THEIR MARRIAGE VOWS.

**May the Holy Spirit guide you on how to.**

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# POEM

## AN ANSWER TO POEM NO. 8

### "Awake, O Soul, to the Call Divine"

1

O weary heart, so tempest-tossed,  
By fleeting dreams and treasures lost,  
Why linger yet in shadow's hold,  
When Light awaits with wealth untold?  
Arise! The Spirit's voice is clear,  
The day of reckoning draws near.

2

Behold the Bowl, the Golden Stream,  
The Stick, the Tree, the Heaven's gleam.  
The oil flows forth, get the eyesalve—a  
healing balm,  
To still the storm, to bring thee calm.  
The King of kings extends His hand,  
With mercy vast as ocean's sand.

3

O soul, why tarry? Why delay?  
When Truth's bright dawn breaks through  
the gray.  
The scroll unrolls; the seals reveal  
A banquet spread for hearts to heal.  
No more the feast of dross and chaff,  
But Living Bread and water for thee to  
quaff.

4

Behold the crown, the woman fair,  
Arrayed in Light, beyond compare.

Her children walk in Truth and Grace,  
Their hearts reflect the Savior's face.  
Will thou not join this holy seed?  
Embrace the way, in word and deed.

5

The locusts sting, the scorpion's bite,  
Await the souls who shun the Light.  
O soul, beware the judgment's rod,  
The trampling hooves, the wrath of God.  
For those who mock the herald's plea  
Shall face the doom of eternity.

6

Yet mercy calls, and still it pleads,  
To cleanse thy heart, to meet thy needs.  
Board now the train of "No. 8,"  
Before it's past the closing gate.  
The Blessed Hope, the line of grace,  
Awaits to take thee to thy place.

7

Awake, O soul, and seize this hour!  
Reject the world, embrace His power.  
The King draws near; the Bridegroom shall  
reign.  
Be thou ready to aboard the chariot, and  
with Christ to reign.

Bro. Ivan D. Kimuli,  
Uganda Division.



# TESTIMONIES AND PRAISES

## A DIVINE UNION

### A TESTAMENT OF GOD'S FAITHFULNESS AND LOVE

Greetings beloved brethren of the Eleventh-hour Church,

As a family, we are profoundly grateful for the abundant blessings that God has bestowed upon us. We lift our hearts in thanksgiving for His faithfulness in bringing us this far.

Reflecting on the preparations for our wedding which took place on November 29, 2024, we recall it as a deeply transformative experience. The journey involved countless arrangements, numerous meetings and sleepless nights. We worked tirelessly to ensure everything was well. We give glory to God, Who through it all carried us, each challenge granting us strength to persevere.

The wedding day itself was nothing short of a Divine blessing—a day filled with tears of joy as we celebrated the victory that God had granted us. We were especially grateful for the visitors who travelled from Kenya in great numbers to join us in the special celebration in Uganda Division at Busunju, V.T.C Area Church. The Lord provided abundantly, ensuring that all were fed during their stay and granting them journey mercies both to and from Kenya. We were also grateful for the numbers of several individuals who managed to join us on zoom to be witnesses.

This day will forever remain one of the most cherished and memorable moments in our Uganda Division. We praise God for softening the hearts of our family members who are not Davidians, allowing them to support us wholeheartedly. Their involvement ensured that everything was carried out in accordance to God's Divine order.

We stand in awe of God's plan for our union, which has elevated us in every aspect—spiritually, morally, and even physically. We feel strengthened and empowered to serve in the sacred cause of

restoring families. It is our prayer that God will continue to lead us, blessing our marriage with greater love for Him, deeper affection for one another, and an unwavering commitment to share our lives in accordance to His Word.

May God bless us all as we strive to uphold the principles of love, submission, and family unity as outlined in His Holy Word.

To God be the glory, now and forever! Amen.



**Here we stood, united in the sacred covenant of matrimony.**

May God bless us all.

Yours purporting to be among the 24,000.

