

THE SYMBOLIC CODE

Vol. 2026, No. 1-3

JAN. - MAR., 2026

Davidian Seventh-day Adventists

WACO, TEXAS

HE IS COMING

LET US WATCH AND BE READY

ZECH. 14:4

EZEK. 11:22,23

N — S



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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Convocation Program

USCT

CAT

Events

| | | |
|---------------------|---------------------|--------------------------|
| 4:00 am - 4:30 am | 11:00 am - 11:30 am | SDAH Song Service |
| 4:30 am - 4:40 am | 11:30 am - 11:40 am | Prayer Thought & Prayer |
| 4:40 am - 5:30 am | 11:40 am - 12:30 pm | Church At Study |
| 5:30 am - 5:45 am | 12:30 pm - 12:45 pm | Break |
| 5:45 am - 6:30 am | 12:45 pm - 1:30 pm | Prayer Church At Study |
| 6:30 am - 6:45 am | 1:30 pm - 1:45 pm | Break |
| 6:45 am - 7:30 am | 1:45 pm - 2:30 pm | Church At Study |
| 7:30 am - 8:00 am | 2:30 pm - 3:00 pm | EHCH Song Service |
| 8:00 am - 9:00 am | 3:00 pm - 4:00 pm | Break |
| 9:00 am - 9:30 am | 4:00 pm - 4:30 pm | SDAH Song Service |
| 9:30 am - 9:40 am | 4:30 pm - 4:40 pm | Prayer Thought & Prayer |
| 9:40 am - 10:30 am | 4:30 pm - 5:30 pm | Church At Study |
| 10:30 am - 10:45 am | 5:30 pm - 5:45 pm | Break |
| 10:45 am - 11:30 am | 5:45 pm - 6:30 pm | Prayer Church At Study |
| 11:30 am - 11:45 am | 6:30 pm - 6:45 pm | Break |
| 11:45 am - 12:30 pm | 6:45 pm - 7:30 pm | Prayer Church At Study |
| 12:30 pm - 1:00 pm | 7:30 pm - 8:00 pm | EHCH Song Service |

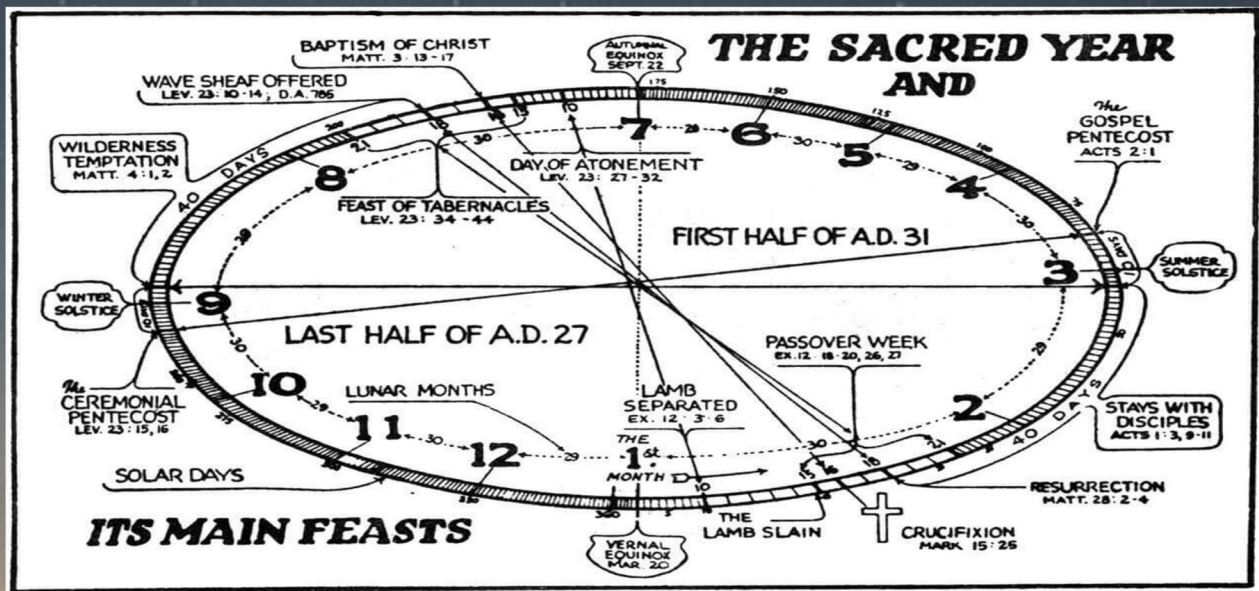
Fastings

| | |
|-------------|----------------------|
| Daily | Social Media |
| First-day | Gadget Fast |
| Second-day | No Fasting |
| Third-day | Speech Fast |
| Fourth-day | Secular Reading Fast |
| Fifth-day | Juice Fast |
| Sixth-day | News Fast |
| Seventh-day | Gadget Fast |
| Eighth-day | Speech Fast |
| Ninth-day | No Fasting |
| Tenth-day | News Fast |

The Holy Convocation



The First Ten Days of The First Month



Date and Time
April 17th to April 26th 2026

| | |
|--------------------|---------------------|
| 2:00 am PDT | 10:00 am WAT |
| 3:00 am MDT | 11:00 am CAT |
| 4:00 am CDT | 12:00 pm EAT |
| 5:00 am EDT | 2:30 pm 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: 865 3500 8421



The Desire of Ages Chapters 78-87

THE DESIRE OF AGES CHAPTER 78 - CALVARY

Matt. 27:31-- And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify [him].

Matt. 27:32-- And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Matt. 27:33-- And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Matt. 27:34-- They gave him vinegar to drink mingled with gall: and when he had tasted [thereof], he would not drink.

Matt. 27:35-- And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Matt. 27:36-- And sitting down they watched him there;

Matt. 27:37-- And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Matt. 27:38-- Then were there two thieves crucified with him, one on the right hand, and another on the left.

Matt. 27:39-- And they that passed by reviled him, wagging their heads,

Matt. 27:40-- And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.

Matt. 27:41-- Likewise also the chief priests mocking [him], with the scribes and elders, said,

Matt. 27:42-- He saved others; himself he

cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Matt. 27:43-- He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Matt. 27:44-- The thieves also, which were crucified with him, cast the same in his teeth.

Matt. 27:45-- Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matt. 27:46-- And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Matt. 27:47-- Some of them that stood there, when they heard [that], said, This [man] calleth for Elias.

Matt. 27:48-- And straightway one of them ran, and took a sponge, and filled [it] with vinegar, and put [it] on a reed, and gave him to drink.

Matt. 27:49-- The rest said, Let be, let us see whether Elias will come to save him.

Matt. 27:50-- Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matt. 27:51-- And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Matt. 27:52-- And the graves were opened; and many bodies of the saints which slept arose,

Matt. 27:53-- And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Mark 15:20-- And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Mark 15:21-- And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mark 15:22-- And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Mark 15:23-- And they gave him to drink wine mingled with myrrh: but he received [it] not.

Mark 15:24-- And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Mark 15:25-- And it was the third hour, and they crucified him.

Mark 15:26-- And the superscription of his accusation was written over, THE KING OF THE JEWS.

Mark 15:27-- And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15:28-- And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Mark 15:29-- And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] in three days,

Mark 15:30-- Save thyself, and come down from the cross.

