

The Symbolic Code

Vol. 2025, No. 11-12

NOV. - DEC., 2025

Davidian Seventh-day Adventists

WACO, TEXAS

THE THREE ANGELS' MESSAGES

Rev. 14:6-10



Rev. 14:6-10
Sis. E.G. White
*Judgement
Of The Dead*
1844-1915



Rev. 7
Bro. V.T. Houteff
*Judgement
Of The Living*
1930-1955



Rev. 18
Antitypical Elijah
The Latter Rain
Jeremiah 5:24
Joel 2:23



Editor's Letter

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

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

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

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

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

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

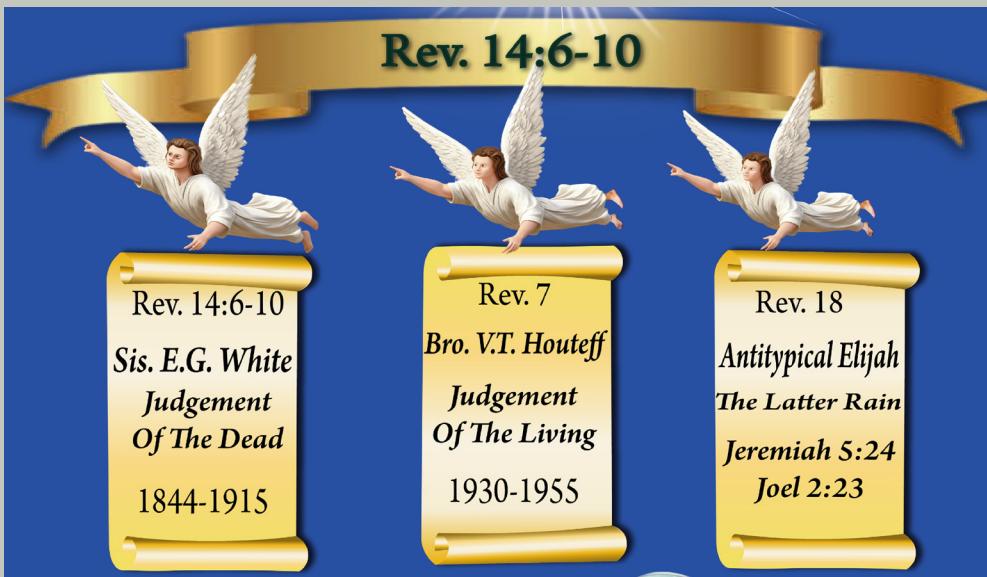
This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings --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

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

If you would like to have this electronic friend come to your inbox regularly, also other publications, send an email to scode@gadsda.com

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The SYMBOLIC CODE



HISTORY OF GOD'S Church -- PART THREE

2TG34: 25.2 - Finally, you need to know concretely what is the Kingdom message, the "additional message" (*Early Writings, p. 277*), and the phase of its work that promotes the title "Seventh-day Adventist" to the title Davidian Seventh-day Adventist.



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Be a good cook



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

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

The Holy Convocation



10 Days of Prayer

**The First Ten Days of
The First Sacred Month**

Date and Time

April 16th to April 25th 2026

6:00 pm PDT	2:00 am WAT
7:00 pm MDT	3:00 am CAT
8:00 pm CDT	4:00 am EAT
9:00 pm EDT	6:30 am IST

"...The Lord gave to Moses the sacred yearly calendar, which cannot be lost or miscalculated so long as the earth remains... Beginning its first month of the year with the first new moon, at, or after, the vernal equinox, March 20-21..."

ABN3: 10, 11

**Platform: Zoom
Webinar ID: 865 3500 8421**



If you only attend one school, let it be

The School of the Prophets



*Samuel



*Moses



*Christ



Miller



White



Houteff

... You alone in
the closet of prayer
and with the aid of
the Spirit can determine
whether the Elijah has
come, or whether he
is yet to come."

GCS: 8.1

Undershepherd: Bro. Lennox Sam
God's Ordained Minister

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

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

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

Teachers' School of the Prophets
3rd Sunday of every month (Invite Only) - 5:00 AM CT

On YouTube:
The Davidian Seventh-Day Adventists Channel or
The Eleventh-Hour Church Channel

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



Antitypical Elijah

NEW MONTH CONVOCATION



The First Day of Each Sacred Month

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



Meeting ID: 811 2941 9097 | youtube.com/c/gadsda
youtube.com/@Eleventh-Hour-Church

Sacred Convocations 2025 - 2026

First Day of the 5th Month,
July 23, 8 pm

First Day of the 6th Month,
August 23, 7 am

First Day of the 7th Month,
September 20, 8 pm

First Day of the 8th Month,
October 20, 8 pm

First Day of the 9th Month,
November 19, 8 pm

First Day of the 10th Month,
December 20, 7 am

First Day of the 11th Month,
January 17, 8 pm

First Day of the 12th Month,
February 16, 8 pm

First Day of the 13th Month,
March 18, 8 pm

First Day of the 1st Month,
April 16, 8 pm

First Day of the 2nd Month,
May 15, 8 pm

First Day of the 3rd Month,
June 14, 8 pm

All times are in Central Time. Please adjust for your respective time zones.

MUSIC DEPARTMENT

HOW THEN SHOULD I SING

Great improvement can be made in singing. Some think that the louder they sing, the more music they make; but noise is not music. Good singing is like the music of the birds--subdued and melodious. In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes, and the peculiar sounds common in operatic singing, are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding. - **2SAT 246.1**

One of the most sought-after opportunities in the times of the saints who have gone before us was the chance to live in our era. Knowledge has surely increased with unprecedented enormity. We cannot sit by and be content with the state of our gift of voice in song. We have been blessed this year to have the Music Department avail training from online learning platforms such as Udemy. As Inspiration gives the injunction, all our song services would be greatly improved if we took heed henceforth. All are invited to learn with us, as we heed the injunction:

Students, (of the heavenly Kingdom,) try to make the most of yourselves. Christ has paid an infinite price for you, and you cannot afford to disappoint Him by neglecting to avail yourselves of the opportunities for self-improvement presented to you. Cultivate a spirit that is calm, kind, gentle, tender. By doing this you can learn so much the more rapidly, because you are not troubled over something that somebody has said in regard to you. When we come into a position where we can help one another, we shall have the satisfaction of knowing that we have done our best. - **2SAT 246.2**

Correct Intonation and Pronunciation--No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory. --**9T 143, 144. - VSS 414.2**

Take some minutes often during the week to remember the Sabbath and, among other things, polish your voice, practice your song beforehand, and become the sweet influence during song service. Sing and share the recording in the GADSDA Hymnal WhatsApp group, and the brethren will not fail to give an honest opinion about your work in brotherly love. Let us train for a better voice to praise our God in song.

Beauty, Pathos, and Power--Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering. - **VSS 415.1**

But it is sometimes more difficult to discipline the singers and keep them in working order,

than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord.--**Ev 505. - VSS 415.2**

Congregational Hymns--Another matter which should receive attention, both at our camp meetings and elsewhere, is that of singing. A minister (Music Department) should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. - **RH July 24, 1883.**

Song Service for Everyone--There should be in the meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.--**7T 115, 116. - VSS 435.1**

Call instrumental music to your aid--Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to

meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.--**Ev 505. - PaM 179.2**

The guitar can be used to provide instrumental music for worship.--Here a plan quite common in Sweden, but new to us, was adopted to supply the lack of an organ. A lady who occupied a room adjoining the meeting-hall, and who had charge of the building, was a skillful player on the guitar, and possessed a sweet, musical voice; at public worship she was accustomed to supply the place of both choir and instrument. At our request she played and sang at the opening of our meetings.--**HS 195. - PaM 179.3**

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing exercise or a singing-school, which, being conducted in a light and trifling manner, results in banishing seriousness, and quenching all desire for the Spirit of God. Thus the door of the heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened. - **RH, July 24, 1883 par. 16**

By the temptations attending these singing exercises, many who were once really converted to the truth have been led to separate themselves from God. They have chosen singing before prayer, attended singing-schools in preference to religious meetings, until the truth no longer exerts its sanctifying power upon their souls. Such singing is an offense to God. - **RH, July 24, 1883 par. 17**

May we with alacrity take this responsibility and ready our souls to sing the song of Moses and the Lamb above all others. Shalom!

Bro. Anthony Odhiambo,
Music Department.

CHILDREN'S DEPARTMENT

LEADING LITTLE CHILDREN TO CHRIST

Peace be unto you all. In this article we endeavor to share on the ways we can safely lead our children to Christ. As we do this, we pray that God may guide in the reading and practicing of His Instructions on this important area.

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

How early should one begin the training, and what should they be teaching?

In childhood the mind is readily impressed and molded, and it is then that boys and girls should be taught to love and honor God. - CG 486.1

God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith and have a most precious experience. They may have hearts that are tender and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. **Christ will make them little missionaries.** The whole current of their thought may be changed, so that sin will not appear a thing to be enjoyed, but to be shunned and hated. - CG 486.2

Shall age be a consequence in this line of work?

Age of No Consequence.--An eminent divine was once asked how old a child must be before there was reasonable hope of his being a Christian. "Age has nothing to do with it," was the answer. "Love to Jesus, trust, repose, confidence, are all qualities that agree with the child's nature. **As soon as a child can love**

and trust his mother, then can he love and trust Jesus as the Friend of his mother. Jesus will be his Friend, loved and honored." - CG 486.3

In view of the foregoing truthful statement, can parents be too careful in presenting precept and example before those watchful little eyes and sharp senses? Our religion should be made practical. It is needed in our homes as much as in the house of worship. There should be nothing cold, stern, and forbidding in our demeanor; but we should show, by kindness and sympathy, that we possess warm, loving hearts. Jesus should be the honored Guest in the family circle. We should talk with Him, bring all our burdens to Him, and converse of His love, His grace, and His perfection of character. What a lesson may be daily given by godly parents in taking all their troubles to Jesus, the Burden Bearer, instead of fretting and scolding over cares and perplexities they cannot help. The minds of the little ones may be taught to turn to Jesus as the flower turns its opening petals to the sun. - CG 486.4

What are some of the first lessons that should be taught to the children?

God's Love Should Be Taught in Every Lesson.--**The first lesson that children are to be taught is that God is their Father.** This lesson should be given them in their earliest years. Parents are to realize that they are responsible before God for making their children acquainted with their heavenly Father. . . . **That God is love is to be taught by every lesson.** - CG 487.1

Fathers and mothers should teach the infant,

the child, and the youth of the love of Jesus. Let the first baby lisplings be of Christ. - CG 487.2

From the child's earliest years it is to be made acquainted with the things of God. In simple words let the mother tell it about Christ's life on earth. And more than this, let her bring into her daily life the teachings of the Saviour. Let her show her child, by her own example, that this life is a preparation for the life to come, a period granted to human beings in which they may form characters that will win for them entrance into the city of God. - CG 487.4

They Need More Than Casual Notice.--There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life, because the church members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. - CG 488.1

The Lord is not glorified when the children are neglected and passed by. . . . They require more than casual notice, more than a word of encouragement. They need painstaking, prayerful, careful labor. The heart that is filled with love and sympathy will reach the hearts of the youth who are apparently careless and hopeless. - CG 488.2

What does Jesus instruct each of us to do?

Matt. 19:14-- But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

"Forbid them not."-This is explained by your zeal in teaching them the ways of righteousness, through which they can reach Jesus. If you neglect this sacred duty, you are, in effect, forbidding them from coming to our Lord Jesus. May we all strive, with God helping us, not to hinder the little ones from coming to Jesus.

Jesus Says, "Train These Children for Me."- Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are entrusted with children, it is the same as though Christ

placed them in their arms and said, "Train these children for Me, that they may shine in the courts of God." One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imaginations encouraged in picturing the glories of the world to come. - CG 488.3

They May Have a Christian Experience in Childhood.-- Help your children to prepare for the mansions that Christ has gone to prepare for those that love Him. Help them to fulfill God's purpose for them. Let your training be such that it will help them to be an honor to the One who died to secure for them eternal life in the kingdom of God. Teach them to respond to the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." - CG 488.4

My brother and sister, you have a sacred work to do in the training of your children. While they are young, their hearts and minds are most susceptible to right impressions. . . . Teach them that they have an individual part to act and a Christian experience to gain even in their childhood. - CG 489.1

Parents, make the training of your children the very first business in your lives.

Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right. - CG 489.2

A SACRED RESPONSIBILITY

Direct From Infancy Through Youth.--To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed, and as the youth grows to manhood, he grows in

sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good. - **CG 491.2**

Mothers may have acquired knowledge of many things, but they have not acquired the essential knowledge unless they have a knowledge of Christ as a personal Saviour. If Christ is in the home, if mothers have made Him their counselor, they will educate their children from their very babyhood in the principles of true religion. - **CG 472.3**

Satan Is Allowed to Control.--Because men and women do not obey God, but choose their own way and follow their own perverted imagination, Satan is permitted to set up his hellish banner in their families and make his power felt through babes, children, and youth. His voice and will are expressed in the unsubdued wills and warped characters of the children, and through them he exerts

a controlling power and carries out his plans. God is dishonored by the exhibition of perverse tempers, which exclude reverence for Him, and induce obedience to Satan's suggestions. The sin committed by parents in thus permitting Satan to bear sway is beyond conception. - **CG 472.4**

In conclusion, we should always remember to be vigilant in all things:

Eternal vigilance must be exercised, that the children may be led in the paths of righteousness. Satan begins his work upon them from earliest childhood and creates desires for that which God has forbidden. The safety of children depends largely upon the vigilance, watchfulness, and care of the parents over them. - **CG 474.3**

Parents should allow nothing to prevent them from giving to their children all the time that is necessary to make them understand what it means to obey and trust the Lord fully. - **CG 474.4**

*Sis. Harriet Wafula,
Kenya Division.*

DKPPS DEPARTMENT

THE CHURCH AND THE HOME

PART 1

WHAT SHOULD THE HOME BE?

Question No. 105:

ABN4: 69.4 - Will you please explain Ephesians 5:22-24?

Answer:

ABN4: 69.5 - "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church

is subject unto Christ, so let the wives be to their own husbands in every thing." **Eph. 5:22-24**.

ABN4: 70.1 - Clearly, this divine injunction charges the wife to respect her husband as she would the Lord, the husband being the family's temporal saviour, as the Lord is the church's eternal Saviour. "...Christ...loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." **Eph. 5:25, 26**. When she disregards this divine injunction, she insults God.

ABN4: 70.2 - "Husbands, love your wives, even as Christ also loved the church." **Eph. 5:25.**

ABN4: 70.3 - Thus, just as binding and sacred is the husband's responsibility to his wife. **He is to regard her as Christ does His church.** Whenever he does less than this, he violates the law of the Lord.