*Bro. Ivan and Sis. Mercy Kimuli,  
Uganda Division.*

## TESTIMONY

Greetings beloved brothers and sisters. In the beginning of the Gregorian year, I was praising the Lord for an experience I will never forget. One morning, I had planned to harvest some coconuts for the first time, using climbing gear with just

spikes on the shoes and a rope to hold me to the tree two stories high. My Mother stood by to discourage, reminding me that I had no insurance should evil befall me. I proceeded with the presence of the Lord ever in my mind.

When I reached the top of the tree full of branches, I couldn't get a good angle to cut the coconuts using one hand and the other holding onto the tree, fearful I would fall. My legs trembled beneath me, therefore I decided to climb down. My faith had been tested, but I remembered the Lord's presence holding me up still. A calm voice told me not to give up.

I was so encouraged to let go of the tree and use two hands, in my last agonizing effort to cut the coconut off. My eyes closed after seeing the coconut finally fall to the ground. Victory! With cuts and bruises, I realized the effort it would take to receive the seal of God's approval. To enter the Kingdom required as much dependence on Him as I had helplessly in the air at the top of the tree. Sweet was the coconut water as I shared it with my mother who had discouraged me! Praise be unto Lord Jesus!

*Bro. Roshesky Etienne,  
USA Division.*

## HOW I BECAME A DAVIDIAN

Greetings,

God's peace be unto you all as we share of His goodness in this walk of faith. It was somewhere in the month of July or August 2021, while serving as an elder at Kamuchanga SDA Church, when I came in contact with the **Rod Message**. I accepted to have a study with a certain brother on the topic of **144,000** and thereafter became interested, despite being warned by a certain nonserving elder, that the brother I was having some Bible studies with, was a Davidian and that he would confuse me.

I was interested in knowing more about the Truth. He gave me a book entitled "**The Fall of Protestant Nations**" written by Brother Don Adair from Salem Association. After reading the book, I was interested to know more about the **Shepherd's Rod**, where the quotations were gotten from. I installed the **Shepherd's Rod** app on my phone and

began to read it with the view of proving or finding errors in it, so to refute it. Unfortunately, during this period, my wife was sick and died in October 2022, but I continued reading. The more I read the **Rod**, the more I was convinced that this is the Present Truth.

One day I came across the DSDA website where I found some videos and started downloading them. They were for 2020, 2021, and **Presentation No.7**. Afterwards, I watched the presentation on "**How To Study The Rod**". I got interested to install the **Rod** on my PC, but because I had no folio views, I contacted Brother Maxwell to ask for help, through the email I got from the website. I managed to install the **Rod**. As I continued watching the videos, I became convinced that I needed to now start remitting my tithes to the storehouse of Present Truth. I decided to contact Brother Maxwell because I didn't know whom to contact in Zambia, plus the confusion it's in, of having so many groups of Davidians, and then also realizing that the book I had read earlier, "**The Fall of Protestant Nations**" by Brother Don Adair, had some erroneous teachings. Brother Maxwell linked me with the Zambian Division leaders and later on with Kitwe Area. Having a catholic background, joining SDA and now Eleventh-hour Church where "**meat in due season**" is being dispensed, I thank and praise God for the **Rod Message**.

*Bro. Christopher Phiri,  
Zambia Division.*

## TESTIMONY

The peace of the Lord be upon you all. I believe God's bountiful blessings are to us all. The love of God has really made me give out this little piece of testimony and what our living God has marvelously done unto my life. My entire life has not been well since I was born.

I was born sick, my parents did not know the cause of my illness. My health was in a deplorable condition. I grew up doing nothing, not even the little duties like washing utensils, sweeping, etc.

My parents used several herbs without knowing the cause of my illness since there were no hospitals around. My life was miserable and wanting. My



mother recently told me that among her twelve children, am the only one who troubled her most and she even lost hope on me as she waited to call me off, but God was good to me He restored my life. Despite that, she loved me most to date which made my other siblings dislike me.

It was in the year 2015 when I was very sick, rushed to one of the hospitals here in Kenya, and after several tests were done, it was found that my heart had a serious emergency problem which needed to be attended to immediately. I was rushed to The Karen hospital which deals with heart cases.