Mark 15:31-- Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Mark 15:32-- Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Mark 15:33-- And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:34-- And at the ninth hour Jesus

cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mark 15:35-- And some of them that stood by, when they heard [it], said, Behold, he calleth Elias.

Mark 15:36-- And one ran and filled a sponge full of vinegar, and put [it] on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

Mark 15:37-- And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:38-- And the veil of the temple was rent in twain from the top to the bottom.

Luke 23:26-- And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear [it] after Jesus.

Luke 23:27-- And there followed him a great company of people, and of women, which also bewailed and lamented him.

Luke 23:28-- But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Luke 23:29-- For, behold, the days are coming, in the which they shall say, Blessed [are] the barren, and the wombs that never bare, and the paps which never gave suck.

Luke 23:30-- Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Luke 23:31-- For if they do these things in a green tree, what shall be done in the dry?

Luke 23:32-- And there were also two other, malefactors, led with him to be put to death.

Luke 23:33-- And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Luke 23:34-- Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Luke 23:35-- And the people stood beholding. And the rulers also with them derided [him], saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Luke 23:36-- And the soldiers also mocked him, coming to him, and offering him vinegar,

Luke 23:37-- And saying, If thou be the king of the Jews, save thyself.

Luke 23:38-- And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Luke 23:39-- And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

Luke 23:40-- But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

Luke 23:41-- And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

Luke 23:42-- And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Luke 23:43-- And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Luke 23:44-- And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Luke 23:45-- And the sun was darkened, and the veil of the temple was rent in the midst.

Luke 23:46-- And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John 19:16-- Then delivered he him therefore unto them to be crucified. And they took Jesus, and led [him] away.

John 19:17-- And he bearing his cross went forth into a place called [the place] of a skull,

which is called in the Hebrew Golgotha:

John 19:18-- Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

John 19:19-- And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

John 19:20-- This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, [and] Greek, [and] Latin.

John 19:21-- Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

John 19:22-- Pilate answered, What I have written I have written.

John 19:23-- Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout.

John 19:24-- They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

John 19:25-- Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene.

John 19:26-- When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

John 19:27-- Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].

John 19:28-- After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 19:29-- Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.

John 19:30-- When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

THE DESIRE OF AGES CHAPTER 79 - "IT IS FINISHED"

THE DESIRE OF AGES CHAPTER 80 - IN JOSEPH'S TOMB

THE DESIRE OF AGES CHAPTER 81 - "THE LORD IS RISEN"

Matt. 28:2-- And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matt. 28:3-- His countenance was like lightning, and his raiment white as snow:

Matt. 28:4-- And for fear of him the keepers did shake, and became as dead [men].

Matt. 28:11-- Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

Matt. 28:12-- And when they were assembled

with the elders, and had taken counsel, they gave large money unto the soldiers,

Matt. 28:13-- Saying, Say ye, His disciples came by night, and stole him [away] while we slept.

Matt. 28:14-- And if this come to the governor's ears, we will persuade him, and secure you.

Matt. 28:15-- So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

THE DESIRE OF AGES CHAPTER 82 - "WHY WEEPEST THOU?"

Matt. 28:1-- In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Matt. 28:5-- And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matt. 28:6-- He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Matt. 28:7-- And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matt. 28:8-- And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Mark 16:1-- And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him.

Mark 16:2-- And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.

Mark 16:3-- And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Mark 16:4-- And when they looked, they saw that the stone was rolled away: for it was very great.

Mark 16:5-- And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mark 16:6-- And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Mark 16:7-- But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Mark 16:8-- And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any [man]; for they were afraid.

Luke 24:1-- Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.

Luke 24:2-- And they found the stone rolled away from the sepulchre.

Luke 24:3-- And they entered in, and found not the body of the Lord Jesus.

Luke 24:4-- And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Luke 24:5-- And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead?

Luke 24:6-- He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Luke 24:7-- Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luke 24:8-- And they remembered his words,

Luke 24:9-- And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

Luke 24:10-- It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things unto the apostles.

Luke 24:11-- And their words seemed to them

as idle tales, and they believed them not.

Luke 24:12-- Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John 20:1-- The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:2-- Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

John 20:3-- Peter therefore went forth, and that other disciple, and came to the sepulchre.

John 20:4-- So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

John 20:5-- And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in.

John 20:6-- Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

John 20:7-- And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

John 20:8-- Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John 20:9-- For as yet they knew not the scripture, that he must rise again from the dead.

John 20:10-- Then the disciples went away again unto their own home.

John 20:11-- But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,

John 20:12-- And seeth two angels in white

sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

John 20:13-- And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

John 20:14-- And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

John 20:15-- Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me

where thou hast laid him, and I will take him away.

John 20:16-- Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

John 20:17-- Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.

John 20:18-- Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.

THE DESIRE OF AGES CHAPTER 83 - THE WALK TO EMMAUS

Luke 24:13-- And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs.

Luke 24:14-- And they talked together of all these things which had happened.

Luke 24:15-- And it came to pass, that, while they communed [together] and reasoned, Jesus himself drew near, and went with them.

Luke 24:16-- But their eyes were holden that they should not know him.

Luke 24:17-- And he said unto them, What manner of communications [are] these that ye have one to another, as ye walk, and are sad?

Luke 24:18-- And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

Luke 24:19-- And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

Luke 24:20-- And how the chief priests and our rulers delivered him to be condemned to

death, and have crucified him.

Luke 24:21-- But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Luke 24:22-- Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

Luke 24:23-- And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Luke 24:24-- And certain of them which were with us went to the sepulchre, and found [it] even so as the women had said: but him they saw not.

Luke 24:25-- Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Luke 24:26-- Ought not Christ to have suffered these things, and to enter into his glory?

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

Luke 24:28-- And they drew nigh unto the village, whither they went: and he made as

though he would have gone further.

Luke 24:29-- But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Luke 24:30-- And it came to pass, as he sat at meat with them, he took bread, and blessed [it], and brake, and gave to them.

Luke 24:31-- And their eyes were opened, and they knew him; and he vanished out of

their sight.

Luke 24:32-- And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Luke 24:33-- And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

THE DESIRE OF AGES CHAPTER 84 - "PEACE BE UNTO YOU"

Luke 24:33-- And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Luke 24:34-- Saying, The Lord is risen indeed, and hath appeared to Simon.

Luke 24:35-- And they told what things [were done] in the way, and how he was known of them in breaking of bread.

Luke 24:36-- And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [be] unto you.

Luke 24:37-- But they were terrified and affrighted, and supposed that they had seen a spirit.

Luke 24:38-- And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Luke 24:39-- Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Luke 24:40-- And when he had thus spoken, he showed them [his] hands and [his] feet.

Luke 24:41-- And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

Luke 24:42-- And they gave him a piece of a broiled fish, and of an honeycomb.

Luke 24:43-- And he took [it], and did eat before them.

Luke 24:44-- And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

Luke 24:45-- Then opened he their understanding, that they might understand the scriptures,

Luke 24:46-- And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Luke 24:47-- And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke 24:48-- And ye are witnesses of these things.

Luke 20:19-- And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Luke 20:20-- And they watched [him], and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Luke 20:21-- And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person [of any], but teachest the way of God truly:

Luke 20:22-- Is it lawful for us to give tribute unto Caesar, or no?

Luke 20:23-- But he perceived their craftiness, and said unto them, Why tempt ye me?