ABN4: 70.4 - Thus, while the **church** is duty-bound to respect and obey her Lord, the **wife** is to **respect and obey her husband**; and the husband is duty-bound to love and care for his wife as the Lord loves and care for His church. From this it follows that the house of the Lord is likened to the house of the husband. Accordingly, in the same way as the Lord controls the affairs of His house, the church, so the husband is to control the affairs of his home, the family. And since the church's own welfare depends upon its cooperation with the will of the Lord, likewise the family's welfare depends upon its cooperation with the will of the father. Doubly clear, therefore, is the fact that just as **Christ holds the headship over the church**, so the father holds the headship over the home. And just as the converted church rejoices in pleasing her Head, Christ, so likewise the converted wife rejoices in pleasing her head, her husband. In this happy state, both the man and the woman realize that they are, after all, **each other's second self.**

ABN4: 71.2 - This beautiful home-relationship is often undermined and wrecked by financial mismanagement or by erroneous education, or by both, because the divine pattern is not followed. The Lord supports His wife, the church, but she herself handles the medium of exchange, the money, to pay for the things she purchases; accordingly therefore, though the husband supports the home, the wife is to handle the money for the things needed to run the home. And if the husband is receiving only a subsistence income, then even more especially should he give his paycheck to the wife, so that she may budget it to cover the home's necessities up to the next pay day. **With the wife handling the mon-**

ey, great advantages will thus accrue, for, it is she alone who uses, and therefore alone knows, the things which are needed in the home. Thus knowing her daily financial limitations, she will know precisely what she can and what she cannot buy to run the home.

ABN4: 72.1 - Naturally, then, **she** will diligently see that only the most necessary wants of the home are first cared for, thereby preventing any over-buying of one thing on **her** part, or any under-buying or another thing by **her husband**, or vice versa--this latter condition inevitably resulting if he holds the purse strings and doles out to her to do the buying. Handled as it should be, the purse will not go flat, and the home will suffer no shortages, no contentions, and no break-ups. **Of course, husband and wife should always consult together to secure full mutual approval for whatever they do.**

ABN4: 73.1 - If, however, the family's earnings are more than just a living, then he and the wife may together more broadly budget their earnings, **first caring for necessary current expenses**, then banking or investing the rest.

ABN4: 73.2 - Thus to understand that the **husband is not merely the money bag, but is the king of the home**, the "house-band," and that the **wife is not a menial merely to cook the meals, wash the dishes and clothes, scrub the floor, and care for and rear the children, but is the queen of the home, the helpmeet**--to understand all this is to have a true appreciation of the wholesomeness of divinely inspired marriage.

ABN4: 73.3 - "Who can find a **virtuous woman**? for her price is far above rubies. The heart of **her husband** doth safely trust in **her**, so that he shall have no need of spoil. **She** will do him good and not evil all the days of her life. **She** seeketh wool, and flax, and worketh willingly with her hands. **She** is like the merchants' ships; **she** bringeth her food from afar. **She** riseth also while it is yet night, and giveth meat to **her** household, and a portion to her maidens. **She** considereth a field and buyeth it: with the fruit of **her** hands she

planteth a vineyard. **She** girdeth her loins with strength, and strengtheneth her arms. **She** perceiveth that her merchandise is good: her candle goeth not out by night. **She** layeth her hands to the spindle, and her hands hold the distaff. **She** stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy. **She** is not afraid of the snow for her household: for all her household are clothed with scarlet. **She** maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. **She** looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters, have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman feareth the Lord, she shall be praised." **Prov. 31:10-30.**

ABN4: 74.1 - So while the **queenly wife looks after the family's internal affairs**, the **kingly husband looks after the family's external affairs**.

ABN4: 75.1 - "To gain a proper understanding of the marriage relation," says the Spirit of Prophecy, "is the work of a lifetime. Those who marry **enter a school from which they are never in this life to be graduated**.

ABN4: 75.2 - "In your life-union your affections are to be tributary to **each other's happiness**....But while you are to **blend as one**, neither of you is to lose **his or her individuality in the other**..."

ABN4: 75.3 - "Neither husband nor wife is to make a plea for rulership...Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other....Do not try to compel each other to do as you wish. You cannot do this, and retain each other's love. **Manifestations of self-will**

destroy the peace and happiness of the home. Let not your married life be **one of contention**. If you do, you will **both be unhappy**. Be kind in speech and gentle in action, **giving up your own wishes**. **Watch well your words; for they have a powerful influence for good or for ill**. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christlikeness.

ABN4: 76.1 - "Before a man enters a union as close as the marriage relation, he should learn how to control himself and how to deal with others.

ABN4: 76.2 - "My brother, be kind, patient, forbearing. Remember that your wife accepted you as her husband, not that you might **rule over her**, but that you might be her helper....

ABN4: 76.3 - "One victory it is positively essential for you both to gain,—the victory over the stubborn will. In this struggle you can conquer only by the aid of Christ. You may struggle hard and long to subdue self, but you will fail unless you receive strength from on high. **By the grace of Christ you can gain the victory over self and selfishness**. As you live His life, showing **self-sacrifice at every step**, constantly revealing a stronger sympathy for those in need of help, **you will gain victory after victory**. Day by day you will learn better how to conquer self and how to strengthen your weak points of character. The Lord Jesus will be your light, your strength, your crown of rejoicing because you yield your will to His will....**By His help you can utterly destroy the root of selfishness**.

ABN4: 76.4 - "Forbearance and unselfishness mark the words and actions of those who are born again, to live the **new life in Christ**."-- **Testimonies, Vol. 7, pp. 45-50.**

ABN4: 77.1 - "The great reformatory movement must begin in presenting to **parents and mothers and children the principles of the law of God**....Show that obedience to God's word is our only safeguard against the evils that are sweeping the world to destruction.... **By their [parent's] example and teaching, the**

eternal destiny of their households will in most cases be decided....

ABN4: 77.2 - "If parents could be led to trace the results of their action,...many would break the spell of tradition and custom.... Press home upon the consciences of parents the conviction of their solemn duties, so long neglected. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God." --**Testimonies, Vol. 6, p. 119.**

ABN4: 77.3 - Only in such a Christian home is Christ's Kingdom exemplified. And in thus reflecting the Kingdom here, all such homes

will, when banded together collectively, make up the Kingdom hereafter. How important, then, that the mother and the father co-operate to the full in conducting the home altogether in Christ's way in order to insure its existence both now and forevermore!

ABN4: 78.1 - Failure on the part of either, to carry out these principles, will wreck the home and scatter the family not only for the present but also for eternity; whereas careful practice of them will safeguard the family's prosperity and happiness in this world, and insure its eternal continuance in the world to come.

Bro. Ivan Kimuli,
DKPPS Society.

THE CELESTIAL KITCHEN

BE A GOOD COOK

Most Present Truth believers, sadly, still overlook the importance of cookery and becoming good cooks. However, Inspiration is speaking to us today more than ever before about the great need for us all to become acquainted with the art of cookery.

There was a case in Michigan to which I will refer. It was that of a man of fine physical appearance. I had previously conversed with him in regard to his manner of living, and was called to visit him in his sickness. "I do not like the looks of your eyes." I said. He was eating large quantities of sugar, and in answer to my question why he did this, he said that he had left off meat, and did not know anything that would supply its place as well as sugar. His food did not satisfy him. This man was suffering simply because his wife did not know how to cook. She was deficient in this important branch of education; and as the result, the poorly cooked food not being sufficient to sustain the demands of the system, sugar was eaten immoderately, and this brought on a diseased condition of the entire system. I tried to tell them as well as I could how to manage, and soon the sick

man began to improve. But he imprudently exercised his strength when not able, ate a small amount not of the right quality, and was taken down again. This time there was no help for him. His system seemed to be a living mass of corruption. He died a victim to poor cooking. - CTBH 158.2

Many die as a result of poor cooking! It is sad that even many of our sisters who could and should be proficient cooks know very little, if anything, of the art - as Inspiration says.

Seek to Become Mistress of the Art.--Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art--an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. - CG 372.4

It is a religious duty for you to know how to cook, brother and sister. It is also your duty to teach the same to your children. May God help us!

Study and Practice.—Food can be prepared simply and healthfully, but it requires skill to make it both palatable and nourishing. In order to learn how to cook, women should study and then patiently reduce what they learn to practice. People are suffering because they will not take the trouble to do this. I say to such, It is time for you to rouse your dormant energies and inform yourselves. Do not think

the time wasted which is devoted to obtaining a thorough knowledge and experience in the preparation of healthful, palatable food. No matter how long an experience you have had in cooking, if you still have the responsibilities of a family, it is your duty to learn how to care for them properly. - CG 372.5

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

HEALTH DEPARTMENT

HEALTH WAVE

PART THREE

3. AIR

There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying, yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect produced upon the system. - CH 323.2

In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep. - MH 272.1

The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped

and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand. A similar effect is produced by tight lacing. Sufficient room is not given to the lower part of the chest; the abdominal muscles, which were designed to aid in breathing, do not have full play, and the lungs are restricted in their action. - MH 272.2

Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease. - MH 273.1

The lungs are constantly throwing off impurities, and they need to be constantly supplied with fresh air. Impure air does not afford the necessary supply of oxygen, and the blood passes to the brain and other organs without being vitalized. Hence the necessity of thorough ventilation. To live in close, ill-ventilated

ed rooms, where the air is dead and vitiated, weakens the entire system. It becomes peculiarly sensitive to the influence of cold, and a slight exposure induces disease. It is close confinement indoors that makes many women pale and feeble. They breathe the same air over and over until it becomes laden with poisonous matter thrown off through the lungs and pores, and impurities are thus conveyed back to the blood. - MH 274.1

Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound and sweet sleep. - 1T 702.2

The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated; and fevers and other acute diseases are liable to be generated. Your careful exclusion of external air and fear of free ventilation leave you to breathe the corrupt, unwholesome air which is exhaled from the lungs of those staying in these rooms, and which is poisonous, unfit for the support of life. The body becomes relaxed, the skin becomes sallow, digestion is retarded, and the system is peculiarly sensitive to the influence of cold. A slight exposure produces serious diseases. Great care should be exercised not to sit in a draft or in a cold room when weary, or when in a perspiration. You should so accustom

yourself to the air that you will not be under the necessity of having the mercury higher than sixty-five degrees. - 1T 702.3

Thousands have died for want of pure water and pure air who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened and let medicine alone, and accustom themselves to outdoor exercise and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy instead of dragging out a miserable existence. - CH 55.3

Many do not realize the necessity of light, and pure air in their houses in order to have health. Some build houses, and furnish them expensively, more to gratify pride, and to receive visitors, than for the comfort, convenience and health of their families. The best rooms are kept dark. The light and air are shut out, lest the light of heaven may injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these precious rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have not been freely exposed to the light and air, do so at the expense of health, and often even of life itself. - 4aSG 142.1

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. **Various diseases have been brought on by sleeping in these fashionable health-destroying apartments.** Every family who prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through

every apartment of their houses for several hours each day. But many will follow fashion so closely, they become slaves to it, and would suffer sickness, and even death, rather than be out of the fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. - 4aSG 142.2

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. - 4aSG 142.3

Many families suffer with sore throat, and lung diseases, and liver complaints, **brought upon them by their own course of action**. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small unhealthy apartments for weeks and months, and years. They keep their windows and doors closed, fearing they should take cold if there was a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities, and waste matter, thrown off from their bodies, through the lungs, and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained awhile in the open air. Then they can have some idea of the impurities they have conveyed to their blood, through the inhalations of the lungs. **Those who thus abuse their health, must suffer with disease.**

All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as though they were enemies. - 4aSG 143.1.

Sleeping apartments should be large, and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by

degrees, and increase the circulation until they can bear it day and night, winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. - 4aSG 143.2

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted, feverish, and know not the cause. **It was air, vital air, that the whole system required, but which it could not obtain.** Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. - 4aSG 143.3

Shade trees and shrubbery too close and dense around a house are unhealthy; for they prevent a free circulation of air, and prevent the rays of the sun from shining sufficiently through. In consequence of this, a dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who sleep in the beds are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. **Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere.** A yard beautified with scattering trees, and some shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers, will be the result. - 4aSG 144.1

...The pure air, the glad sunshine, the flowers and trees, the orchards and vineyards, and outdoor exercise amid these surroundings, are health-giving, life-giving. - MH 263.2

Physicians and nurses should encourage their patients to be much in the open air. Outdoor life is the only remedy that many invalids need. It has a wonderful power to heal diseases caused by the excitements and excesses of fashionable life, a life that weakens and destroys the powers of body, mind, and soul. - MH 264.1

How grateful to the invalids weary of city life, the glare of many lights, and the noise of the streets, are the quiet and freedom of the country! How eagerly do they turn to the scenes of nature! How glad would they be to sit in the open air, rejoice in the sunshine, and breathe the fragrance of tree and flower! There are life-giving properties in the balsam of the pine, in the fragrance of the cedar and the fir, and other trees also have properties that are health restoring. - MH 264.2

To the chronic invalid, nothing so tends to restore health and happiness as living amid attractive country surroundings. Here the most helpless ones can sit or lie in the sunshine or in the shade of the trees. They have only to lift their eyes to see above them the beautiful foliage. A sweet sense of restfulness and refreshing comes over them as they listen to the murmuring of the breezes. The drooping spirits revive. The waning strength is recruited. Unconsciously the mind becomes peaceful, the fevered pulse more calm and regular. As the sick grow stronger, they will venture to take a few steps to gather some of the lovely flowers, precious messengers of God's love to His afflicted family here below.

- MH 264.3

Plans should be devised for keeping patients out of doors. For those who are able to work, let some pleasant, easy employment be provided. Show them how agreeable and helpful this outdoor work is. Encourage them to breathe the fresh air. Teach them to breathe deeply, and in breathing and speaking to exercise the

abdominal muscles. This is an education that will be invaluable to them. - MH 264.4

Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. Let patients have flower beds to care for, or work to do in the orchard or vegetable garden. As they are encouraged to leave their rooms and spend time in the open air, cultivating flowers or doing some other light, pleasant work, their attention will be diverted from themselves and their sufferings. - MH 265.1

Many labor under the mistaken idea that if they have taken cold, they must carefully exclude the outside air and increase the temperature of their room until it is excessively hot. The system may be deranged, the pores closed by waste matter, and the internal organs suffering more or less inflammation, because the blood has been chilled back from the surface and thrown upon them. At this time, of all others, the lungs should not be deprived of pure, fresh air. If pure air is ever necessary, it is when any part of the system, as the lungs or stomach, is diseased. Judicious exercise would induce the blood to the surface, and thus relieve the internal organs. *Brisk, yet not violent exercise in the open air, with cheerfulness of spirits, will promote the circulation, giving a healthful glow to the skin, and sending the blood, vitalized by the pure air, to the extremities. The diseased stomach will find relief by exercise.* Physicians frequently advise invalids to visit foreign countries, to go to the springs, or to ride upon the ocean, in order to regain health; when, in nine cases out of ten, if they would eat temperately and engage in healthful exercise with a cheerful spirit, they would regain health and save time and money. Exercise, and a free and abundant use of the air and sunlight,—blessings which Heaven has freely bestowed upon all,—would give life and strength to the emaciated invalid. - 2T 530.2

A large class of women are content to hover over the stove, breathing impure air for

one half or three fourths of the time, until the brain is heated and half benumbed. They should go out and exercise every day, even though some things indoors have to be neglected. They need the cool air to quiet their distracted brains. They need not go to their neighbors to gossip, but should make it their object to do some good, working to the end of benefiting others. Then they will be an example to others and receive real benefit themselves. - 2T 531.1

It is an established fact that wounds exposed to sunshine and fresh air heal more quickly than when bandaged. Indeed, no wound will heal without air. In order, then, for wounds to heal quickly, it is of utmost importance that they be exposed constantly to pure, fresh air.