After two weeks, in hospital bed, I ran out of all hope. I saw that my life was no more. Brethren visited me, some of them cried and wiped their tears thinking that I was not seeing them, some said that Sis. Vane is no more, but my hearing was alert, my sisters took several photos of me. I was helpless. Immediately I uttered these words, **“Lord please, give me another chance to go now and work in Your vineyard, just give me the last chance dear Saviour. I do not want to recall worldly schools.”** Then, I kept quiet, that is when my Saviour came along, held my hand and raised me from the grave bed. My dear loving Saviour retained my life.

Initially, during school closing times, one of the sisters used to visit and request me to go teach at V.T.C Kenya since they had less teachers, but I said it would be my last option since I used to be paid a lot of money in the previous school for several years.

I returned back home feeling better off. Parents kept on calling me to go back to school since some of their children had refused to go to school, my employer too pleaded with me, they even paid me several visits. I had a divided mind, but I remembered the Love of Christ revealed unto me while in Hospital.

One Wednesday, while I was resting at home, I once again saw the advertisement of the need for teachers at V.T.C Kenya. I immediately applied and was taken to be one of the teachers. I thought of how possible it would be to depart and leave my husband alone in Nairobi, who has been more than a friend and of great help to me since we got married.

It took me two weeks to respond, one of my brothers in faith (Bro. Maxwell) assured me that I would be healed, and that it was God Himself who had sent me to work at V.T.C. Immediately that week, I travelled to V.T.C as a member of staff.

Our God is so loving, He has been my greatest physician, my good friend. He is always near after a long period of time of the entire life suffering and struggling with several hospitals, medicines from one hospital to another, monthly visits costing lots of money, numerous medicines prescribed by various reknown doctors with different fearful titles but at the end of the day, none provided relief.

I am now a doctor of my own body, with lots of daily vegetable juices which are so powerful and delicious and very capable of restoring my health. I have learned several life lessons about health. I am now able to deal with some of the diseases when they come to my children and to anyone else at my door, with lots of herbs which God has provided around here.

He says in-

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

**3SC3-4: 10.2.6 - Many who could be well are, because of a deficiency of minerals and vitamins, in a run-down, sickly condition, and are thus subject to almost any disease. Therefore, in order to replenish their depleted, rundown system, with a sufficient amount of minerals and vitamins, it is necessary to drink the Juice fresh greens--concentrated minerals and vitamins...**

My family members enjoy taking those herbs, juices and salads. I have a home garden of several herbs and seeds like chia seed, flax seed just to mention but a few, which supply us with the needed oils and nutrients in our bodies.

I am truly so grateful to the LORD for leading me to the Truth and revealing it unto me and also to be working with Him in His Vineyard and restoring back my health. Praises be unto Him! AMEN.

**Sis. Vanesese Osiemo,  
Kenya Division.**

## TIDINGS FROM DKPPS

Shalom, beloved brothers and sisters of the Eleventh-hour Church. May peace be multiplied unto you.

We are pleased to present the glad tidings from the DKPPS Society in this issue. It is with great joy that we share some of the remarkable impacts the Lord is accomplishing in our lives through this blessed society.

Here, we bring you voices that resonate like a loud trumpet in the wilderness, proclaiming the goodness and faithfulness of our Lord Jesus the Christ.

### REPRESENTING GOD BEFORE MY QUEEN

Christian Greetings Brethren,

I must begin by acknowledging that the society's name is quite a mouthful, yet it calls for a profound transformation in its implications. To me, it serves as a constant reminder of the time of restitution of all things. I am called to live as a king, embodying the fullest sense of that title. The society has continually encouraged me to fix my gaze upon Jesus, the King of kings, as my ultimate Enabler.

In this era of reformation, I perceive the need for significant personal changes to adequately represent King Jesus Christ. My prayer life has undergone a transformation, and even the way I articulate my prayers has shifted. For example, I now find myself praying, "**May Thou help me to represent Thee before my queen and remind me always that we are two Christians living together.**"

Although I may not attend the society's meetings as regularly as required, I believe that existence itself is a form of communication and testimony.

I pray earnestly for God to revive my spirit through the inspiration of His Spirit, empowering me to attend all meetings faithfully. My queen

and I embraced the **Rod Message** even before our marriage, and we continue to encourage one another in our Christian walk, striving to be each other's keeper.