Luke 20:24-- Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

Luke 20:25-- And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Luke 20:26-- And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Luke 20:27-- Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him,

Luke 20:28-- Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Luke 20:29-- There were therefore seven brethren: and the first took a wife, and died without children.

THE DESIRE OF AGES CHAPTER 85 - BY THE SEA ONCE MORE

John 21:1-- After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he [himself].

John 21:2-- There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the [sons] of Zebedee, and two other of his disciples.

John 21:3-- Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

John 21:4-- But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

John 21:5-- Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

John 21:6-- And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

John 21:7-- Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he

girt [his] fisher's coat [unto him], (for he was naked,) and did cast himself into the sea.

John 21:8-- And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

John 21:9-- As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

John 21:10-- Jesus saith unto them, Bring of the fish which ye have now caught.

John 21:11-- Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

John 21:12-- Jesus saith unto them, Come [and] dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

John 21:13-- Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

John 21:14-- This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

John 21:15-- So when they had dined, Jesus

saith to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

John 21:16-- He saith to him again the second time, Simon, [son] of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

John 21:17-- He saith unto him the third time, Simon, [son] of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

John 21:18-- Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself,

and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [thee] whither thou wouldst not.

John 21:19-- This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

John 21:20-- Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

John 21:21-- Peter seeing him saith to Jesus, Lord, and what [shall] this man [do]?

John 21:22-- Jesus saith unto him, If I will that he tarry till I come, what [is that] to thee? follow thou me.

THE DESIRE OF AGES CHAPTER 86 - GO TEACH ALL NATIONS

Matt. 28:16-- Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Matt. 28:17-- And when they saw him, they worshipped him: but some doubted.

Matt. 28:18-- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matt. 28:19-- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matt. 28:20-- Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.

THE DESIRE OF AGES CHAPTER 87 - "TO MY FATHER, AND YOUR FATHER"

Luke 24:50-- And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Luke 24:51-- And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Luke 24:52-- And they worshipped him, and returned to Jerusalem with great joy:

Luke 24:53-- And were continually in the temple, praising and blessing God. Amen.

Acts 1:9-- And when he had spoken these things, while they beheld, he was taken up;

and a cloud received him out of their sight.

Acts 1:10-- And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Acts 1:11-- Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:12-- Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

PRAYER THOUGHTS

FIRST-DAY PRAYER THOUGHT

1TG19: 2.1 - I shall read from "**The Mount of Blessing**," beginning with the second paragraph of page 172.

1TG19: 2.2 - "Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life.... -- **M.B., pg. 172**

1TG19: 2.3 - "Thank God, we are not left alone. He who 'so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' will not desert us in the battle with the adversary of God and man. 'Behold,' He says, 'I give unto you power to tread on serpents and scorpions, and over all

the power of the enemy; and nothing shall by any means hurt you.'

1TG19: 2 - "Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe.'"

1TG19: 2.5 - We should pray for faith to enable us to know for certain that Christ will never turn away from any of us, and that if we follow Him we shall never fail in our undertakings. We should praise Him for making it possible that though we may, as it were, come upon serpents and scorpions, they cannot hurt us.

SECOND-DAY PRAYER THOUGHT

1TG20: 10.1 - I shall read from "**The Mount of Blessing**," page 174, beginning with the first paragraph. The title of this reading is, "Thine is the kingdom, and the power, and the glory."

1TG20: 10.2 - **M.B. p. 174** -- "The last like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named... Amid national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: 'Ye shall hear of wars and rumors of wars.' 'Nations shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.' Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken

the earth. The power and the glory belong unto Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, into the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend."

1TG20: 10.3 - The disciples expected Jerusalem in their time to become the capital of God's great Kingdom. But contrary to their expectations, Jesus proclaimed that Jerusalem would become a desolation, and the temple a ruin! Thus again and again we are led to see that we finite beings never know God's plans. Indeed, we need to pray for His Spirit to lead us on and on, and to point out the right way at every turn as we journey onward to Eternity. Let us now pray that the knowledge of these truths will make us just what we ought to be.

THIRD-DAY PRAYER THOUGHT

1TG21:2.1 - I shall read from "**The Mount of Blessing**," page 175, the last paragraph.

1TG21:2.2 - M.B., pg. 175 -- "In the vision of the prophet Ezekiel, there was the appearance of a hand beneath the wings of the cherubim. This is to teach His servants that it is divine power which gives them success. Those whom God employs as His messengers are not to feel that His work is dependent upon them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His own work. He will thwart the purposes of wicked men, and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the

strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands."

1TG21:2.3 - What shall we now pray for? -- I think we should pray to know that God, not man, is at the head of the work; to know that no man of himself can advance or thwart God's work; that only God Himself can do either; that we need not feel God's work is dependent upon us; that if we ever remember this, we shall have a closer walk with Him. This, I believe, is what we ought to pray for today.

FOURTH-DAY PRAYER THOUGHT

1TG22:22.1 - I shall read from "**The Mount of Blessings**," page 177. We are now beginning a new chapter entitled, "Not Judging but Doing." It is based on the scripture which says, "Judge not that ye be not judged."

1TG22:22.2 - M.B., pg. 177 -- "The effort to earn salvation by one's own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellow-men.... The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies...."

1TG22:22.3 - "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels

of the hearts.' We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul...."

1TG22:22.4 - What a wonderful lesson this reading holds for all Christians, and especially for ourselves. And now let us pray that God help us not to judge others; not to look for faults, not to make mountains out of mole hills, and not to criticize; not to set ourselves up as criterions. Let us pray that we may know that God has called us to teach the Truth, not to whip people into It. No, no more than to drive them out of It. God has asked each one to be watchman only of his own deeds. If we do this we will have our hands full; no room for more. The only watchman over His people God has ever placed are His prophets, under His Own supervision.

FIFTH-DAY PRAYER THOUGHT

1TG23: 2.1 - We shall read from "*The Mount of Blessing*," page 180, paragraph one. The reading is based on the scripture which says, "Why beholdest thou the mote that is in thy brother's eye?"

1TG23: 2.2 - M.B., pg. 180 -- "Even the sentence, 'Thou that judgest doest the same things,' does not reach the magnitude of his sin who presumes to criticize and condemn his brother.... When he thinks he has detected a flaw in the character or the life, he is exceedingly zealous in trying to point it out; but Jesus declares that the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom.... According to the figure that our Saviour uses, he who indulges a censorious spirit is guilty of

greater sin than is the one he accuses; for he not only commits the same sin, but adds to it conceit and censoriousness."

1TG23: 2.3 - Satan is doing his level best to make us transgress in this respect so that we lose out eternally. God has delegated no one to be policing another. Only God through His prophets is to reprove sin, but never to use force of any kind.

1TG23: 2.4 - Shall we kneel now, and pray for a realization that our duty is not to criticize others or to magnify their faults, but to speak and practice the Truth? Further than that, Brother, Sister, we need not go. The rest is up to our audiences and associates. Let them decide for themselves what is best for both soul and body. Truth need not be poked down the throat.

SIXTH-DAY PRAYER THOUGHT

1TG24: 10.1 - I shall read from "*The Mount of Blessing*," beginning with the second paragraph on page 181.

1TG24: 10.2 - M.B. p. 181, 182 -- "...There may be a wonderful keenness of perception to discover the defects of others, but to every one who indulges this spirit, Jesus says, 'Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' He who is guilty of wrong, is the first to suspect. By condemning another he is trying to conceal or excuse the evil of his own heart....