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 are taking a sure course to make themselves sick, by their careless inattention to the laws of health. - 4aSG 144.2

Bro. Churchill Okaka,
Health Department.

TESTIMONIES

A SECOND CHANCE TO MAKE BETTER

Dear beloved brethren and readers of the Code,

With a heart full of gratitude, I lift my voice in praise to the Lord for His boundless mercies—for sparing my life from a harrowing road accident that could have ended in tragedy.

My family and I had been sent for a missionary trip to encourage and fellowship with our brothers and sisters in Chanyanya, a village town located about 70 kilometers from Lusaka, the capital city of Zambia. Our journey to Chanyanya on Preparation Day, the 21st of March 2025, was smooth and uneventful as we traveled in our small vehicle, a Toyota Sienta.

In recent years, Zambia has faced severe load shedding due to persistent droughts and shifting rainfall patterns. Because of the widespread and prolonged power outages in most regions, I assumed there would be no opportunity to use electronic equipment during our mission. As a result, I made the decision to leave the screen projector

at home.

However, upon our arrival in Chanyanya, we were surprised to learn that the area enjoys uninterrupted power supply—electricity is available 24/7 without rationing. At that moment I realized that I had miscalculated by not bringing the projector.

After settling into our accommodation, we rested for the night. Early Sabbath morning, around 5 a.m., I noticed that the venue we were using for the study had ample space and ideal walls for projection. A sudden idea gripped me: why not rush to Lusaka to pick up the projector and return in time to present the studies? Since the journey typically takes two hours one way, I planned a four-hour round trip and expected to be back by around 9 a.m.

I shared the idea with my wife, who, though not entirely enthusiastic, allowed me to go—but added a caution that I should drive carefully.

I set off a few minutes after 5:00 a.m. The road to Chanyanya is mostly gravel, which explains the two-hour travel time. On the way, I declined to pick

up a brother and sister due to the pace at which I was driving. However, one man was persistent, and I eventually gave him a lift, dropping him off safely before continuing the journey.

About two kilometers from where the gravel road joins the tarmac, I began to experience a strange resistance in the steering—it suddenly required a great deal of effort to keep the vehicle steady, and the car started to shake. Before I had time to slow down, the vehicle lost control. I applied the brakes, but the tires seemed to skid helplessly on the sand.

I veered off the road, collided with a rock, and the car became airborne, crashing into a tree approximately three meters high. It then landed and rested upside-down, with the wheels in the air.



In that moment of terror, as I felt the car veering off, I prayed simply, "Lord, save me," and then closed my eyes.

When the car finally stopped, I managed to crawl out of the wreckage. Though I suffered minor pains and scratches from shattered glass, I was largely unharmed. By God's grace, I walked away alive. It took about two months for me to recover from all the body pains especially the pain because of the seat belt which induced some chest pains. I also thank God that at least I was alone in the vehicle and did not cause harm

to another human being.

I thank the Lord deeply for this second chance at life. Though our small family savings took a heavy blow in replacing the vehicle and restoring our mobility, I am profoundly grateful that my life was preserved. Indeed, God's mercy endures forever.



To Him be all the glory.

Yours for the gathering of the 24,000 Servants,

*Bro. Denis Mwaba,
Zambia Division.*

TRANSFORMED LIVES: THE POWER OF THE SHEPHERD'S ROD WRITINGS

As I reflect on my personal journey, I am grateful for the profound impact of the *Shepherd's Rod* writings on my life. This inspired Message has transformed my life, igniting a renewed passion for God's work and fostering a spirit of cooperation, diligence, and health reform.

A NEWFOUND ZEAL

As I delved into the *Shepherd's Rod* writings, I was struck by the urgency and clarity of the Message. The Lord's call to repentance, revival and reformation resonated deeply within me, stirring my heart to seek a closer walk with God. I began to realize that my life was not my own: it was

entrusted to me that I may fulfill a sacred purpose.

BROTHER'S KEEPER

One of the key principles that resonated with me was the concept of being my "brother's keeper." I recognized that my individual relationship with God was intricately linked with my relationship with others. As I sought to uplift and support those around me, I experienced a profound sense of unity and camaraderie. I began to see myself as a co-laborer in God's vineyard, working together with others to advance the Kingdom.

DILIGENT WORKER

The *Shepherd's Rod* writings also emphasized the importance of diligence and faithfulness in my work for the Lord. I was challenged to re-evaluate my priorities, to seek first the Kingdom of God, and to be a faithful steward of the talents and resources entrusted to me. As I applied these principles, I witnessed a significant increase in my productivity, creativity, and effectiveness in the ministry.

HEALTH AND DRESS REFORMER

Furthermore, the *Shepherd's Rod* writings highlighted the importance of physical and mental health in my service to God. I was encouraged to adopt healthy habits, to care for my body as a temple of the Holy Spirit, and to dress modestly and practically. As I implemented these reforms, I experienced improved physical and mental well-being, which in turn enhanced my spiritual vitality and ministry effectiveness.

A HEARTFELT EXPRESSION OF GRATITUDE

I am truly grateful to God for the blessings I have received through the *Shepherd's Rod*. I praise the Lord for the transformation that has taken place in my life, for the strength and courage to stand for truth, and for the privilege of being part of the Eleventh-hour Church, which is committed to advancing the kingdom of God.

A CALL TO DEDICATION

As I reflect on my journey, I am reminded of the inspiring words of Inspiration: "*You boys and girls, lend yourselves unreservedly to God. He needs great men, and He can make you such.*" - *Timely Greetings, Vol. 1 No. 2, p. 24 par. 2.* These Words

challenge me to surrender my life fully to God, to trust in His power to transform, and to become the instrument in His hands to accomplish His purposes.

A BIBLICAL PROMISE

As I continue this journey of faith, I am reminded of the Biblical promise found in **Philippians 4:13**: "*I can do all things through Christ which strengtheneth me.*" (KJV.) This promise gives me confidence and assurance that, with God's strength and guidance, I can overcome any challenge and achieve great things for His Kingdom.

Praise the Lord, Amen!

*Bro. Asiimwe Ivan,
Uganda Division.*

Greetings Brothers and Sisters,

Peace be unto you all in our Lord Jesus Christ.

I thank God for His mercies and love that He has bestowed upon me since my childhood. I thank Him for protecting my entire family through the ups and downs of this world—of a truth, God has been with us as a body.

In a special way, I thank God for saving my life from a fatal accident on the 12th of October 2020. My left leg was completely fractured, and the doctors failed to rebalance the bone. But when to the doctors everything had failed, God Himself did what no human could do.

I also thank God for the love and care of this church family that was manifested during those tough days of sickness. I thank Him for standing with me in His service at VTC when I was still a teacher, because it gave me a lifelong experience I cannot take for granted.

I am grateful as well for the blessing of the vegetarian diet, which I can testify saved my life. I thank Him too for preserving the lives of my father and mother as they continually travelled on missionary trips.

There is so much more I could say, but in the interest of time, allow me to stop here.

Your fellow servant in Christ,

*Bro. Jackson Kato,
Uganda Division.*

My walk with the Lord began at the age of thirteen when an Adventist classmate in primary school asked me, "How many Churches are there in the world?" I answered that they are over 500, but he said to me that there are only two. That caught my interest as he continued to explain that these are the Sunday worshipers who represent the mother of harlots, the Catholic Church; and the Sabbath worshippers who represent the virgin bride, the Seventh-day Adventist Church. At that point, the seed of Sabbath worship was planted in my heart.

After primary school, I attended a Seventh-day Adventist Academy. Born to a Catholic family, I had not been baptized, nor was I keeping the Sabbath. After five years, in 1994, I graduated and began working, and during that time, I requested that my off day be Saturday. However, I would stay home instead of going to Church.

Not knowing the Lord and that He was working with me, I continued life as usual until my first encounter with Him: on my way home after work one Friday, as I chatted with a friend at the junction leading to my home when I heard a small voice in my head saying, "Tomorrow you are going to Church." The voice kept repeating and getting louder. I obeyed and began my Adventist walk.

On the 9th day of May 1998, the old me got buried, and the present me was born. Not too long after that I got my first ***Shepherd's Rod*** study from a Brother from Mt. Dale, and with my zeal for Truth I wasted no time in joining the Davidian movement. After two years I joined the Waco 2500 group upon the topics of **the fountain** and **headquarters location**.

While enjoying the **Rod** with the Waco brethren in St. Lucia, I received a package from brother Lennox Sam, and due to computer challenges, I kept it for three years before viewing. My experience with those DVDs became the best I had ever received, and I had a strong conviction that the Lord must be using the author. This left me with no other choice but to find him, and here I am today enjoying the **Rod** as taught by the Eleventh-hour Church. Praises to my God and King.

*Bro. Jerry Cox,
St. Lucia Division.*

Praise God.

I got the Message from Sis. Caro. Before then, I was heavily drinking alcohol and had drank it for a long time, and nobody could come to my rescue. Remembering well through consistency in praying together with Homabay members, I can testify that my life has greatly changed: I have stopped drinking, and I'm a strong Davidian.

Be blessed.

*Bro. Wellington Abwok,
Kenya Division.*

Greetings brethren,

Let me humbly take this opportunity to thank our Father for His love and mercy upon my life and family. Indeed, we cannot miss a word to tell the Lord. The Lord gave me peace in my life: my husband was a drunkard for many years, but as a young lady struggling with life, I kept on holding to the faith that it shall be well. I cried every day, and as a result, my facial expression was of a tough person who never smiled at all. That went on until one day my husband met one of the sisters from Homa Bay, invited her to our home, and she gave us hope through the Word. We were SDAs in a nearby Church. At the back of my mind, I was wondering, will he change? I was at the point of leaving him if he did not change. But beloved, there is God who answers. She taught us about being born again, using the story of Nicodemus. That was how I became a member of the Eleventh-hour Church with my husband, and the Lord blessed us with a little one, sister Iscah Abwok.

*Sis. Judith Abwok,
Kenya Division.*

MY JOURNEY FROM CATHOLIC STRIVING UP TO THE KINGDOM

Tender mercy and love of the Lord to you all my beloved in the Name of the Lord.

I would love to share with you my upward journey all the way from a family of native Catholics to a purporting Eleventh-hour Saint, Kingdom bound.

I grew up in a family where my grandparents,

mother, sisters, and brothers were all Catholics. We were indeed deeply modeled in this realm.

One Sunday morning in 1989, whilst visiting my grandparents in Katete, as I prepared myself to go to Church, I heard my young brother's voice from behind me, saying, "There is only one true church in this world, the SDA Church." This was a shock to me, for I had never heard about it from anyone, and it started pricking in my soul.

In 1994, I was accepted at an SDA School of Nursing in the Eastern part of Zambia, where attending Bible studies was a must. These studies proved to me that indeed SDA was the true Church.

In 1996, while still at the same place, I saw in my dream an SDA Church on fire and multitudes running away, but very few, including myself, were flying towards the burning Church. What a shock! Thoughts of all kinds flooded my mind. Am I so sinful that I should be flying towards destruction? Why me? I asked. This also troubled me, but I kept a quiet struggle till 2007 when I got to share this First with Sis. Rosemary Kasoka and Bro. Lungu, my king.

Later that year, we received the **SROD** under Waco 2500, and as we were still investigating, the true and pure **SROD message** was brought to us through Bro. Mweemba Hatyoka and Bro. Kelvin Lunda as it is in its entirety in the Eleventh-hour Church.

*Sis. Betty M. Tembo,
Zambia Division.*

Greetings Church,

I was studying with the Mountain Dale group for some time until 2013 when we went for the yearly gathering during Easter holiday in Chimo (Mountain Dale camp—Kenya.) We started the sessions well, but after some time, there arose disagreements concerning **permanent home location** and the **first of the first fruits** concept. Bro. Bevton raised these issues, and that is when I learned of the existence of other Davidian groups. The leaders were infuriated especially in regard to wave-sheaf and wave-loaves.

Although they could not refute the fact that it is part of the **SROD** doctrine, because we read it in the literature, they still defended their belief system. From that time, a separation began in the camp. We departed from the camp and came back to the university. Bro. Michael came to visit the brethren in campus and brought us the DVDs with **Presentation Number 5, the Day of Reckoning**, also giving some studies based on the same. The group in Campus split in two. Later in 2014, we were informed that Bro. Lennox was to revisit Kenya and we would have more studies on the new doctrines. I made up my mind to travel to Nairobi alongside four other students. Our exams were scheduled concurrently with the seminar, and we applied for special exams. I'm glad I received the Truth, and God was with us. We came from the seminar and sat for our exams. I did well at the end of my course. Praise God for leading me this far.

*Sis. Daicy Chivolo,
Kenya division.*

I take this opportunity to thank the Lord for enabling me to join this Present Truth: indeed, I am so grateful because I was saved from the general charm of the world. I also thank God for the precious privileges and graces that He gave me to be able to endure all the trials that I went through with my [biological] parents fighting against me joining this Message, and by His precious blood, we gained victories over it, praise the Lord. I am equally grateful for the gift of life that He has bestowed upon us as a family, mostly our dear [foster] parents, the James family. I thank Him for the wonderful parents that He gave us, my dear sister Catherine and I, they are so loving and caring to us. Lastly, I also appreciate the Lord for the army of the youths that He has trained, and I pray that the Lord gives us wisdom and guidance in order to do the work that was given to us as the DYAYA. As I conclude, I leave you with this encouragement: be strong and of good cheer. In the midst of fear, walk with no fear, you are not alone, trust in Him alone, victories shall be gained. May God bless you all.

*Sis. Deborah Nalule,
Uganda Division.*

HUMBLE, UNLEARNED—YET CHOSEN

I give all glory to my God for the Message of the *Shepherd's Rod*, which has been and still is a blessing in my life. I want to thank Him for calling my father, brother and sister into this Message. I was born an SDA, and when I started schooling, I faced a lot of challenges and temptations. While in Grade 3, I was expelled because I could not attend school on the Sabbath. My Dad then had no money to take me to another school, and for over four years I did not attend school. Then came this marvelous Message to us, and in feasting on the Message of Present Truth I read this quote in **The Acts of The Apostles, page 17.1** that stuck in my head: **“...the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. ...”**

This quote gave me a lot of contentment, and I was thankful for everything. I was not that fluent in the English language since I had paused my studies for four years. I can testify that God has a thousand ways to provide for us, and all things happen for a reason. After all these years, I went back to school and I sat my Primary Seven exams and performed well. I am thankful to God for this, and do not in the least regret accepting the Present Truth because I am now in His own school, His curriculum and His counsel. There is no worry of being sent out of school because of following what my religion stands for, like the Sabbath. I can now freely use English as well to communicate to my relatives and family members to tell them of this Message. And whatever comes our way, it teaches us to stick to Him without murmuring. This is my testimony through Christ Jesus, and His Spirit, Amen!