Our little one, too, is already on the path of reformation, and his devotion to prayer amazes us. At barely one year old, the very mention of prayer prompts him to kneel in reverence. Witnessing this tender yet profound act of faith reminds us of the responsibility we bear. We are his primary examples; if we falter, so might he.

These reflections are but a glimpse of the transformative impact the **Rod** has had on my life. I earnestly pray that my family and I will continue to be "**a blessing in the midst of the land,**" striving to live the Truth to its fullest, with the guidance and strength of the Holy Spirit.

May God bless us all.

*Bro. Edwin Amatete,  
Kenya Division.*

### GOD HAS BROUGHT WONDERS IN MY FAMILY

Greetings, my dearly beloved fellow members of the Eleventh-hour Church,

I am compelled to express great gratitude for the transformative impact the **Shepherd's Rod Message** has had on my family. Reflecting on what our lives might have been—both spiritually and physically—without embracing this divine Truth fills me with wonder. The Message has undoubtedly been a tremendous blessing to us, lifting us spiritually and guiding us towards comprehensive reform in all areas of our lives, as it so faithfully instructs.

DKPPS has been an incredible source of enlightenment, helping me to fully understand my responsibilities and identity as a king. I now cherish my kingship more than ever before. It is my earnest prayer to serve as a blessing to my family, Church, and the wider community by striving to live in accordance with the truth revealed in His Word.

My queen and I once struggled with cultural norms that made it challenging to embrace these titles—"**my queen**" and "**my king**"—with authen-



ticity. Expressing acts of love in the presence of our children, such as feeding each other, was particularly difficult. However, this is now a thing of the past.

Through the DKPPS meetings, which serve to edify and strengthen us, we have overcome these barriers. The love between us as husband and wife has become a shining example for our children, who are now returning to the Truth. They witness the rekindling of affection and mutual respect in our household, and it has inspired them to embrace the path of Righteousness.

This transformation would not have been possible without the **Rod Message** and the empowering fellowship of DKPPS. For this, I am deeply thankful. May God continue to bless us all.

*Bro. Adam Sibeene,  
Zambia Division.*

## NOW SEEING WHAT GOD WANTS US TO PERFORM

Shalom beloveds,

In response to the need to articulate my prayer for my Queen and our family, I humbly beseech the Lord to grant us both the willingness to embrace humility and mutual submission. May He shape our hearts to honor His principles: for me, to love my Queen unconditionally, and for her, to submit herself to me unconditionally. In so doing, may our home reflect Divine order, becoming an inspiration to others and a testimony to God's glory, Amen.

It brings us great joy to share how God is moving through this community to fortify our homes and catalyse the profound reformation foretold by the prophet Malachi: **“turning the hearts of fathers to their children”** and fostering unity within the broader family. May the Lord bless and strengthen all families—married and single alike—and remain ever present with us all.

*Bro. Iwan Kortram,  
Suriname Division.*

## TESTIMONY

I would like to thank our Lord and Savior Jesus Christ for allowing me to pass again through the waters of baptism. I thank Him for His grace,

forgiveness, and infinite love towards me that He helps me each day to remain in the study of His Word. He guides my steps each day. I thank Him for His presence at my side and that His Holy Spirit guides me through my journey with Him.

Praise be to the Lord, may all glory and honor be His.

*Sis. Chantal Cideron,  
Guadeloupe.*

Greetings in Jesus Christ,

Glory to Him forever. I thank the Lord Jesus Christ for regenerating me to His image through the **Shepherd's Rod** and all rectification with much struggle for me to be close to the principles given. I thank Him for the healing of my soul through continual reformation.

*Sis. Aline Roumbo,  
Martinique Division.*

## BAPTISM TESTIMONY

On Sunday January 19, 2025, we were delighted to welcome to Guadeloupe two members of the Martinique Division Committee: Bro. Patrick Viersac, Chairman, and Secretary-Treasurer, Sis. Huguette Suivant.

Bro. Patrick's mission was to baptize the young DYAYA, Bro. Nolann Rolle and Sis. Chantal Cideron, who has recently accepted the Present Truth.

Brothers and sisters from Guadeloupe came to support Bro. Nolann and Sis. Chantal.