1TG24: 10.3 - "When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power, they will force men to comply with their ideas of what is right."

1TG24: 10.4 - We need to pray for power to resist criticizing others than ourselves and thus to get closer and closer to Christ and to abundantly receive of His grace. Never yet have I seen a father or a mother criticize their own son or daughter. When parents hear others criticizing their offspring, then the critics often get into trouble. But those same defendants of their own sons and daughters, often criticize others with the idea that they do it for the good of the ones they criticize. If they actually believe that their criticism is prompted by love to help rather than to wound, and not to bolster their reputation and to cover up sin, then pray tell me why the critics do not give their own children some of it?

1TG24: 10.5 - Let us pray for the grace of Christ to enable us to treat others as we would have them treat us, rather than to keep ourselves in sin by finding fault with their practice of religion. To watch our own steps is all we can do.

SEVENTH-DAY PRAYER THOUGHT

1TG25: 2.1 - I shall read from "**The Mount of Blessing**," beginning on page 182:

1TG25: 2.2 - M.B., pg. 182 -- "Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. When the church begins to seek for the support of secular power, it is evident that she is devoid of the power of Christ -- the constraint of divine love.

1TG25: 2.3 - "But the difficulty lies with the individual members of the church, and it is here that the cure must be wrought. Jesus bids the accuser first cast the beam out of his own eye, renounce his censorious spirit, confess and forsake his own sin, before trying to correct others.... What you need is a change of heart. You must have this experience before you are fitted to correct others; for 'out of the abundance of the heart the mouth speaketh.'

1TG25: 2.4 - "When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must be good before you can do good. You can not exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rose-bush to yield its fragrant bloom, or the vine its purple clusters."

1TG25: 2.5 - We need to pray for a change of heart; pray for a realization that to have a censorious spirit is even worse than to seek the aid of a secular power, and that setting a good example can be our only weight of influence for good.

EIGHTH-DAY PRAYER THOUGHT

1TG26: 14.1 - I shall read from "**The Mount of Blessing**," beginning on page 183, the last paragraph.

1TG26: 14.2 - M.B., pg. 183 -- "If Christ is in you 'the hope of glory,' you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help, to bless, and to save. In dealing with those who are in error, you will heed the injunction, Consider 'thyself, lest thou also be tempted.' You will call to mind the many times you have erred, and how hard it was to find the right way when you had once left it. You will not push your brother into greater darkness, but with a heart full of pity will tell him of his danger.

1TG26: 14.3 - "He who looks often upon the cross of Calvary, remembering that his

sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross."

1TG26: 14.4 - From this we see that our need is to pray for Christ to abide in us, so that instead of watching for opportunities to accuse or to condemn others, and to expose their errors, we shall seek every occasion to help them, to bless them, to save them. We should pray for a deep realization of our own sins; pray that the spirit of criticism and self-exaltation be forever banished from us. Then we shall not feel free to mount the judgment seat and accuse anyone.

NINTH-DAY PRAYER THOUGHT

1TG27: 2.1 - I shall read from "**The Mount of Blessing**," page 184, the last paragraph--

1TG27: 2.2 - "Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. The revelation of Christ in your own character will have a transforming power upon all with whom you come in contact. Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His word, -- a gentle, persuasive, yet mighty influence

to re-create other souls in the beauty of the Lord our God."

1TG27: 2.3 - According to Inspiration's eyesight none of us is qualified to find fault with anyone. Did you note what we read? -- That only when we come to the point that we are willing to lay down our lives for an erring brother, shall we be fitted and able to help others to correct their faults.

1TG27: 2.4 - In the light of this, what is our need, Brother, Sister? Should we not pray for an experience that Christ be manifested in us; pray for an experience that will prepare us to help others instead of hinder them; pray to have a gentle, persuasive, mighty Truth's influence on them? Then shall we be able to wisely approach the erring ones, touch their hearts, and show them their faults. Only then will they listen to us but certainly not until then.

TENTH-DAY PRAYER THOUGHT

1TG28: 12.1 - I shall read from "**The Mount of Blessing**," page 186, paragraphs one and two. These paragraphs, you will notice, are based on the scripture which says, "Give not that which is holy unto the dogs."

1TG28: 12.2 - M.B., pg. 186 -- "Jesus here refers to a class who have no desire to escape from the slavery of sin. By indulgence in the corrupt and vile, their natures have become so degraded that they cling to the evil, and will not be separated from it. The servants of Christ should not allow themselves to be hindered by those who would make the gospel only a matter of contention and ridicule.

1TG28: 12.3 - "But the Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truths of heaven. To publicans and harlots His words were the beginning of a new life.... Beneath an appearance of hatred and contempt, even beneath crime and degradation, may

be hidden a soul that the grace of Christ will rescue, to shine as a jewel in the Redeemer's crown."

1TG28: 12.4 - Here we see that in His statement, "Give not that which is holy unto the dogs," Christ instructs His followers to abstain from trying to poke down any Bible truth into those who have no desire to be freed from sin. Regardless how far one may have fallen in sin, God will not overlook even one soul who is willing to be helped, and willing to accept and practice the Truth. With this assurance, let us pray for an increased desire to escape from slavery of sin. Indeed the important thing is not how good or how bad we are or have been, but how susceptible and submissive to present Truth we are now while It unfolds. The real burden of our prayer, should be that we catch a vision of the Truth that makes free if accepted as the Scroll unrolls.

THE FATE OF JERUSALEM, THE CALL OF ITS FUTURE INHABITANTS

- Zechariah 14 -

1TG19: 3.1 - This afternoon we shall study **Zechariah 14**.

1TG19: 3.2 - Zech. 14:1-- "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

As you know, the subject matter contained in this chapter actually begins in chapter twelve and runs through chapter fourteen. To ascertain who is referred to by the pronoun "thee" in this verse, we must go back to chapter thirteen. There we find that "thee" refers to Jerusalem. It is the spoil of Jerusalem, then, that shall be divided in the midst of her.

1TG19: 3.3 - Verse 2-- "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

In view of the fact that Jerusalem is to be protected by a wall of fire (**Zech. 2:5**) while the house of Judah reigns there, it is definite that the battle here described must be fought before the house of Judah is established. In that battle the nations will defeat the rulers of the Promised Land. Then it is that the house of Judah commences to be set up.

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

1TG19: 4.2 - Verse 3, 4-- "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

1TG19: 4.3 - At the time Jerusalem, that now is, falls, the Lord's feet shall stand upon Mount of Olives and there make a very great valley; that is, remove the obstacles and hindrances, and thus prepare the land for the returning of His people. Then it is that the prophecy of **Zechariah 10:8** -- that the Lord shall "hiss" for His people -- will have met its fulfillment.

Zech. 14:5-- "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

Having thus opened the way for the re-establishment of the house of Judah, His people, who beforehand have been informed of it through present Truth, will flee to the valley, to where the Lord's feet stand, as quickly as if they were fleeing from an earthquake; and all the saints thereafter follow after them. There are several facts in this scripture itself which prove that this event is premillennial: (1) Note that the Lord's feet stand on the mount in the day of the war in which Jerusalem is taken by the wicked nations. (2) Those that flee to

the valley do not descend from Heaven. (3) They can not be the wicked for they do not flee away from the Lord, but flee to Him, to where His feet stand. (4) All the saints follow after them. "Early Writings," p. 53, makes a double application of this scripture, a post millennial one.