Yours for the gathering of the 144,000,

*Sis. Mercy Nakintu,
Uganda Division.*

GOD'S HEALING MERCIES UPON LITTLE TROY

Greetings to you my dearly beloved,
My testimony is about the miraculous healing

of our little lamb Troy, who was born on March 20th, 2019, at 4:30 a.m, healthy and bouncing.

Six months later, he started getting sick, which sickness was identified to be allergies. For over a year, we were in and out of hospital. Then a sister working at Zambia Sugar Factory told us that our little lamb may be allergic to ground nuts—something we never thought could be the issue! We had been feeding him with the baby's porridge, made locally from ground nuts. After identifying the cause, we had hopes to get the necessary treatment. When he developed to the stage that we expected him to be crawling and learning to speak, speaking became a very great problem. There was a great delay in his speech!

During the Health Seminar in Zambia led by Bro. Churchil, we learnt lots of new things related to diet and health. We had a talk with the him, and he advised us on the foods we strictly had to give our little lamb. We faithfully obeyed the directions and started on the diet treatment, and to our pleasant surprise the baby responded well and showed a significant improvement. There is indeed a healing power in nature!

He who had issues with speech, later started to recite the alphabet and next we got him reciting the Lord's Prayer. It was amazing to hear him recite the whole Prayer, and **Psalm 23**, is a ringtone in his memory. I am thankful for the health Message and the healing mercies bestowed unto my son Troy.

Right now, he can eat the ground nuts, and no more allergies as before. Indeed, **The LORD hath done great things for us; [whereof] we are glad.** (**Psalms126:3**.) Back then I did not know how I would instruct my son as a mother knowing that he could not talk, but I asked the Lord for wisdom. I had to do my part, and the Lord would do the rest. And so, the Lord has really been faithful: my boy is well able to say “I am sorry” when he is wrong, he is able to write and loves listening to hymns. May God's Name be forever praised. Amen!

*Sis. Natasha Todd,
Zambia Division.*

TESTIMONY OF GOD'S PROTECTION AND BLESSINGS

I thank the Lord for His goodness and His unending love toward us.

I want to especially thank Him for His divine protection. On the day we were to go for the recommendation of leaders, my husband and I first went to do some work. We were riding on our bike, when we were suddenly involved in an accident. Another biker made a wrong turn and collided with us.

Although he was clearly at fault, he refused to admit his mistake. Instead, he became aggressive; first trying to hit me because his bike had been damaged. My husband was the one holding our bike at the time, and the man then turned to him, grabbed him by the neck, and tried to fight him.

Surprisingly, and by God's grace, a group of bikers arrived at the scene. They surrounded us, and after we explained what had happened, they turned to the man who was in the wrong and told him to release my husband. They even cleared the way for us to continue on our journey.

I truly believe holy angels came in the form of those bikers to rescue us from harm. We also thank God that we still made it on time for the recommendation.

Lastly, I want to glorify the Lord for blessing me with a good marriage and a loving family: we are all walking in the Present Truth. My marriage has experienced several trials and temptations plus hardships, but through fervent prayers, patience and God's grace, it managed to stand the storms on God's foundation and principles. I also thank the Almighty for the jobs my husband and I have, and for the many blessings He continues to pour upon our lives and our family.

I also thank the Lord for my sons and daughters who are all actively in the Present Truth and rejoice in it.

To God be all the glory!

*Sis. Prossy Kazibwe,
Uganda Division.*

Greetings brothers and sisters, the peace of Christ our Lord be upon you all. I am delighted to share my experience in the spiritual journey and I am glad that when I look back, all I can say is, *All the Way My Savior Leads Me!*

I met Christ in May 2023. It was a Sabbath, and after a wonderful morning worship service at Church, we took a lunch break. It was during the lunch hour that I found a brother, who was sharing with three youth a Message from the book *Last Day Events*. I paused and listened, and was very surprised to hear things that I had never heard of all my years as an SDA.

I was curious and had many questions to ask, but asked only one: Where did you learn all these from?

He introduced me to the *E. G. White Estate* and showed me how to access the content therein. When I got home that evening, I asked for my mother's phone and downloaded the app, as I did not have one of my own at that time. I started reading the books and was very surprised to learn many things for the first time in my life. Unfortunately, though, I never practiced what I learnt – I did not take them seriously because I had never seen anyone living the life they portrayed.

Some months after I joined the university, in July, for the first time I saw a group of people who lived the life I had read before. I was so astonished and from then on decided to reform and practice what I read. Later, I was introduced to and started learning the *Rod* Message and was now able to connect all I had read before. I thank the Lord for leading me to the Truth.

May we all continue living in and practicing the Truth. It is not only by words that the Truth is shared but by the character and the way of life that we exhibit to the world around us. There are many souls that shall be moved, not by what we say, but by what we do and are.

God bless you all.

*Sis. Susan Talemwa,
Uganda Division.*

LIVING EMBODIMENT OF FAITH IN ACTION

We, as VTC community, feel compelled to share the profound impact of our personal health reform experience as the right hand of the missionary work. Our transformation in how we eat, drink, and dress as instructed in **1Corinthians 10:31** (one of the most noticeable and beautiful change) has not only improved our well-being but also quietly inspired our relatives, families and friends to reconsider how we honor God with our bodies. We therefore conclude that God Has remembered us, and He is manifesting His power through natural remedies. ***"The God of nature directs the human agent to use natural remedies now."*** – **Selected Messages, bk 2, page 286.4.** We strongly believe that God created the earth with everything we need not just to survive but to thrive.

Some of those who have been administered unto, as the leper who returned to Christ, have been unable to contain their gratitude to their Healer. One of them is mother to Sis. Vane Sese Osiemo, who was directly touched by both the missionary outreach and herbal care. Indeed, this movement is a beacon of light in a world that desperately needs both physical healing and spiritual restoration.

Another happy soul is Sis. Karen Nyamvula's grandmother, whose song is just what God has done for her, even after leaving VTC.

Immediately she received the healing, she volunteered to be cleaning the House of Worship here at VTC for almost a month to thank God for what

He did unto her health. After her departure from the VTC, she was visited by two brethren, Bros. Dennis Mutiso and Dickley Motanya. She was very grateful and praised God; that truly God has made her healing possible through simple



natural remedies after a long struggle with drugs and commercial medications and giving up hope.

And currently we have Sis. Susan Gichira (younger sister to Sis. Immaculate Gichira) with us, who after a week's treatment is no longer the same, for she is improving speedily. She decided to fully return to herbal remedies as a last resort after spending a lot of money and time visiting numerous hospitals and trying various medications without lasting results. To her surprise, the natural treatment began to ease her symptoms, and her health is gradually being restored. Indeed, the very simplest solutions can be the most powerful.



Praises, gratitude and thanksgiving to our Heavenly Father. AMEN!

**VTC Area,
Kenya Division.**

QUESTIONS AND ANSWERS

FAITH AND WORKS

QUESTION 67

Why should we study faith and works? How should the two come together?

ANSWER:

Faith and works go together, but we are not told to study "faith and works." For "faith is the substance of things hoped for, the evidence of things not seen." **Hebrews 11:1**. "...God hath dealt to every man the measure of faith." **Romans 12:3**. Note that every man gets the same measure to begin, for the Scripture says "the measure," not "a measure." In **Luke 17:15**, the apostles asked Christ to increase their faith. Faith is like a muscle; it needs exercise to increase, and our Lord Jesus told us how to do so: **Mark 11:22-24**: "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [them], and ye shall have [them]." Faith is the absence of doubt in the heart. Our Lord also gave us examples of little faith and great faith—**Matthew 6:30-34**: "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof." **Matthew 14:28-31**: "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when

he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth [his] hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" **Matthew 8:5-10**: "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this [man], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it]. When Jesus heard [it], he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." **Matthew 15:22-28**: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast [it] to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilst. And her daughter was made whole from that very hour."

Note that the Lord found great faith only amongst the foreigners, not in ancient Israel; let it not be the same in modern Israel.

Works come with living faith—**James 2:14-26**: "What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be [ye] warmed and filled;

notwithstanding ye give them not those things which are needful to the body; what [doth it] profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? For as the body without the spirit is dead, so faith without works is dead also."

QUESTION 68

Rev. 3:18-- I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

What does this mean, can we buy salvation?

ANSWER:

Your answer is found in the following verses and statements from Inspiration:

Isa. 55:1-4-- Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David. Behold, I have given him [for] a witness

to the people, a leader and commander to the people.

SR1: 141.3 - Though the water is free, the wine and the milk are sold, but there is no set price on it, nor is the exchange made with money. Something must be given in trade to make the transaction. What must it be? The answer is found in the seventh verse, as follows: "Let the wicked forsake his way, and the unrighteous man his thoughts: And let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." We must forsake our ways and our thoughts, and in exchange, take God's thoughts and follow His ways. **Verse 8:** "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Not until after this transaction is made can one please, serve, or understand God, nor can he enter heaven. When this transaction is made, the thoughts, ways, desires, actions, and the whole human being is changed. How do we get God's thoughts? Only in one way may they be attained. God's thoughts and ways are found in His Word (the Bible). The man who will follow the complete instructions by the Spirit of God is in a heavenly atmosphere, and walks with God as Enoch of old.

SR1P: 42.1 - The type unerringly shows that just as in Joseph's day no one could help himself to the corn, but could obtain it only through Joseph's appointed servants, so even in our day the only one who provides "meat in due season," is the Saviour through His appointed servants. Only through them He reveals, interprets, and distributes timely truth.

SR1P: 42.2: - Thus it is that though we are now in the antitypical years of famine, the period of indirect revelation from Heaven, there is to be no lack of food, present truth. There is enough stored in the Bible to carry us through the years of famine if we but make our request to His appointed distributors. This is the most significant, most urgent, and most needed lesson taught in this providential ensample for God's people.

2TG20: 20.1 - The gold tried in the fire obviously represents inspired Truth for this time, the only truth that saves, the only kind God would sell. And what can be the white raiment which the True Witness urges them to buy, if not the righteousness of Christ?

CO-LABOURERS AND PARTAKERS

QUESTION 69

1 Cor. 3:9-- For we are labourers together with God: ye are God's husbandry, [ye are] God's building.

2 Peter 1:4-- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

How can we be labourers together with God, partakers of divine nature?

ANSWER:

Whatever we do for the upbuilding of God's Kingdom, we do together with God, for we can do nothing without Him.

If you study **2 Peter 1:4** together with the previous verses and the subsequent verses, you will get your answer, but let us hear from the Golden Bowl:

COL 282.2 - If you cultivate faithfully the vineyard of your soul, God is making you a laborer together with Himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth He desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidence of our faith, love, and patience. He looks to see if we are using every spiritual advantage to become skillful workers in His vineyard on

earth, that we may enter the Paradise of God, that Eden home from which Adam and Eve were excluded by transgression.

DA 123.3 - The prince of this world cometh," said Jesus, "and hath nothing in Me." **John 14:30**. There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

DA 123.4 - And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." **2 Peter 1:4**. Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." **Psalm 119:11; 17:4**.

GW92 289.1 - It should be impressed on all who have decided to become workers for God, that they must give evidence that they are converted men. A young man without a sound, virtuous character will be no honor to the truth. Every worker should be pure in heart; in his mouth should be found no guile. He should bear in mind that in order to be successful he must have Christ by his side, and that every sinful practice, however

secret, is open to the view of Him with whom we have to do. Sin has marred the divine image in man, but through Christ this may be restored. But it is only through earnest prayer and the conquest of self that we can become partakers of the divine nature. Many do not rise high enough to meet the standard. Their faith is weak, they expect but little from God, and they receive according to their faith. They need far more faith in God, and far less confidence in self. When they have this, they will be more successful in attaining perfection of character.

THE LATTER RAIN

QUESTION 70

Who will be eligible to receive the latter rain power?

ANSWER:

Those who escape the slaughter in the Seventh-day Adventist Church, as prophesied by Isaiah, the gospel prophet—

Isa. 66:15-20:— For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I [know] their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 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 they shall declare my glory among the Gentiles. And they shall bring all your brethren [for] an offering unto the LORD out of all nations 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.

These Scriptures are yet to be fulfilled, therefore, we must know who is Isreal of today—

3T 89.3 - Modern Israel have murmured and become jealous of my husband because he has pleaded for the cause of God. He has encouraged liberality, he has rebuked those who loved this world, and has censured selfishness. He has pleaded for donations to the cause of God and, to encourage liberality in his brethren, has led off by liberal donations himself; but by many murmuring, jealous ones even this has been interpreted that he wished to be personally benefited by the means of his brethren and that he had enriched himself at the expense of the cause of God; when the facts in the case are that God has entrusted means in his hands to raise him above want so that he need not be dependent upon the mercies of a changeable, murmuring, jealous people. Because we have not selfishly studied our own interest, but have cared for the widow and the fatherless, God has in His providence worked in our behalf and blessed us with prosperity and an abundance.

RH, October 3, 1893 par. 12: - Mark the whole tenor of this chapter, and learn the lesson it conveys to modern Israel. These things are written for our ensamples upon whom the ends of the world are come. We see the unbelief, and the stout resistance of some who have had great light, and although evidence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel.

9T 164.1 - "In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God."

The slaughter of **Isaiah 66** is the same as **Ezekiel chapter 9**—

3T 267.1 - Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the

burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying.

Read the ninth chapter of Ezekiel.

3T 267.2 - But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. ""

1MR 260.2 - Study the **9th chapter of Ezekiel**. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the

Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling;

"...God is calling; will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided..."

will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity. Letter 106, 1909, pp. 2, 3, 5, 7. (To "The churches in Oakland and Berkeley," September 26, 1909.)

Before the Church can receive the latter rain power, it must first receive the latter rain doctrine, which will fall in the first month, according to the following Scriptures:

Deuteronomy 32:1, 2-- Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. **My doctrine shall drop as the rain** My speech shall distil as the dew, as the small rain upon the tender herb,

and as the showers upon the grass.

Jer. 5:24-- Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, **both the former and the latter, in his season:** he reserveth unto us the appointed weeks of the harvest.

Note that the “weeks of harvest” are the seven weeks after the waving of the sheaf, which is offered in the week of Passover, which takes place in the first month of the sacred year, which begins on the first new moon after the vernal equinox. The vernal equinox is usually around March 20th, in the spring.

Joel 2:23, 28, 29 - Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and he will cause to come down for you **the rain, the former rain, and the latter rain in the first [month]. And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh;** and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

Note carefully that it is after the latter rain falls that the Lord pours out His Spirit of power.