## SPECIAL TESTIMONY

Greetings in Jesus, DYAYA Members,

I am Brother Nolann Rollé, age 15, a member of the Eleventh-hour Church in the Martinique Division. I would like to share an experience I had with Jesus.

One Sunday morning In October 2023, I was riding my bicycle with my brother and had a shocking, unexpected and extraordinary experience. Going down a slope, I pressed too hard on my brakes, and I was thrown from my bike and found myself lying on the grass, unable to move and full of fear. But immediately, and strangely, I felt serene... Thank you LORD.

My brother held me up until help should arrive, but shocked by the fall, he grew weaker and weaker and almost collapsed. Providentially, a cyclist we had met earlier took over to keep me seated. God always watches over us, and especially on that Sunday morning, he watched over me. Amen to that!

The ambulance arrived and began first aid and waited for my parents to take me to the hospital. As soon as the ambulance arrived at the hospital, the whole team of doctors mobilized themselves for the various examinations. The most important was the (Computed Tomography scan). After this examination, the doctors found that I had no trauma or broken bones, which they described as miraculous. I did, however, have facial wounds that required stitches. Even so, the LORD allowed these wounds to heal very quickly.

This experience helped me to understand Jesus' love for me. In return, I decided to give my life to Jesus. And so, on Sunday, January 19, 2025, I sealed my covenant with my LORD and SAVIOUR in the waters of baptism. Amen!

At the end, we shared a meal of local fruits.

Praise the Lord!

*Bro. Nollan Rollé,  
Guadeloupe.*



Bro. Nolann, Sis. Huguette and Sis. Chantal Cideron at the Baptismal site.



Following the ceremony, members from Guadeloupe gathered in Pauda to welcome the newly baptized.

Bro. Patrick presented a meditation thought.



Signing Baptismal Certificates





# UPCOMING EVENTS, 2025



## EVENT INFO

## ZOOM INFO

## EVENT TIME

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

Meeting ID:  
989 2478 5827  
Passcode: None



5:45 pm PDT | 6:45 pm MDT  
7:45 pm CDT | 8:45 pm EDT  
2:45 am CAT | 3:45 am EAT  
0145 hrs CET

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

Meeting ID:  
940 4716 3414  
Passcode: None



1:00 pm PDT | 2:00 pm MDT  
3:00 pm CDT | 4:00 pm EDT  
10:00 pm CAT | 11:00 pm EAT  
2100 hrs CET

General School of the  
Prophets,  
Every Second Sabbath

Meeting ID:  
940 2826 1432  
Passcode: None



5:00 am PDT | 6:00 am MDT  
7:00 am CDT | 8:00 am EDT  
2:00 pm CAT | 3:00 pm EAT  
1300 hrs CET

DYAYA Sabbath,  
Every Third Sabbath

Meeting ID:  
858 9070 3015  
Passcode: 1



5:00 am PDT | 6:00 am MDT  
7:00 am CDT | 8:00 am EDT  
2:00 pm CAT | 3:00 pm EAT  
1300 hrs CET

Reformation Sabbath,  
Every Fourth Sabbath

Meeting ID:  
940 2826 1432  
Passcode: None



5:00 am PDT | 6:00 am MDT  
7:00 am CDT | 8:00 am EDT  
2:00 pm CAT | 3:00 pm EAT  
1300 hrs CET

Teachers' School of the  
Prophets,  
Every Third Sunday

Invitation only:  
contact us for more  
information



3:00 am PDT | 4:00 am MDT  
5:00 am CDT | 6:00 am EDT  
12:00 pm CAT | 1:00 pm EAT  
1100 hrs CET

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

Meeting ID:  
949 2753 5945  
Passcode: None



4:00 am PDT | 5:00 am MDT  
6:00 am CDT | 7:00 am EDT  
1:00 pm CAT | 2:00 pm EAT  
1200 hrs CET

New Month Convocation,  
See Schedule  
on Page 4

Meeting ID:  
811 2941 9097  
Passcode: None

5:45 pm PDT | 6:45 pm MDT  
7:45 pm CDT | 8:45 pm EDT  
2:45 am CAT | 3:45 am EAT  
0145 hrs CET



THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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