1TG19: 5.1- "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness." **Zech. 12:4.** That is, God surprisingly confuses the wicked that they begin to act like mad men. At the time the Lord brings this to pass, He protects the house of Judah.

1TG19: 5.2 - "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem." **Zech. 12:6.**

1TG19: 5.3 - When the Lord smites the armies of the nations, He also makes the rulers of Judah like an hearth of fire among the wood. Thus shall they with the "everlasting gospel" devour all the heathen round about, and thus shall Jerusalem be inhabited safely by God's faithful people.

1TG19: 5.4 - So it is that "in the days of these kings [not after their days] shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but It shall break in pieces and consume all these kingdoms, and It shall stand for ever." **Dan. 2:44.**

1TG19: 6.1 - Then it shall come to pass that "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." **Mic. 4:2.**

1TG19: 6.2 - Verse 6, 7-- "And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

These verses imply that heretofore varying conditions, "clear" and "dark," have obtained, but that it shall no longer be so. For the word "clear," in the margin, you note, gives "precious," and for the word "dark," it gives "thickness," indicating that the light is not to be alternately sparing and abundant, thick and thin, light and dark. Instead, it is to be steady, constant. The scripture, of course, is speaking of spiritual light -- the Light of Truth, knowledge from God. For example, in the days before Christ's first advent, there was spiritual darkness. Then His presence gave light for a time, after which followed the Dark Ages of religion. Later, through the Reformation, light again began to shine but very sparingly. Then by the proclamation of the First, Second, and Third Angels' Messages, the light became brighter. At this time, though, through the prophet Zechariah the Lord promises constant and adequate light.

1TG19: 7.1 - Verse 8-- "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

The "living waters" must represent living knowledge, living Truth -- that is, those who drink, so to speak, of It shall never die.

1TG19: 7.2 - The "mountains" on the north and on the south cause the "waters" to run only east and west from Jerusalem. Thus shall it be as long as there is summer and winter -- as long as this old and worn out earth lasts.

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

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

1TG19: 7.4 - "Come out of her [Babylon who then rides the beast -- rules the world], My people, that ye be not partakers of her sins, and that ye receive not of her plagues." **Rev. 18:4**. So shall the earth be "lightened" with the glory of the angel, and so shall the saints be gathered from the four corners of the earth.

1TG19: 8.1 - Verse 9-- "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."

The Lord reigns first over Jerusalem, and finally after the saints are gathered in from the four corners of the earth He reigns over the whole earth.

1TG19: 8.2 - Verses 10, 11-- "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

These verses need no comment, save that the old popular idea of the establishment of the Kingdom, as you now see, is not God's idea. We had better take His idea, and forgo ours.

1TG19: 8.3 - Inasmuch as time will not permit us to cover the entire chapter today, we shall leave the remaining verses for next week, the Lord willing.

1TG19: 8.4 - Before closing, though, let us in a few words summarize what we have studied this afternoon. Just before the kingdom of Judah is established in Jerusalem, the city

shall be besieged, the houses shall be rifled and women ravished. Not all, though, shall go into captivity. The residue are not cut off from the city, they obviously become a part of the house of Judah. At that time, when Jerusalem has fallen and the Lord has removed all obstacles and hindrances for the gathering of His people, then it is that the house of Judah is re-established. God's people shall flee to the "valley" as quickly as though they were fleeing from an earthquake. The Lord smites the armies of the nations, while at the same time He protects and exalts His own people.

1TG19: 9.1 - Through the prophet Zechariah, God promises to His people in our day adequate and constant spiritual light. From Jerusalem in that day shall flow forth the living Truth. Then it is that "many nations shall come and say, Come, let us go up to the mountain of the Lord." What a prospect! And what a tragedy if any of us should fail to do our part to usher in that glorious day.

THE LAW OF LOVE

Dig channels for the streams of love,
Where they may broadly run,
And love has overflowing streams,
To fill them every one.

But if at any time thou fail
Such channels to provide,
The very fount of love itself
Will soon be parched and dried;

For thou must share if thou wouldst keep
This good thing from above.
Ceasing to share, we cease to have--
Such is the law of Love.

--Trench

THE KINGDOM OF JUDAH, THE SIFTING OF THE NATIONS

1TG20: 11.1 - Last Sabbath we concluded our study with **verse eleven** of **Zechariah 14**, and now in order to connect today's study with last Sabbath's, we shall briefly review the events concerning Jerusalem, as predicted in the **first eleven verses** of the same chapter.

1TG20: 11.2 - The first event predicted is a war against Jerusalem, in which all nations participate. In that war a part of the people in Jerusalem go into captivity, but the rest remain in the city. Moreover, in that day the Lord's feet stand on the Mount of Olives, and the mountain cleaves toward the east and toward the west, making a great valley. Then to this valley of the mountains, to the place where the Lord's feet stand, the people of God flee as hastily as if from an earthquake. Thus is Jerusalem to be re-inhabited by God's Own people. Evidently those who are not cut off, those who are left in Jerusalem, must be the faithful that are found therein. But those who flee to the valley to where the Lord's feet stand -- flee to Him, not away from Him -- must be the faithful from elsewhere. Plainly, Jerusalem is to become the great gathering place for God's people.

1TG20: 11.3 - These are some of the things which our last Sabbath's study, the first part of **Zechariah chapter 14**, brought to view, and any Bible student should readily see that they are pre-millennial: The people do not descend from Heaven, but instead they flee into the valley. They could not, therefore, be the wicked, for they flee to Him, not away from Him. Now let us continue with the **twelfth verse**.

1TG20: 12.1 - Verse 12-- "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away

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

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

1TG20: 12.2 - Verse 13-- "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

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

1TG20: 12.3 - Verse 14-- "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

During this conflict of the nations, the Kingdom of Judah is to be restored. She also shall fight at Jerusalem, and shall gather to herself the wealth of the heathen.

1TG20: 13.1 - Verse 15-- "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

1TG20: 13.2 - The plague falls on both men and beast that are found in the tents of the unbelieving.

Verse 16-- "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

This sentence of Scripture emphatically implies that all who at that decisive moment refuse to be converted to the Lord, shall perish; only those who worship the Lord at Jerusalem on the feast of tabernacles, shall be spared.

1TG20: 13.3 - Verse 17-- "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

The "rain" will be withheld from all who do not then worship the King, the Lord of hosts, in order that they may fully realize their mistake. Moreover, not only those who shall fight against Jerusalem, but even all the families of the earth shall be thus sifted.

1TG20: 14.1 - Verse 18-- "And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

If the drought fails to awaken them, then the plague will finally take them. Thus all who have not heard the message will be given opportunity to hear it. If it cannot save them it will eventually destroy them.

1TG20: 14.2 - Now we see that this event (the Lord's standing on the mount and the saints' fleeing to the valley) is not only pre-millennial, but even pre-probationary; that it commences the re-establishment of the house of Judah; that it prepares the way for lightening the earth with the glory of the angel (**Rev. 18:1**); that it is eventually to bring the end of sinners.