THE LOUD CRY AND THE LATTER RAIN

QUESTION No. 71

Can the Loud cry come before the latter rain?

ANSWER:

The loud cry is a period of time, and it is also the latter rain, which is the loud cry of the Three angels' Messages, and the latter rain falls during the loud cry period. The loud cry and the latter rain in one instance are one and the same, and in the other instance, they are not. Finally, the loud cry period must begin before the latter rain is preached, for it is to be preached during the loud cry period.

EW 277.1: - I saw angels hurrying to and

fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join **in the last great work of the third angel's message as it swells to a loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

LDE 208.4 - During the loud cry the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town.--Ev 694 (1904).

RH, May 27, 1862 par. 2: - As the members of the body of Christ approach **the period of their last conflict**, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As **the third message swells to a loud cry**, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.

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"

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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



HISTORY OF GOD'S CHURCH--PART THREE

(Continued from Symbolic Code Volume 2025; Nos. 7-9; Pages 7-36)

We continue with the history of the seventh candlestick, the Seventh-day Adventist Denomination. We left off with the 1888 Message being rejected by the Church's leadership, and the apostatizing of the bearers of the message. Let us begin with the words of a former president of the General Conference of Seventh-day Adventists and of the prophetess to the Church--

3SC11-12: 12.2.5 - Says Elder Taylor G. Bunch in his booklet: "Just as Israel 'murmured in their tents' and criticized God's chosen leader who was endeavoring to lead them into the promised land, so modern Israel reenacted those scenes at Minneapolis in 1888....It must have been as terrible in the sight of the Lord as the rebellion at Kadesh-barnea, for it resulted in the same punishment, a turning back into the wilderness."--"Forts Years in the Wilderness," p. 15.

3SC11-12: 12.2.6 - "I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, but our own course of continual backsliding has separated us from God.--"Testimonies for the Church," Vol. 5, p. 217.

3SC11-12: 12.2.7 - "You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful workers of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes."--"Testimonies for the Church," Vol. 5, pp. 75, 76.

3SC11-12: 12.2.8 - "Because they failed of fulfilling God's purpose, the children of Israel were set aside."--"Christ's Object Lessons," p. 304, par. 3.

3SC11-12: 13.1.1 - If we fail to repent, will we not in like manner be rejected?

3SC11-12: 13.1.2 - The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity.--"Testimonies to Ministers," p. 450.

3SC11-12: 13.1.3 - "Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with.... Cleanse the camp, for there is an accursed thing in it."--"Testimonies to Ministers," pp. 427, 428.

Here we read that the Seventh-day Adventist Denomination entered a downward spiral following the rejection of the 1888 Message. Let us now hear the ROD on this wandering--

SR1: 116.2 - It makes it clear that there is a 430 year period from the reformation by Luther to the purification of the church, as we shall endeavor to prove by Ezekiel's prophecy which we quote here. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: According to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches [margin, spelt], 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. Thou shalt drink also water by measure, the sixth part of an hin: From time to time shalt thou drink." Ezek. 4:4-6, 9-11.

Note that the 1930 understanding placed the end of the 430 years at the purification of the Church, which has changed with the progression of the Truth. Let us continue--

SR1: 117.1 - Ezekiel was commanded to lie on his left side for 390 days during which time he was to eat and drink. After the 390 days were ended, he must turn to his right side and lie for forty days, but during this time he must not eat. The 390 days are 390 literal years

according to the last part of **verse 6**. As we have made the application, **the 390 years began with Luther and ended in 1890**. During this period of time Ezekiel was told to eat and drink while he lay on his left side. **What is he told to eat?**—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).

SR1P: 69.1 - Moreover, **this notable date, 1890, was reached just two years after the doctrine of "righteousness by faith" was first brought to the attention of the Denomination at the historical 1888 Minneapolis Camp Meeting, and then and there rejected by nearly all of those who were present.** Then during the ensuing two years, it was rejected by the whole Denomination. (See *Christ Our Righteousness*, pp. 41-55, 1941 edition; *Testimonies to Ministers*, pp. 79, 80.) This is one of the reasons that **the church was in 1890 left to enter a forty-year antitypical wilderness wandering, matching Moses' attempt and failure to deliver ancient Israel; also his running away into the wilderness.** (See *Forty Years in the Wilderness*, by Elder Taylor Bunch, pp. 15-17.)

Moses continued his work until the typical 40 years of wandering were over, whereas 25 years after the antitypical wandering began, the active spirit of prophecy in the Seventh-day Adventist Church became quiescent, while the Church was still in her wilderness wandering. This typology shows that the events of the antitype are not always exact duplicates of those of the type. Let us read--

ABN3: 60.2 - **Upon the death of Sister White, in 1915, the gift of Inspiration, the active Spirit of Prophecy, became quiescent**, no longer manifesting Itself for a time. With the church thus cut off from the very source of its life, as was the Jewish church from the death of the prophet Malachi to the rise of John the Baptist, how could it maintain its vitality and growth? Hence, now

as then, there has followed the same inevitable spiritual malnutrition and deformity, accompanied with a long train of woes.

Let us get back to the “forty-year antitypical wilderness wandering”--

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

Note that the “year of My redeemed is come” was not a literal fulfillment in 1930 as originally understood (see illustration of **page 221 of SR1**), but rather a symbolical fulfillment. Let's hear a little more on the wandering--

ABN3: 20.1 - But let it be remembered that the Exodus Movement, the type, was in two sections, the first section being led by Moses, and the second by Joshua, and that it was the last, the purified, section (that which grew up after the forty years' wilderness wandering, and after all but two who were over twenty years of age when they left Egypt, had died) that possessed the land.

ABN3: 20.2 - The **Movement led by the Rod today** is the only Movement in Christendom fitting the type--**the Israel of Joshua's day: like it, drawing its followers only from the parent Movement, and having as its threefold objective the deliverance of God's people from bondage, the possession of the land, and the establishment of the kingdom.** And just as **the purified Israel of Joshua's day, the generation which survived the forty-year wilderness wanderings, inherited first the final leadership of the typical Exodus Movement, and then the land of promise, so the purified Israel today (the 144,000), the ones who survive the forty-year period of wandering from 1890-1930, and who escape the slaughter of Ezekiel 9, are to be**

promoted to the final leadership of the antitypical Exodus Movement, then to inherit "the promised land," and to be citizens in the everlasting Kingdom.

Note that the survivors of the 1890-1930 period—including Brother Houteff and all who were in the Church before 1930—are now dead, and the full fulfillment of **Ezekiel 9** remains future. We can all agree that some were sealed for resurrection (the first part of **Ezekiel 9**), but the slaughter has not yet taken place. Therefore, the typology of Joshua's day does not fully apply to Brother Houteff and those with him, as they all died before the purification of the Church, whereas Joshua led the purified Israel Movement into the promised land. Only the part of "drawing its followers from the parent Movement, and having as its threefold objective the deliverance of God's people from bondage, the possession of the land, and the establishment of the kingdom," was fulfilled in the Movement during Brother Houteff's day. In addition, the 144,000 living saints are to be the final leadership of the antitypical Exodus, being also the first part of the antitypical Exodus. Let us continue--

ABN3: 21.1 - Thus we see that it was not until after the murmurers were eliminated, in the ensample, that Joshua took over, and led the Exodus Movement in the land of Canaan. Accordingly, **in the antitype the period before the Rod came, the Laodicean period**, is the one in which are to be found **the typical wanderings, doubtings, and murmurings**, both against the founder and the dietetic principles ("health reform") of the Movement, and the consequent curses and slaughter.

Note that the antitypical period--the Laodicean period, the period before the Rod came--is where "the typical wanderings, doubtings, and murmurings are found." Note the word "typical": being the type; and where there is a type, there must be an antitype. Therefore, there must be antitypical wanderers, doubters, and murmurers in the period of the Rod. Here is another aspect of typology, wherein the antitype becomes a type. In this instance, the antitype has become a type. Let us continue--

ABN3: 21.2 - The immediate result of these murmurings complainings, and doubtings today has been to blind the eyes of many in the Advent Movement, causing them to

turn back from following Christ their Leader, and steadily to retreat "toward Egypt." --*Testimonies, Vol. 5, p. 217*. Consequently, in another tragic parallel, just as Moses wrote the sad experience of the type, so the founder of the Seventh-day Adventist denomination wrote the even sadder experience of the antitype, declaring as far back as 1888: "Many had lost sight of Jesus"; and "Doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere." --*Testimonies, Vol. 5, p. 217*.

ABN3: 21.3 - In other words, just as unbelief on the part of ancient Israel sent them back to wander in the desert until all the guilty had perished, so in like manner unbelief in **the message of Righteousness by Faith proclaimed at the Minneapolis Conference sent the Seventh-day Adventist denomination into a forty-year wilderness wandering, until 1930**, with the arrival of the message, at the voice of which each must either do God's bidding or die as did Achan and his household. May God grant that the Israel of today, the children of those who have repeated the history of Israel of old *Testimonies, Vol. 5, p. 160*), be admonished by the mistakes of their fathers, and heed the call of the Eleventh Hour.

ABN3: 22.1 - This solemn typology reveals yet other significant parallels: just as the Exodus Movement was bereft of their visible leader a short time before it entered the land of Canaan, so also was **the Advent Movement bereft of its visible leader as it neared the borders of the Kingdom; and just as Joshua was called then to quide the feet of God's weary pilgrims to their homeland, just so must another arise at this time in fulfillment of the type, to lead home the feet of God's saints today.**

History shows that the Joshua who was called in 1930 in the Advent Movement did not lead the Church into the land of Canaan, thereby introducing another phase into the typology.

ABN3: 22.2 - "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." *Hos. 12:13*.

ABN3: 22.3 - "Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: '... you do not interpret the Scriptures in the proper way.'" --*Testimonies to Ministers, pp. 475, 476*.

ABN3: 23.1 - In all the annals of church history since the Exodus Movement, the Rod message is the only one

which calls for just such a Movement, and which exactly fits the type. (See **Tract No. 8, Mount Zion at the Eleventh Hour**, and **Tract No. 9, Behold I Create All Things New**).

ABN3: 23.2 - Unmistakably, therefore, the clear light shedding forth from type, from testimonies of the prophets, and from history, identify the message of the Rod as the only one ordained to lead the latter day church, freed from sin and sinners, into the land of promise, when "the times of the Gentiles be fulfilled." **Luke 21:24**. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." **Dan. 2:44**. That day has come, and the Rod of God is here to effect that "great reformatory movement among God's people" - - (**Testimonies, Vol. 9, p. 126**), to give "power and force to the Third Angel's Message" - - (**Early Writings, p. 277**), so that, "clad in the armor of Christ's righteousness, the church ... 'fair as the moon, clear as the sun, and terrible as an army with banners,'" may "go forth into all the world, conquering and to conquer." - - **Prophets and Kings, p. 725**.

ABN3: 23.3 - "Hear ye the Rod, and Who hath appointed it." **Mic. 6:9**.

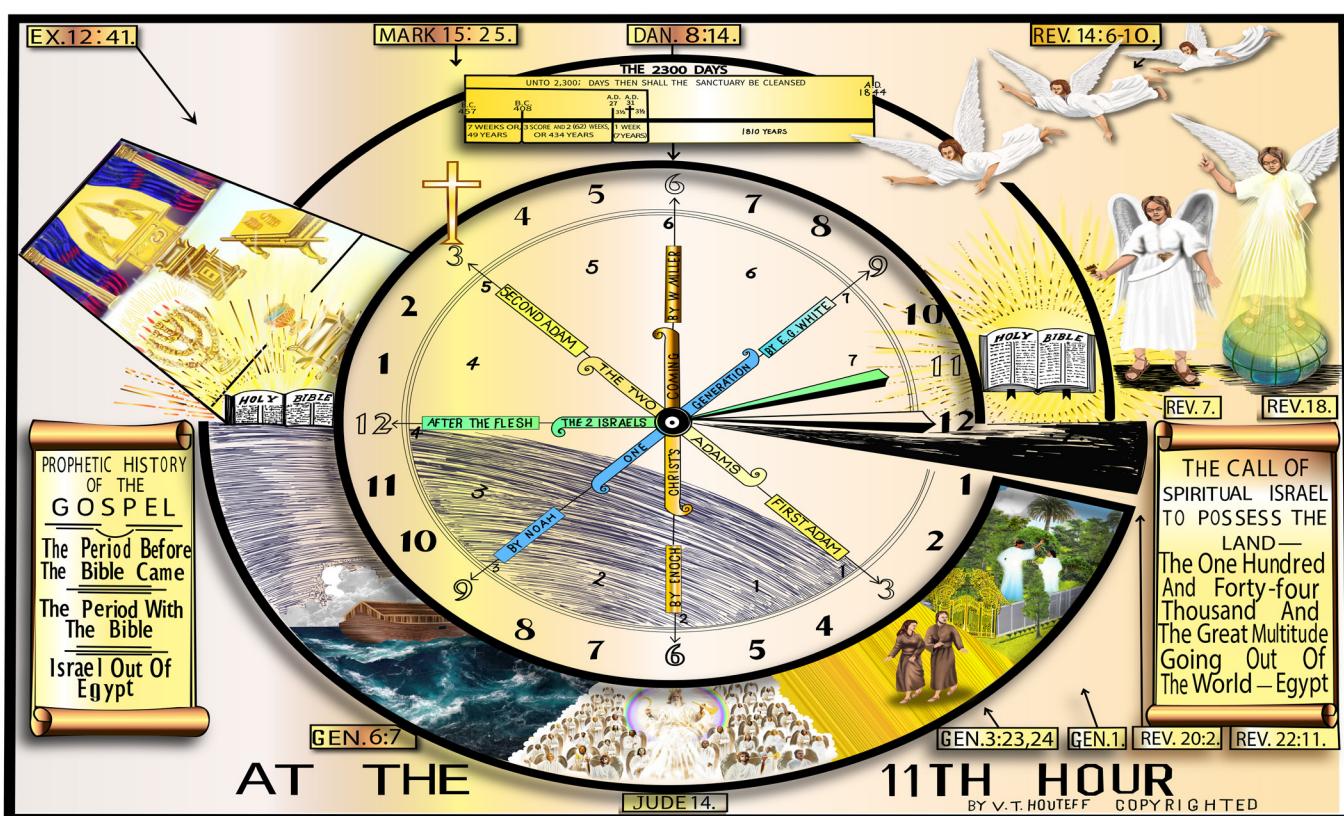
The last few paragraphs just read show that the Rod Message and a prophet are to lead the Church to the land of Canaan, as corroborated by these 1953 statements:

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: 2.2 - 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:

Let us now turn to the fifth call in the parable of **Matthew Chapter Twenty** to learn more of the Rod Message:

Matt. 20:6-7 -- And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive.