1TG20: 14.3 - Verse 19-- "This shall be the punishment of Egypt, and the punishment of

all nations that come not up to keep the feast of tabernacles."

Again we see the necessity of forsaking our preconceptions of the final work of the gospel. No, the Lord will not drop upon the world like a bolt from the sky. He will first magnify His Word, His power, His righteousness and His church or people. He is also to have, as it were, an ark of safety into which to gather His elect and shield them. All these facts, you see, are vividly borne out in this prophecy.

1TG20: 14.4 - Verse 20-- "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

Bells on horses serve no other purpose than to help their masters locate them. Thus it will be that only those servants whose "bells" (voices) sound "Holiness unto the Lord" can the Lord locate and gather as His Own.

1TG20: 15.1 - Verse 21-- "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

This verse is self-explanatory, it needs no comments.

1TG20: 15.2 - So it is seen that with the establishment of the Kingdom of Judah commences the sifting of the nations. It must be that we are on the verge of witnessing the fulfillment of these prophecies else the Scroll would not have been unrolled so far as to unseal them at this time -- certainly not if the Spirit of Truth alone leads into all Truth, and if the Lord gives "meat in due season." In view of this, let us wholeheartedly do God's bidding and sincerely act out our faith in His never-failing Word.

THE CHURCH ENTERING INTO AND IN THE HARVEST PERIOD

1TG21: 3.1 - No matter how great and how effective a revival and reformation even God Himself may launch in His church, the Scriptures make it plain that both the sinners and the saints will be in the church until the harvest. No one need brag that the members of his church are all saints, that they are all of one accord. If they really are of one accord, then it must be that they are all tares, that there is no saint among them; that church for a certainty is not the church of which Christ speaks in His Word. If anything is plain in the Bible this one thing is. Now let us turn to the **thirteenth chapter of Matthew**.

1TG21: 3.2 - Matt. 13:24, 25--"Another parable put He forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way."

The reason given for the tares to be among the wheat is that "men slept." Plainly then, if man had kept awake, the Enemy would not have sown the tares. Now, to ascertain what it means for men to be awake, we shall read from the **third chapter of Matthew**.

1TG21: 3.3 - Matt. 3:5, 6--"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

This scripture makes plain that John baptized many, and that those whom he baptized were only those who confessed their sins.

1TG21: 4.1 - Verses 7, 8--"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance"

Though these were the popular groups of

John's day, he not only refused to baptize them, but also plainly and politely gave them to understand that baptism is not something with which to cover sins, but something with which to wash them away. He made it clear that he was not in the business of making hypocrites. John left no doubt in their minds that God did not have need of them, but that they had need of Him. The Pharisees and the Sadducees then went away with full knowledge that the great wide-awake preacher of the day was not taken up with their popularity, much less with their pedigree. In view of John's firmness of purpose, and the fact that the Lord said no greater prophet than he had ever risen, we know that John was wide awake, and so all preachers should be.

1TG21: 4.2 - We as members of the church, too, should be awake as was John, and as firm as was Job, able to say: "Though He slay me, yet will I trust in Him. . . ." **Job 13:15**.

1TG21: 4.3 - Matt. 22:9-12--"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the King came in to see the guests, He saw there a man which had not on a wedding garment: and He saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

1TG21: 5.1 - Though God's servants be awake and do their work right, yet some of the members may fail to put on the wedding garment. A garment, you know, is something to put on the outside of the body. The garment, therefore, denotes a daily Christ-like deportment--the righteousness of Christ in one's daily life.

1TG21: 5.2 - The fact that the man in the parable was speechless when asked, "Friend, how camest thou in hither not having a wedding garment?" shows that he was guilty of neglect, not of ignorance! He was without excuse, and he knew it.

1TG21: 5.3 - Let us go back to--

1TG21: 5.4 - **Matt. 25:1-5**--"Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."

Again it plainly appears that the church membership is divided into two classes, the wise and the foolish. The wise take no chances; they continually search for oil (Truth) and they fill their vessels with It at first opportunity. The foolish, though, see no need for any more than what is in their lamps; they are satisfied with what they already have.

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

1TG21: 6.2 - Obviously, oil that has been consumed, as is the oil in the virgins' lamps, represents past Truth, Truth that has accom-

plished Its purpose; but the oil in the vessels represents Truth ready to be activated and made to shine immediately after the oil in the lamps is consumed. Since the ten virgins represent the church membership during the Judgment for the Dead, the oil in the lamps manifestly represents the truth of the Judgment for the Dead. The extra oil, that is in the "vessels" must, therefore, represent the truth of the Judgment for the Living, the additional Truth (**Early Writings, pg. 277**). Plainly then, the lamps gone empty represent the Judgment for the Dead passing away, and the oil in the vessels represents the Truth of the Judgment for the Living going into action.

1TG21: 7.1 - Since all ten had oil in the lamps, but only half of them had the oil in the vessels, the symbolism clearly discloses that, as always, the whole church membership did not accept the message of the Judgment for the Living. The foolish virgins were satisfied with the Truth they had acquired while joining the church that bore the message of the Judgment for the Dead, but failed to acquaint themselves with the additional message--the message of the Judgment for the Living. Finally, after the necessity for It became imperative, they began to search for It but it did them no good, they were too late getting It.

1TG21: 7.2 - These were left out with the tares only because they let the Devil sow in their hearts seeds of foolishness, seeds of contentment (lukewarmness) with the initial truths by which they joined the church; thus they mistakenly felt no need of additional light from the Lord. But when prophecy began to fulfill itself beyond their scope of Divinely revealed knowledge, and as they saw the events of the gospel shaping themselves contrary to their expectations, they became alarmed and confused, saw themselves in darkness.

1TG21: 7.3 - The lesson is unmistakable: Those who for ever feel "rich, and increased with goods, and in need of nothing more, will not get to the "door" on time.

1TG21: 7.4 - Besides the tares among the wheat, there are idlers, inactive folk who are to be cast out and destroyed with the tares. Let us read--

1TG21: 7.5 - Matt. 25:14-30--"For the Kingdom of heaven is as a man travelling into a far country, Who called His own servants, and delivered unto them His goods. And unto one He gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took His journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money.

1TG21: 8.1 - "After a long time the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, Thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

1TG21: 8.2 - "He also that had received two talents came and said, Lord, Thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

1TG21: 8.3 - "Then he which had received the one talent came and said, Lord, I knew Thee that Thou art an hard man, reaping where Thou hast not sown, and gathering where Thou hast not strawed: and I was afraid, and went and hid Thy talent in the earth: lo, there Thou hast that is Thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where

I sowed not, and gather where I have not strawed: thou oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

1TG21: 9.1 - From this parable is seen that when a Christian falls asleep, Satan comes along and sows seeds of idleness in his heart so as to cause him to be cast out with the tares. At the commencement of the harvest, therefore, this class of tares is the first to appear as such. It is high time to learn that religion is not an opiate.

1TG21: 9.2 - There is still another class of church members who in a different way fall victims with the tares. This we shall see from--

1TG21: 9.3 - Matt. 25:31-46--"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

1TG21: 10.1 - "Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and

clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee?

1TG21: 10.2 - "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

1TG21: 10.3 - "Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal."