Remember that each movement was given three parabolical hours to accomplish its work, but the Seventh-day Adventist Denomination, the last of the Christian Denominations, failed to complete its three parabolical work hours. The Householder, seeing the failure of the Seventh-day Adventist denomination, went out at the Eleventh-hour to hire another group of laborers. Since there are only twelve hours in a day, there was not enough time to call another Denomination to labor. Instead, the Eleventh-hour movement was called to work within the Seventh-day Adventist Denomination, as a movement within a movement, as seen at the end of the Jewish dispensation, when Christ was sent, along with His apostles, as a movement within the Jewish Church (Movement), to save the Jewish Church. Let us read of the Church within the Jewish Church--

John 12:4-6-- Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

The Spirit of Prophecy tells us--

Judas was highly regarded by the disciples, and had great influence over them. He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to him in judgment and ability. They did not see their opportunities, he thought, and take advantage of circumstances. The church would never prosper with such shortsighted men as leaders. Peter was impetuous; he would move without consideration. John, who was treasuring up the truths that fell from Christ's lips, was looked upon by Judas as a poor financier. Matthew, whose training had taught him accuracy in all things, was very particular in regard to honesty, and he was ever contemplating the words of Christ, and became so absorbed in them that, as Judas thought, he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his ability as a manager. Judas regarded himself as the capable one, who could not be overreached. In his own estimation he was an honor to the cause, and as such he always represented himself. - DA 717.1

Judas had excellent traits of character, and might have been a great blessing to the church had he been steadfast, and resisted temptation; but he was treasurer, and this position gave him an opportunity to practice dishonesty. Had he been humble and teachable, he would have set about the work of reform when his conscience was awakened, and he saw the sinfulness of his course. But he sinned against light and knowledge; and instead of being softened and subdued by the lessons of Christ, his heart became harder and more unimpressible. - ST, June 5, 1884 par. 5

From the scriptures and statements just read, we see that Christ established the type for the Church within the Church, and in His parable in **Matthew chapter twenty**, He gave the antitype. Had the Jewish leaders accepted Christ, there would have been no need for His little Church to operate within the Jewish Church, just prior to the close of probation to the Jewish Church. Let us get back to the movement (Church) within the movement (Church), the Eleventh-hour laborers (Church), through the lens of Hosea--

TN4: 57.1 - "Say ye [Jezreel] unto your brethren, Ammi; and to your sisters, Ruhahah. Plead with your mother, plead..." Hos. 2:1, 2.

TN4: 57.2 - Here is brought to view a laymens' movement of both men and women who are to arise and proclaim the message of reformation to the church, their mother. They are to plead:

TN4: 57.3 - "Put away [your] whoredoms out of [your] sight, and [your] adulteries from between [your] breasts; lest [Father] strip [you] naked, and set [you] as in the day that [you were] born, and make [you] as a wilderness, and set [you] like a dry land, and slay [you] with thirst." Hos. 2:2, 3.

TN4: 57.4 - Through this personified prophecy, we see that the Lord is not now calling forth a "new" denomination, even though the ministry continues to take the membership rights from the adherents of this reformatory message. Consequently, for its successful delivery to the entire sisterhood of churches, our banding ourselves into a body of workers as a movement within a movement, has been forced upon us. In brief, we are to confine our message strictly to the old organization, as did the apostles with their message. For the first three and a half years after the resurrection, they were

commissioned to put forth all their effort in behalf of their parent organization only, the last in the Old Testament period; likewise, the Davidians are commissioned to put forth an all-out effort in behalf of their parent, the Laodicean organization, the last in the New Testament period.

LSDA: 1.1 - Provisional in set-up as well as in name, the Davidian Seventh-day Adventist Association exists solely to accomplish a divinely appointed work within the Seventh-day Adventist denomination, wherein it therefore strictly confines its activities. As its work therewithin draws to a close, and the "servants of our God" (Rev. 7:3) are sealed, its name will be changed (Isa. 56:5; 62:2; 65:15) and its purpose and its work will become all-embracing to the gospel (Matt. 17:11; Acts 3:21, Isa. 61:4-7). Then its Constitution and By-Laws as herein codified will become fully operative.

LSDA: 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. Through this call, the Loud Cry of the three angels' messages, it is to gather "the people of the saints of the Most High" (Dan. 7:27) into the kingdom "which shall never be destroyed...but... shall break in pieces and consume all...kingdoms." Dan. 2:44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever.

The Rod further explains the reformation as being--

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.

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

From these two statements, what we see is that the casting of the fire from the altar into the earth is the outpouring of the Holy Spirit, and as a result, the sick are healed, and other miracles are wrought. We can now clearly see that the object of the Davidian Church is yet to be achieved, and which will take place after the half-hour silence in Heaven, as revealed in Revelation chapter 8, verses 1, 3-5. Let us read of the pre-pentecostal manifestation of the Spirit of God in the Church of Jesus Christ and the apostles, the Church within the Jewish Church--

Matt. 10:5-8-- These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Here, we see a pre-Pentecostal manifestation of the Holy Spirit in the Church within the Church of Christ's day. When will the manifestation of the Holy Spirit as seen before Pentecost be manifested in the Church within the Seventh-

day Adventist Denomination, the Davidian Seventh-day Adventist Church? It must be the time when the object of the association is achieved, which is at the end of the half-hour silence in Heaven.

The founder of the Church within the Church, the Davidian Seventh-day Adventists, partially fulfilled the prophecy of the man nourishing a young cow and two sheep--

Isa. 7:21-- And it shall come to pass in that day, [that] a man shall nourish a young cow, and two sheep;

Isa. 7:22-- And it shall come to pass, for the abundance of milk [that] they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

"In that day" is none other than "the great and dreadful day of the Lord." Therefore, in the prophecy of the man who nourishes the young cow and the two sheep, we find only a partial fulfilment in the human author of the *Shepherd's Rod Message*, Brother V. T. Houteff. Let us hear his interpretations--

TN6: 29.3 - As butter is churned from milk, and as the milk from which this spiritual "butter" is made, comes from the "two sheep" and the "young cow," the truth flows forth that these three milk-producing creatures symbolize three different sources from which the Word of the Lord (butter) is obtained. The cow is young; the sheep are not. Accordingly, the source of the butter, God's Word, represented by the young cow, is of later origin than the sources represented by the two sheep. The two-of-a-kind therefore can only represent the Old and New Testament Scriptures; whereas the cow, being larger and younger than the sheep, represents sacred volumes of correspondingly larger proportions and of later origin than the Bible. These volumes manifestly are the latter-day writings of the "Spirit of Prophecy" (Rev. 19:10), which enable their patrons to "refuse the evil, and choose the good," and which bring to them The Honey.

TN6: 31.1 - The honey-sweetness of *Revelation 10:10*, standing as it does for great joy resulting from feasting on the Word of God, automatically imparts to the "honey" of *Isaiah 7:22* the significance of joy that shall come to all who join in eating the "butter" from both

the "cow" and the "sheep," which are now "come fresh." Only those who so do, shall be "left in the land."

TN6: 31.2 - This cordial invitation to eat of spiritual "butter and honey," hitherto never paralleled in quantity or quality, is especially extended to those who are inclined to doubt. Accept this unprecedented invitation, my brethren, and you will convince yourselves of the sincerity and judgment which prompts our plea, and will realize at first taste that the product from these noble creatures is all that you need to keep you not only alive and well but also in joy and peace from "henceforth" and forever! And though there is an innumerable multitude to be fed, you need not fear a shortage of food, for The Universal Dairy has A World of Butter-Producing Milk.

TN6: 31.3 - These noble creatures give such a volume of milk that we are compelled to separate the cream, and are able to dispense only it. The milk we preserve. This plenitude bespeaks our being blessed with such a fullness of truth (milk) that all we can do is to send out the high points -- the butter or cream. Revealed truth never before having amassed itself into such an inexhaustible store as it has today, completes the evidence that the interpretation of this prophecy is correct, and that The Shepherd's Rod, which contains the truth for this time, has caused the Land to Flow With "Milk And Honey."

TN6: 44.2 - Here the Lord tells us that the milking of the two sheep and the young cow (the unfolding of the heaven-sent scrolls) is not entrusted to all, but to "a man" (prophet). This means that the one through whom the light is revealed, nourishes these sources of supply by arousing widespread interest in them, thus keeping them alive and producing. And each one who would remain in the land, must give them his steady patronage and be on the alert, of course, to interest others in their lasting, life-giving product.

TN6: 44.3 - Knowing that some would deny the Old Testament and others the New Testament Scriptures, also that still others would doubt the Spirit of Prophecy, God therefore calls attention to all three. The figures, "a young cow and two sheep," unique in their milk-producing ability, make clear that their product can sustain life for eternity, and that to the "man" who nourishes them are the saints to go for their butter. Then they shall know the difference between The Spirit of Prophecy and Its Counterfeits.

2TG20: 24.3 - Those that are left in the land, therefore, when Christ takes His scepter to reign, are those who live on the butter and honey which only the Bible and the Spirit of Prophecy can supply. All others are to perish with the modern Edomites and Moabites.

trees to the bowl, are the only two mediums which God has employed since 1844 A.D. to interpret the Scriptures.

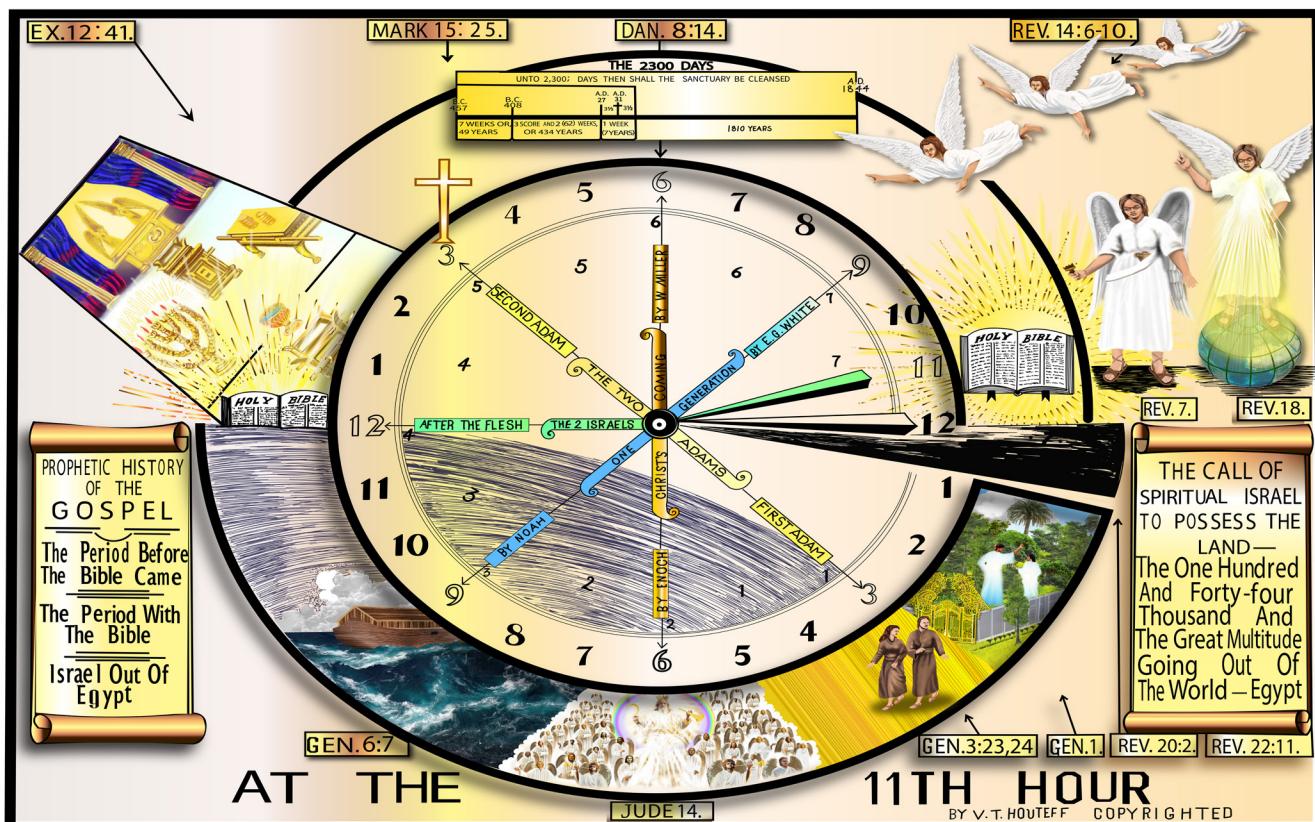
In these paragraphs, we see that the Rod is both milk and butter, thus a partial fulfillment of the prophecy of the man who nourishes "in that day." The Rod is also the "young cow," "the most recent writings of the 'Spirit of Prophecy'" being now part of the "golden bowl." For we read:

5SC1-5: 3.1.1 - Let all Present Truth believers carefully study the fourth chapter of Zechariah, and take particular notice of the method there illustrated, which God employs to reveal truth to His people. The diligent Bible student will there see that the candlestick represents the church membership (**Rev. 1:20**); that the tubes from **the golden bowl (the writings of the Spirit of Prophecy)** to the candlestick, represent the ministry ("**Testimonies to Ministers**," p. 188); that the olive trees are symbolical of the Old and New Testament Scriptures ("**The Great Controversy**," p. 267); and that **the two golden pipes, which carry the golden oil from the**

Let us now listen as the man nourishes and adds to the “young cow,” and becomes part of the “young cow.” We begin with “the three angels’ Messages.” Let us remind ourselves of some of the Truths quoted from the “young cow” (before the Rod) in Part Two of our history:

1. William Miller and his associates proclaimed the first and second angels' Messages.
2. The third angel's Message is the Message of the Sanctuary and the Sabbath Truths.
3. The third angel's Message is the last Message of mercy to be given to the world.
4. The three angels' Messages of **Revelation 14** were proclaimed by two human instrumentalities, namely Brother William and Sister Ellen.

Let us begin with the pictorial statement in the chart illustrating the parable of **Matthew 20**:



Note that in this nourishment, the three angels are depicted at the ninth-hour and have nothing to do with the sixth-hour laborers, Brother William Miller and his associates. Let us read it in words--

TN3: 41.2 - Counting forward 2300 years from October, 457 B.C., the terminus is October, 1844 A.D. And as the angel said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed, "the cleansing must thence have commenced in 1844, the very year in which, for the first time in history, the first angel's message rang forth the proclamation: "Fear God, and give glory to Him; for the hour of His judgment is come" (Rev. 14:7; Dan. 7:9, 10) -- the time that the Great Judge and the heavenly tribunal sit in judgment to separate the bad from the good; that is, to blot from the Book of Life the names of those who have entered the service of Christ but have not endured to the end.

Note that in this nourishment of the "young cow," we are told that the proclamation of the first angel's Message began after October 22, 1844, when "the Great Judge and the Heavenly tribunal sit in judgment," the time William Miller's proclamation ended. Let us continue--

SR2: 245.1 - Thus the second angel's message of Revelation 14:8, was proclaimed immediately after the disappointment. Saying, "Babylon is fallen, is fallen." That is, the world in 1844 fell in the same manner as the one before the flood. The present world is called Babylon, because the kingdom of Babylon is the immediate one after the flood. Thus Babylon became the mother of the nations.

TN8: 59.2 - So as the five stones in the shepherd's bag are figurative of five messages, the messages, therefore, are necessarily scheduled somewhere in the Bible. They are in Christ's parable of the vineyard: the first, at the "early" hour (the ceremonial system); the second, at the "third hour" (the crucifixion and resurrection of Christ); the third, at the "sixth hour" (the twenty-three hundred days of Dan. 8:14); the fourth, at the "ninth hour" (the judgment of the dead); and the fifth, and last, at the "eleventh hour" (the judgment of the living, the time of the Loud Cry), which shall wound the beast, and with his own sword (the ten horns of Revelation 17:16), cut off his head, and then with fire destroy him, so that the wound

shall never heal again. In the message of the hour, therefore, lies the safety of God's people. (For a complete study of the parable of Matthew 20:1-16, and of the beast of Revelation 17, read The Shepherd's Rod, Vol. 2, pp. 222-239; 155, 156.)

These previously quoted statements, along with several others in the Rod Message, altered the understanding that Bro. William Miller was the one who preached the first and second angels' Messages. This change is similar to the one made by our Lord Jesus, the Christ, when he corrected John the Baptist's statement that he was not the Elijah to come.

Next, we will deal with the confusion brought by many Davidians, who teach that the Rod Message is the fourth angel's Message and/or the fifth angel's Message, as depicted at the Eleventh-hour on the "At The 11th Hour" chart. The Golden Bowl does not support any fourth or fifth angels in connection with the three angels' Messages, not even by a single misunderstood statement. Therefore, the doctrines of "the fourth angel's Message" and "the fifth angel's Message" are unfounded and erroneous. This teaching is supported only by uninspired explanations and interpretations of the chart used to explain the parable of Matthew twenty, entitled "At The 11th Hour." Returning to the pictorial statements on the chart, we see three angels as symbols of the last three hours of the parabolic day, and the scriptural reference of Rev. 14:6-10. Let us read the scriptural reference--

Rev. 14:6,7-- And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Note that **verse 6** states the term "another angel," which shows that he is not the first of the angels spoken of thus far in the prophecy. We may then ask, how is he then the first angel? Let's keep reading--

Rev. 14:8-- And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she

made all nations drink of the wine of the wrath of her fornication.

Note that **verse 8** states the term “there followed another angel,” showing that he immediately follows the angel of **verse 6**, establishing a sequence between the two. Let us continue reading--

Rev. 14:9-10-- And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Note carefully that **verse 9** states that “the third angel followed them,” with “them” referring to the two angels immediately preceding him. Thus, labeling them the first and second angels, with which we have the “three angels of **Revelation 14**” (**SR1: 15.1, TN3: 66.3, 2TG10: 25.2**). But are they the only angels of **Revelation chapter 14**? Let's read:

Rev. 14:15-- And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev. 14:17-- And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev. 14:18-- And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

If there were to be sequential numeric values after the third angel, then the angel of **verse 15** should be the fourth, and the angel of **verse 17** should be the fifth. Not jumping back to **Revelation 7** as the fourth, and forward to **Revelation 18** as the fifth, when Inspiration makes no such maneuvers. The Revelator leaves no room for the uninspired to add a fourth and fifth angel to the three angels of **chapter 14**. However, Davidia may argue that, since the Rod placed the angels of **Revelation 7:2** and **18:1** on the chart within the three

angels call, they are the fourth and fifth. But since there is no label on the chart, we must not label them as the fourth and fifth angels unless there is at least one statement that calls them the fourth or fifth angel.

Now that we have debunked the fourth and fifth angels' doctrine let us remember that the symbol for each parabolical three hours on the chart represents the Message for the entire period; therefore, the three angels at the last parabolical three hours represent the Messages for that entire period, and the two angels at the Eleventh-hour are part of the said three parabolical hours. Thus, viewed through the lens of Inspiration, the angels of **Revelation 7:2** and **18:1** must be the second and third angels of **Revelation 14**. We will see this as we continue. Let us begin in 1930--

SR1: 21.1 - Early Writings, page 277: "Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel, comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message...This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

SR1: 21.2 - Of the three angels of **Rev. 14:6-11**, John writes: "And I saw another angel fly in the midst of heaven,...and the third angel followed them." These angels, following each other, were seen flying in the midst of heaven where the sun would be at mid-day, in its full strength. There is a difference between these angels and the ones in **Revelation 7** and **18:1**. These angels are neither "ascending" nor "come," but continue to "fly in

the midst of heaven." The meaning is that these angels' messages are not as powerful as the one of **Rev. 18:1**, for John says he saw the angel "come," that is, stand upon the earth. The angel mentioned here is near by, but the other three angels are at a distance. This symbol shows that they could not be as powerful as the one that is close by, but these three angels are flying and continue to fly. The meaning is that while they are not as powerful, they continue a long time until this other angel of **Rev. 18:1** joins in with them, as it has been with the first, second, and third angel's messages until now.

SR1: 22.1 - We go back to the angel of **Revelation 7**, the one in which we are most interested at the present time. This particular angel is ascending from the east. "Ascending" here could not mean departing or flying away, but simply coming, or advancing. For example, in the morning while the sun is rising or ascending, the temperature gains in heat as it nears mid-day; just so with this angel that is to seal the 144,000. The angel was seen coming, but he is taking time. The sealing cannot begin until after he arrives, for the seal of the living God is in his possession. If we can locate the time when he arrives we may know the beginning of the sealing time of the 144,000. Did we know the time when the first, second, and third angel's messages began? Our answer is: Yes.

SR1: 22.2 - There is no reason for not knowing the definite time when this angel of **Revelation 7** arrives. If we did not know the time, we would have no message, and if Satan can deceive us from present truth, he has won with his deceptive powers. John's prophecy in **Revelation 7**, of this ascending angel was only a vision of something to come, and the fulfillment of this prophecy was realized when Sister White was given her first vision in 1844, which was a vision of the 144,000. Read **Early Writings, pages 13-20**. John prophesied of this movement and the scene of the angel ascending in the east (John's vision) became a reality in 1844, but the angel is in the east, and we must await his arrival, for when he arrives, the sealing begins.

These statements from 1930 indicate that the three angels of **Revelation 14** and the angels in **Revelation 7:2** and **18:1** differ in their actions. Let us read another statement in 1930--

SR1: 32.2 - To get the proper understanding of the third angel's message we shall divide it into three periods: (1) Beginning of the proclamation of the true Sabbath, **Rev. 14:6-11**; (2) Reformation, and sealing of the 144,000,

Rev. 7:1-8; (3) The Loud Cry, **Rev. 18:1**. **The truth of the sealing (144,000) being made known, it is evident that we are in the second period.** If we had not known the commencement of the third angel's message in its beginning, we would have had no message. Therefore, we must know the time of the last two periods when they came, being of no lesser importance.

Before we comment on this paragraph let us first establish the following:

3SC1: 9.1.2 - Among Adventists, **the term, "Third Angel's Message," is understood to contain the first, second, and the third angels' messages**, but not so when we use the expression, "second angel's message." "The Shepherd's Rod" is using the term, "Third Angel's Message," to convey the fact that **the proclamation of all three angels' messages are to be repeated.**

3SC1: 9.1.3 - Hence, both are correct. The second angel's message is to be proclaimed again in the message of **Revelation 18:4**; the first angel's message is now being proclaimed anew in the message of the judgment of the living (**Mal. 3:1-4**); while the third angel's message is to be repeated during the Loud Cry--thus making for the reproclamation, collectively, **of the Third Angel's Message, or three angels' messages.**

Note carefully that the Rod in 1930 merged the angels of **Revelation 7:2** and **18:1** into the three angels' Messages of **Revelation 14**, and divided it into three periods. Additionally, it only mentions the Sabbath, not the Sanctuary, whereas in the same book it mentions both--

SR1: 120.1 - The last cereal mentioned in Ezekiel's prophecy is spelt, which represents **the sixth truth or doctrine which is the Sabbath truth in the light as given by Sister E.G. White, in connection with the heavenly Sanctuary.** The definition of "spelt" (as in the margin) according to the Standard Dictionary is as follows: "A cereal intermediate between wheat and barley....It was the chief cereal of ancient Egypt, being probably the rye of the time of Moses, but cultivated now mainly in Switzerland, southern Germany, and northern Spain."

The Rod in 1932 states that the first angel's Message is the judgment of the living--

SR2: 181.2 - The "Midnight Cry" was first proclaimed prior to 1844, and the coming of the "Bridegroom" was

Christ's coming to the Most Holy place in the heavenly sanctuary for the investigative judgment of the saints. The investigation being in two sections; first, the judgment for the dead, and the second for the living, the "cry" must be repeated, otherwise we would have no present truth for the time of the judgment of the living. The "cry" for the living being of a greater importance to the world than the one for the dead, and as the "virgins" are a figure of the living church, the parable must have a direct application to the church at this present time, -- the coming of the bridegroom for the judgment of the living. But indirectly it points back to the commencement of the "Midnight Cry" (the first angel's message – the judgment for the dead). The messages being of the same event, judgment, both (for the living and for the dead) are called the "midnight cry." The same is proven by the parable itself.

Note that the first two periods of the "third angel's Message" are brought by two human instrumentalities, namely, Sister E. G. White and Brother V. T. Houteff, and that the third and last period, the "Loud Cry," is yet to come.

Again, in 1947, the three divisions of the third angel's Message are pointed out--

2TG10: 25.2 - That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their three-fold message brings to view a work of reform to prepare a people to meet him at His coming.

Note that the three angels are proclaiming one Message in three periods. In addition, the manifestations of the prophetic gift, which brought about each period of the "third angel's Message," are mentioned in our Fundamental Beliefs in 1947--

2TG10: 28.3 - 1. That the prophetic gift in the Seventh-day Adventist church (through the medium of which the church was brought forth in 1844 and nurtured and preserved for seven decades) ceased its manifestation in 1915 and was not remanifested until 1930; and that this cessation and this remanifestation are paralleled by the cessation of the prophetic gift in the Old Testament and the remanifestation of it in the New.

2TG10: 29.1 - 2. That the present manifestation was timed to the 430-year prophecy of Ezekiel 4, and that it is the "addition" anticipated in Early Writings, pg. 277.

Here we see that the first manifestation of the prophetic gift to the Church was in 1844, and the second in 1930. The first "ceased its manifestation in 1915 when the recipient died," likewise, the 1930 manifestation ceased in 1955 when its recipient died. Let us move on to the third manifestation--

2TG10: 29.2 - 3. That it was manifested anew in the closing work for the church to effect the sealing of the 144,000 servants of God (Testimonies, Vol. 3, pg. 266), and to give power and force (Early Writings, pg. 277) to the Third Angel's Message (Rev. 14:6-11) so that the 144,000 might be empowered to accomplish the closing work for the world, and to gather all their brethren out of all nations (Isa. 66:19, 20; Rev. 18:4).

It is clear as crystal that the sealing of the 144,000 did not take place in 1955 or any time before; therefore, the manifestation in item 3 is not that of 1930, for the 144,000 are yet to be sealed, and the power and force by the angel of Rev. 18 to the third angel Message is yet to be seen. In addition, this manifestation is stated in the past tense, which could either be pointing back to the second manifestation, as some believe, or pointing to a third, which is not to be known until after its manifestation, thus maintaining the correct tense. Pointing out a third manifestation is the correct understanding, since the closing work for the Church, the sealing of the 144,000 (see SR2: 164.2, 256.1; 2SC7,8: 11.1.4; 2SC12: 7.1.3; 3SC7: 2.2.2, 2.2.4; 1TG52: 19.1; JL6: 2.2), did not occur before the cessation in 1955 of the second manifestation. Therefore, there must be a third manifestation of the prophetic gift in the closing work for the Church, before the sealing of the 144,000, since it is to "effect the sealing of the 144,000, servants of God." This understanding is in perfect harmony with the following statements:

2TG24: 23.1 - Here is the Bible's own answer, which says that there is to be a people who will have the Testimony of Jesus Christ at the time the earth swallows up the flood, the hypocrites. And since this incident is yet future, it shows that there is to

be a prophet in the Church, for the Bible's own interpretation of "the Testimony of Jesus Christ," is "the Spirit of Prophecy" (Rev. 19:10). The first part of chapter 19 you will note explains that the Spirit of Prophecy is brought to them by a man, a "fellow servant," and that those who receive him feel like worshiping him, but he directs them to worship God, not a man.

2TG24: 23.2 - The remnant that are left, the saints who were not swallowed by the Dragon's flood as the earth opened her mouth, you note have the "testimony of Jesus Christ," the living Spirit of Prophecy active in their midst. The Church therefore will not sleep forever, the true people of God will awake to their poverty, they will profit at this rousing call, but the Dragon's flood will fill the bowels of the earth.

2TG24: 23.3 - Let now no one deceive himself by thinking that the Bible Itself is the active Spirit of Prophecy. Let us be God's real people, logical thinkers, not bait hunters. The Bible, you know, without the human channel, is as inactive as though It were but ink and paper. Moreover, the Spirit, too, apart from man, is also inactive: He, too, works through the human agent. Hence, without an inspired interpreter the concealed prophecies and the Spirit that unfolds them are inactive. Moreover, how could it be said of one particular group having the Spirit of Prophecy, when all the sects in Christendom have the Bible?

2TG45: 8.2 - Since it now is clear as sunlight that the ever-unfolding, Inspired interpretation of the Scriptures is the ever-living Spirit of Prophecy, the eyes of the church at work (1 Sam. 9:9), then to be without these spiritual eyes is to try to walk, as it were, in dense darkness.

1TG10: 20.2 - Let us now realistically consider why the builders' efforts and the king's decrees at first failed, and why at last they succeeded: Before Haggai and Zechariah were called to the prophetic office, many of the Jews returned from Babylon to Jerusalem, although the majority remained in Babylon; that is, the builders voluntarily went to build only because the captivity had ended, and because the king had decreed that the temple of God should be built. But both the builders' and the king's efforts were a complete failure -- all came to naught. Then it was that through His prophets, Haggai and Zechariah, God directed the work, and then it was that they quickly finished. In other words, not before

the Lord took the reins in His Own hands through the Spirit of Prophecy did the work prosper. In fact, sacred history proves that nothing has ever prospered in God's work without the living Spirit of Prophecy in its midst.

1TG10: 27.1 - Since Zechariah's prophecy met only partial fulfillment in the days the Jews returned from Babylon to Jerusalem, and since his writings speak interchangeably of another such movement, the which is to be greater than the former, there is, therefore, no doubt but that the latter is the antitype of the former. Hence, the revival and reformation of Zechariah's time is to repeat in our time. The builders' failure to continue with the work and to bring revival and reformation before Haggai and Zechariah were called to the prophetic office, and their success after God through the prophets took over, perfectly demonstrates that without the living Spirit of Prophecy in the midst no revival and reformation efforts can succeed, and that is why they all heretofore have failed. The type also perfectly demonstrates that since God has now risen from His holy habitation, and has taken the reins in His Own hands, revival and reformation is sure to triumph. It is, therefore, useless to agitate revivals and reformations while one knows not what and how actually to revive or to reform. It is commendable to hold up the standard but it certainly is not in God's order for one to "work up" something and to call it revival and reformation.