1TG21: 10.4 - The most outstanding sin of the goat class of professed believers is that they are all for self and none for others. The sheep class are the opposite in character. Since those who do charity work are not to make a display of it--not to let the left hand know what the right hand is doing (**Matt. 6:3**)--and since the system of such benevolent work is clearly pointed out in the Hebrew economy, we would do well to look there for it: "To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' But in regard to the second he commanded, 'Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' Thus tithe, or its equivalent in money, they were for two years

to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God."--**"Patriarchs And Prophets," p. 530.** For this work to be carried out systematically by the Lord's treasury through gifts and free will offerings, sometimes called second tithe, we cannot but do likewise if we are to find favor with God. Now back to--

1TG21: 11.1 - Matt. 13:44--"Again, the Kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Verse 45--"Again, the Kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

These parables distinctly point out that those who do not care to invest everything they possess, if need be, to obtain the Kingdom, are to be cast out with the tares.

1TG21: 12.1 - Verses 47, 48--"Again, the Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

A net cast into the sea naturally catches good and bad, small and large fish. But fish, like all other living creatures, move in families, each species with its kind, and so each time the net is cast, it catches families of fish. So it is that the gospel net in many instances naturally brings in families and relatives all in one catch; that is, as parents

accept the gospel of Christ, along with them are often brought the children, and even relatives and friends.

1TG21: 12.2 - The bad fish represent those who, with no real knowledge, conviction and conversion of their own but through emotion and the influence of others join the church. So it is that those who never studiously, whole-heartedly and zealously take hold of the principles of Christ are cast out, there to perish with the tares. All who are too lazy to study, and who give the Devil a chance to sow devilish seed in their hearts, making them believe that the preacher or the minister will take them through the Pearly Gates, having no experience of their own, are cheated of eternal life; they instead get eternal death.

1TG21: 12.3 - True enough, the Spirit of God causes people to become one thing, and the spirit of Satan causes them to become another thing, but the difference is discernible only as the harvest time approaches--when the Truth of the harvest is revealed.

1TG21: 13.1 - From these simple parables comes the fact that Satan raises tares in the church and ever tries his level best to keep them in it. Why?--Let us find the answer in **Revelation 12**--

1TG21: 13.2 - **Rev. 12:13**--"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

When the Devil saw that he was no longer permitted entrance into Heaven, he went to persecute the church after she brought forth "the man child," Christ. The dragon, therefore, is to persecute the church in her Christian period.

1TG21: 13.3 - **Verse 14**--"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Because of the persecution, the church was

given the means by which to take her flight from the promised land (the vineyard) into the land of the Gentiles (the wilderness).

1TG21: 13.4 - **Verse 15**--"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

At the beginning, the serpent persecuted the church, but as he saw that the church still grew and prospered, he reversed his tactics, and began instead to persecute the Pagans who would not join the church, and raised ministers by whom to bring in a flood of unconverted by which to paganize the church, so that she could not Christianize them.

1TG21: 14.1 - **Verse 16**--"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Thus is the church purified and thus are the tares destroyed. As tares they are burned; as unprofitable workers they are cast into outer darkness there to weep and gnash their teeth; as unfit guests for the wedding they are bound hand and foot and cast out into outer darkness; as foolish virgins they are refused entrance; as goats they are sent into everlasting punishment; as dragon's flood, they are swallowed by the earth. But the actual thing that happens to them all in common, is fully described in Ezekiel's prophecy, **chapter 9**. Let us turn to it--

1TG21: 14.2 - **Ezek. 9:1-11**--"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

"And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to

the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

1TG21: 15.1 - "And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

1TG21: 15.2 - "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?

1TG21: 15.3 - "Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me."

1TG21: 15.4 - The promise to purify Jerusalem, Judah and Israel stands as sure as any promise in the Word. The terms, Jerusalem, Judah, Israel you know, cannot be applied to anything but to the church, the place where everyone should sigh and cry against abominations. Those who do not sigh and cry are to be left without the mark, and then the angels who have charge of the church smite everyone of them--"old and young, both

maids and little children, and women." Only those who have the mark shall be left. They are the remnant. The angels are thus to take care of both the wheat and the tares.

1TG21: 16.1 - Yes, there is to be a clean riddance of every sort of tare just as anciently there was a clean riddance of all the first-born in the households that failed to paint the doorpost with the sacrificial blood on the evening of the Passover in the land of Egypt. So shall it be at the commencement of the harvest, in the purification of the church: The angels shall smite everyone who fosters the abominations "in the midst thereof."

1TG21: 16.2 - When is this thorough purging to take place? For the answer let us turn to **Zephaniah, chapter 1**.

1TG21: 16.3 - **Zeph. 1:2, 3--**"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord."

1TG21: 17.1 - Here is a promise that the Lord is to thoroughly cleanse the land, and I am sure none of you will say that these prophecies have ever been fulfilled.

1TG21: 16.4 - **Verses 4, 5--**"I will also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham."

Not only the land but the people that are to make up the house of Judah, are to be cleansed: There is to be a clean land and a clean people as well.

1TG21: 17.1 - **Verse 6--**"And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for Him."

The backslider and the indifferent, those who are unstable and those who see no need of God, are to perish along with the tares.

1TG21: 17.2 - Verse 7--"Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests."

This is the long-expected great and dreadful day of the Lord.

1TG21: 17.4 - Verse 8--"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."

1TG21: 17.3 - Verses 9-11--"In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off."

The great crashing shall be from both the fish gates and from the hills--from land and from sea. Both, the servants that bring violence and deceit upon their master's houses, and the wicked masters themselves, shall be punished.

1TG21: 18.1 - Verses 12-18--"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick

darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land."

The time of the day of the Lord is pointed out by increased "wrath," "trouble," "distress," "wasteness," "desolation," "darkness" and "gloominess,"--a time in which no one knows what to do to avert disaster, a time of so much fear even by the cities that are best fortified. So far as I know there has never been the like. The world's condition of today is the only condition that meets the challenge of these prophecies. Since this is true, then this is the day in which the Lord is to search Jerusalem with candles. This is the day in which he is to cleanse His people from sin and sinners. It is "the great and dreadful day of the Lord."

1TG21: 19.1 - Mal. 3:1-5--"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the

widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.”

Should we not now consider ourselves the most fortunate people in the world for knowing these things beforehand? Shall we not be glad and thankful for having been warned beforehand that we have come almost to the time of the harvest, and that we have been given the opportunity to make ready for it? Shall we not be glad that we are not left in darkness, and that we are now plainly shown that these are the closing hours of the pre-harvest period, that the harvest will soon begin?

1TG21: 20.1 - Rev. 18:1--”And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”

The fulfillment of this scripture is what is called the Loud Cry of the Third Angel’s Message. But note that the whole earth is lightened with his glory. Let us now take notice of what happens after the Three Angels’ Messages permeate the earth, after the earth is thus lightened with the glory of the angel.

1TG21: 20.2 - Verse 2--”And he cried mightily with a strong voice, saying, 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.”

Ah, after the earth is lightened, then it is that Babylon falls. Plainly, then, Babylon has not actually fallen as yet. In fact Babylon has not even come into existence yet, for she is yet to mount (rule) the beast (the world). See **Revelation 17** and **Tract #12**, “The World Yesterday, Today, Tomorrow.”