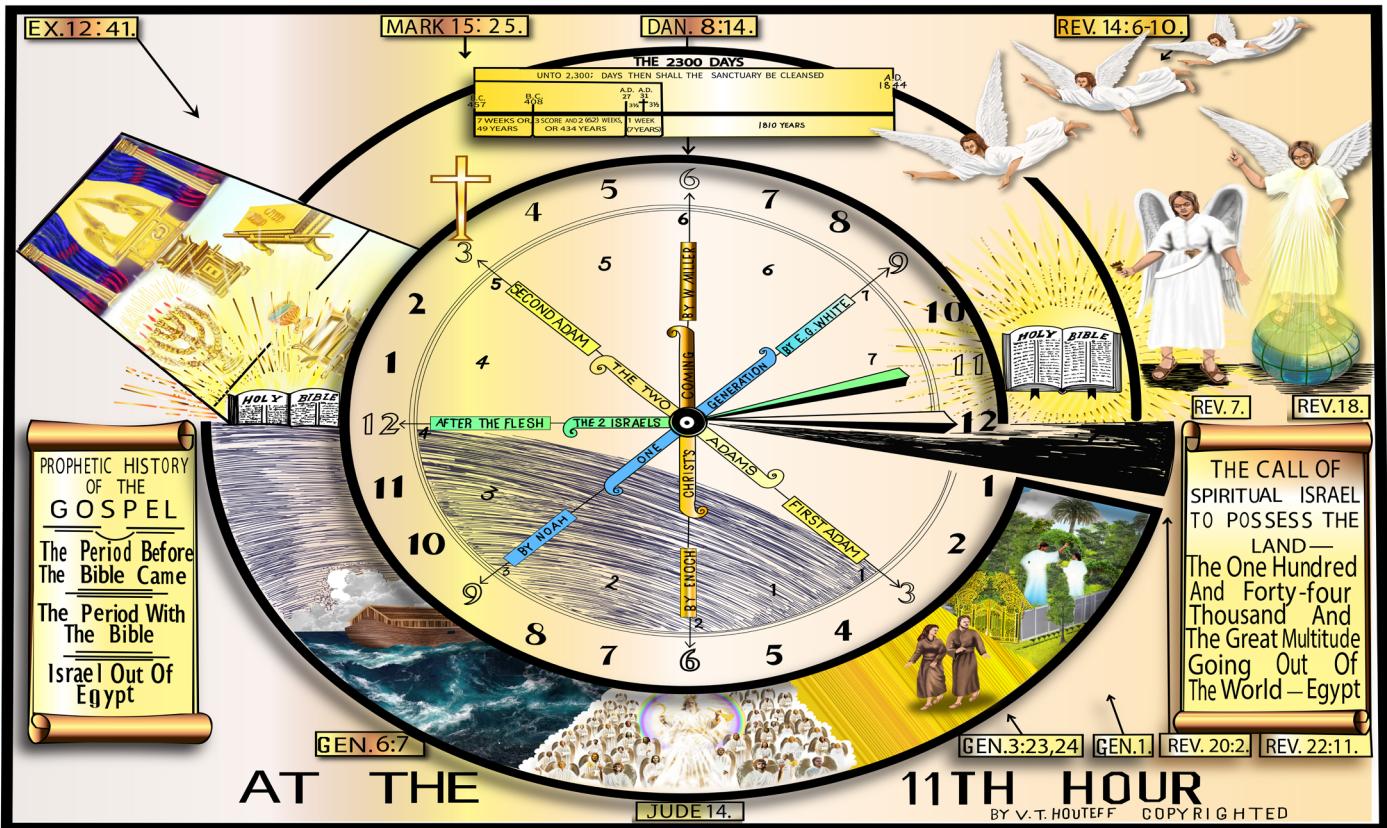
1TG12: 17.2 - So important is the living Spirit of Prophecy in the church, as "the young" man's experience proves, that regardless of one's zeal, sincerity and integrity, he cannot rightly serve God without It, that even one's best work and intention is bound to be at cross purposes with God's. It is therefore, high time for the church to start believing all the prophets have written, "knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21.

To conclude the manifestation of the prophetic gift discourse, we state the following: 1. The "third angel's Message" is divided into three periods, in each and during each, the prophetic gift must be active. 2. The first period, the Sabbath and the Judgment of the Dead, was proclaimed from 1844 to 1915, and the prophetic gift was manifested in the person

of Sister E. G. White. 3. The second period, the Judgment of the Living, was proclaimed from 1930 to 1955, and prophetic gift was manifested in the person of Brother V. T. Houteff. 4. The third period, from a time just before the

sealing of the 144,000 to the close of probation, the prophetic gift will be manifested in the person of the last prophet to the Church and the world.

Let us now return our focus to the 11th hour call in which we find the two manifestations of the prophetic gifts, both at the 11th hour on the chart--



Let us first debunk the false doctrine that we are not now in the 11th hour, by reading the following statements:

1SC6: 10.9 - Are we giving the 11th hour Message now or will it not be given until after the fulfillment of *Eze. 9?* Has the angel that is to lighten the earth with his glory (*E.W. 277*) already come? If the questioner will consult the chart on *page 224 of Vol. 2 of the SRod*, he will observe that the angels of Rev. 7 and 18 are represented as coming at the 11th hour, and as we are in the sealing time, it proves that we are now in the 11th hour.

1SC6: 10.10 - Concerning the angel of *Rev. 18:1*, with whose glory the earth is to be lightened, we do not claim to have as yet all his light, nor do we believe that the earth is at present lightened with his glory. But we do maintain that a large part of that light has already been revealed and that as soon as the 144,000 are sealed and the church is purified by the separation of the

sinners from "the midst thereof" by the men with slaughter weapons as described in Ezekiel's vision, the earth will then be lightened as the 144,000 go forth proclaiming the message to all nations. (*Isa. 66:19, 20*)

2SC2: 2.9 - The solemn work that is committed to us compels us to earnestly plead with all who have accepted this precious "present truth" that they be faithful, for the mere acceptance of the theory of the message will not save any of us. We are indeed now in the "eleventh hour" call, and just as the Lord demonstrated to the Jews of old how "Justice and Mercy met together and Righteousness and Peace kissed each other," so we are soon to see how God is to answer the question raised by the old gospel prophet when he asked:

ABN5: 48.1 - Since any true labor for Christ is purely a labor of love, all true-hearted Davidians ever have

uppermost in their thoughts but one thing--the saving of souls. They leave the matter of wages entirely to the "Householder" in the certain knowledge that when "even comes" He will give them "whatsoever is right." The faithful whom the Master hires, go forth to labor without knowing what they are to receive at day's end. Therefore His laborers whom He is sending into His vineyard now, at the eleventh hour, must learn that the work is to be carried out altogether in His, not man's way.

WHR: 59.1 - Think of it, the Lord Himself in person having to resort to the same sort of expedient at the third symbolical hour in order to accomplish His purpose at the feast, as this Recruiter is having to resort to in order to accomplish Its purpose now at the eleventh hour. Of necessity He told His disciples that His time was not yet come, then just as soon as they were gone He hurried off by Himself in secret! Could such as this cautious endeavor have been the cause for their calling Him a "deceiver"!

It is stupidity of the worst kind to say that the Householder went out "about the Eleventh-hour and hired laborers, and we are not yet in the Eleventh-hour, even though we are claiming to be the Eleventh-hour servants, and the Rod says we are. What caused the confusion?--It was not a statement in the Rod, but rather the title of **Tract No. 1, Pre-"Eleventh Hour" Extra**. Davidia claims we cannot be in the Eleventh-hour, because the Tract says "Pre," which means "before." To understand the title of **Tract No. 1**, we must understand two things: 1. The meaning of the term "eleventh hour," and 2. the total number of probationary times. We begin with the term "Eleventh-hour"--

TN12: 34.1 - So, shortly after it is set up, this federation of church and state will be plunged headlong into oblivion, even as a great "millstone" that is cast into the sea (**Verse 21**). And the cry of her mourners shall be: "In one hour so great riches is come to nought." **Rev. 17:12; 18:10, 17**. This hour which brings the death throes of

Babylon, can be none other than that which, according to Jesus' parable (**Matt. 20:11-16**), is the last parabolic hour (period) of the day (probationary time); that is, from the eleventh-hour call for laborers (the last message to the world -- **Mal. 4:5**), to the twelfth hour (sunset, ancient timepiece), the end of the day -- the close of the gospel period (**Matt. 24:14**), the close of the

harvest (**Jer. 8:20**), the close of probation (**Rev. 22:11**).

Here we see that the Eleventh-hour is the last parabolic hour of probationary time. Let us hear about probation time--

SR2: 162.3 - The cases of all who are sealed from 1929 to the final close of probation will be investigated before the throne in the heavenly sanctuary while living. The investigation commences after the fulfillment of **Ezekiel 9**. Those who are sealed from 1929 to the fulfillment of **Ezekiel 9** (close of probation for the church), are living saints, 144,000 in number, who shall never die -- translated without tasting death. The class which neglected their opportunity were left without the seal to perish under the ruin of **Ezekiel 9; Isaiah 63**; and **Isaiah 66:15-17**. This example of the destruction of the sinners in the church is a type of the destruction of the sinners in the world after the close of probation. The great multitude of **Revelation 7:9**, living at the time of the close of probation for the world, shall also never die, of whom the 144,000 were a type. But all the wicked being left without the seal, shall perish. "Hitherto is the end of the matter; Fear God [not man] and keep His commandments: for this is the whole duty of man." (**Eccl. 12:13**.)

SR2: 186.1 - It will be noticed that the close of probation for the church and the one for the world are two different events. The former is a miniature representation of the latter. The Scripture for the preceding one is found in **Matthew 25:11, 12**; but of the final one we read: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (**Rev. 22:11, 12**.) At this time those who were like the five foolish virgins, will say, "The harvest is past, the summer is ended, and we are not saved." (**Jer. 8:20**.) "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (**Amos 8:12**.)

2TG11: 11.2 - The church seems too well versed as to the time probation closes for the world, but not at all informed that probation for her members closes at the very time they reject a heaven-sent message. Here is shown why the five foolish virgins found the door closed though they had later obtained the oil and gotten to the door: their probation had closed when they failed

at the first opportunity to fill their vessels with extra oil, an extra message.

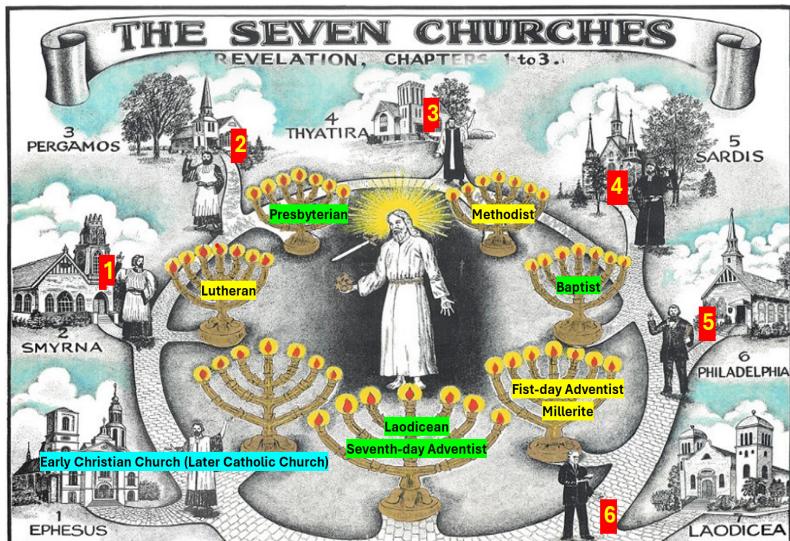
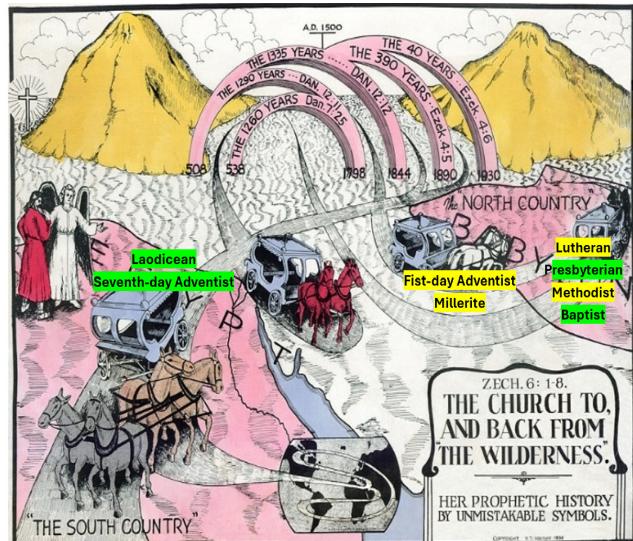
When we understand that the Eleventh-hour is the last hour of the probationary period, and there are two separate probationary periods, one for the Church and one for the world, we will understand that the title of **Tract No. 1, Pre-“Eleventh Hour Extra,”** is referring to the Eleventh-hour for the world. The “Extra” comes to prepare the Church for her close of probation, so she can prepare the world for its close of probation.

The 11th hour call gave rise to the Davidian Seventh-day Adventists, the Church within the Church. Let us read it--

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.

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

In our next Symbolic Code, we will continue the history of the Church as we turn our focus to the seventh candlestick’s Church within the Church prophecy, through its two sets of leadership, as depicted in the prophecy of Zechariah, in the sixth chapter--



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.

2TG34: 25.2 - Finally, you need to know concretely what is the Kingdom message, the "additional message" (*Early Writings*, p. 277), and the phase of its work that promotes the title "Seventh-day Adventist" to the title Davidian Seventh-day Adventist.

UPCOMING EVENTS, 2026



EVENT INFO

ZOOM INFO

EVENT TIME

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

Meeting ID:
989 2478 5827
Passcode: None



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

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

Meeting ID:
940 4716 3414
Passcode: None



1:00 pm PST | 2:00 pm MST
3:00 pm CST | 4:00 pm EST
11:00 pm CAT | 12:00 am EAT
2200 hrs CET

General School of the
Prophets,
Every Second Sabbath

Meeting ID:
940 2826 1432
Passcode: None



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

DYAYA Sabbath,
Every Third Sabbath

Meeting ID:
858 9070 3015
Passcode: 1



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

Reformation Sabbath,
Every Fourth Sabbath

Meeting ID:
940 2826 1432
Passcode: None



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

Teachers' School of the
Prophets,
Every Third Sunday

Invitation only:
contact us for more
information



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

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

Meeting ID:
949 2753 5945
Passcode: None



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

New Month Convocation,
See Schedule
on Page 6

Meeting ID:
811 2941 9097
Passcode: None



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

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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