1TG21: 20.3 - Verse 4--”And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

This voice from heaven, you see, comes to God’s people after the earth is lightened with the

Loud Cry of the angel. The burden of the Voice is that God’s people should come out of Babylon so that they be not partakers of her sins, and receive not of her plagues. If on this account they must come out of Babylon, then it must be that the place into which they are called to come is free from sin and thus free from danger of the plagues. And where could that be but in the purified land and church of God, where there is no more sin and no more sinners to endanger the peace of God’s people? Vain, indeed, it would be if the people were called from one place of sin and brought into another place of sin. As clear as crystal it is that the purification of the church (“cleansing”--**Dan. 8:14**; Judgment of the Living--**1 Pet. 4:17**) takes place before the Loud Cry of the Third Angel’s message begins in the world, before God’s people are called out of Babylon.

1TG21: 21.1 - “The third angel’s message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.”-- “**The Review and Herald**,” Nov. 19, 1908.

1TG21: 21.2 - Most Christians know that there are two classes in the church--wheat and tares--but few, if any, seem to care. We, as reformers though, especially since we have been given this great light on the subject, cannot afford to be indifferent. We may now intelligently choose to be “wheat” or choose to be “tares.” If after knowing this Truth, some choose to be “tares,” they, of course, will have gained nothing and need not be surprised when they land in hell.

1TG21: 21.3 - At the time labor and capital are in a clash, then it is that Jerusalem (the church) shall be searched, as it were, with candles. Consequently, the men who have settled in their houses, those who act as though the Lord has forsaken the earth shall have their punishment.

1TG21: 21.4 - Not only do we behold and feel the day of the Lord approaching but even hear Its Voice.

THE HATED JEWS OF TODAY NOT THE ADMIRED JEWS OF TOMORROW

1TG22: 23.1 - We are here to study *Zephaniah 2*, beginning with the **first verse**.

1TG22: 23.2 - *Zeph. 2:1, 2*--"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you."

Of all the verses in this chapter, these two are the most difficult to place. Some years ago I heard a preacher give an exposition on the first **three verses**, isolating them from the rest of the chapter and connected them with other passages of the Scriptures. He gave an excellent discourse, and endeavored to show that the "nation" mentioned in verse 1 is God's church and that "the decree" is that of the two horned beast's of **Revelation 13:15-17**. The study was well presented and the thoughts he brought out looked plausible enough, but as we now know that the Scriptures cannot be rightly understood isolated from their continuity, we need to study these verses first in connection with the chapter itself.

1TG22: 23.3 - Let us note that the nation in question is to gather itself together; that she is not desired; that the anger of the Lord is to fall upon her; and that she is to gather herself together before the decree brings forth and before the anger of the Lord falls upon her.

1TG22: 24.1 - What makes this nation gather together?--Certainly not the decree and not the Lord's anger, for these are to come upon her after she gathers together. The "decree" certainly cannot be the beast's decree, for there is not even a thought in the scripture that would so indicate; but it cer-

tainly points out that the decree is none other than the Lord's decree--the fierce anger of the Lord in the day that passes as chaff.

1TG22: 24.2 - According to the verse that follows, this undesirable nation's gathering together, is a sign post to God's people, urging them to continue seeking Him so much the more:

1TG22: 24.3 - Verse 3--"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

When this Judgment-bound nation begins to gather together then it is, if never before, that the meek of the earth need to seek meekness.

1TG22: 24.4 - The meek of the earth are those who have wrought the Lord's judgments, who have proclaimed the message of the great and dreadful day of the Lord. They are His people, His church. The nation that is not desired, therefore, is one people, and the meek of the earth, the church, those who are hid in the day of the Lord's anger are another people. The one is gathering together, the other is seeking meekness. Definitely, then, the "nation" of **verses 1 and 2** is not His church, but the people of verse three are His people, His church.

1TG22: 25.1 - Let us now read **verses 1 and 2** connectively with **verses 4 and 5**, omitting **verse 3**, the verse which has reference to the church.

1TG22: 25.2 - Verses 1, 2, 4, 5-- "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the

chaff, before the fierce anger of the Lord come upon you. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the Word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

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

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

1TG22: 26.1 - Moreover, in these verses, two truths stand out clearly: (1) that in vain the Jews seek to establish themselves in the Promised Land; (2) that we who are bearing the message of the great and dreadful day of the Lord are counselled to seek meekness and righteousness, for thus only shall we "be hid in the day of the Lord's anger," that is, merely bear knowledge of the message will not save us, there should be corresponding deeds with it.

1TG22: 26.2 - Let us now connect **verse**

3 with **verses 6 and 7**, the verses that are applicable to the people of God, the meek.

1TG22: 26.3 - Verses 3, 6, 7--"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity."

Now, the fact that the Lord is to destroy all the inhabitants in the land of the Philistines (**verse 5**), and at the same time make it dwellings for "shepherds, and folds for flocks," shows that He is first to drive out of the land all the wicked, all those who are not seeking meekness, then He is to set up the "house of Judah" in it.

1TG22: 27.1 - Verse 8--"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached My people, and magnified themselves against their border." Not only the unbelieving Jews, but also the unbelieving Arabs who resist the meek, are to be swept away from the land.

1TG22: 27.2 - Verse 9--"Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of My people shall spoil them, and the remnant of My people shall possess them."

While Moab and Ammon become as Sodom and Gomorrah, go out of existence, the captivity of God's people is turned away. They become an independent nation and possess all the wealth of the people round about.

1TG22: 27.3 - Verses 10, 11--"This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts. The Lord will be terrible unto them: for He will famish all the gods of the earth; and men shall worship Him, everyone from his place, even all the isles of the heathen."

Verses 12, 13--"Ye Ethiopians also, ye shall be slain by My sword. And He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness."

Verse 14--"And flocks shall lie down in the midst of her [in Nineveh], all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for He shall uncover the cedar work."

Who wants to ignore the truth that these conditions are definitely pre-millennial? Moreover, these prophecies show that the renewal of the ancient kingdom of Judah is to be a real thing, not something imaginary. Its subjects are to be real people, not ghosts. Now we can see that the common expression, "going to heaven," means first going to the Promised Land, there to be fitted for the society of the pure and eternal.

1TG22: 28.1 - Verse 15--"This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand."

The capital city of Assyria (the power that rules the people) is to become a desolation. This Nineveh is evidently the antitype of ancient Nineveh, as is the Babylon of The Revelation the antitype of ancient Babylon.

1TG22: 28.2 - The summary of this chapter is this: The hated Jews of today are not to be the admired Jews of tomorrow. The means which the Jews now pursue to gain admission to Palestine are not the means that would establish them there for ever even if they should succeed in getting there. The only Jews and Arabs that may remain in the land will be those who seek the Lord, the God of Moses.

1TG22: 28.3 - And the only people that will get there are those who will stay there. The land is reserved for the kingdom of antitypical Judah. The nation and the kingdom that will not serve her "shall perish; yea, those nations shall be utterly wasted." **Isa. 60:12.**

1TG22: 28.4 - Since we are now definitely and directly counselled to seek meekness and righteousness, we dare not neglect our opportunity. Moreover, we are not left to conjecture as to what is required of us in order to prepare for the great and dreadful day of the Lord. But let us remember that if we invent barriers of our own, regulations by which automatically to force ourselves into obedience of the Word in accordance with our own preconceptions, we would be working out nothing less than our own righteousness. We must not be like the Pharisees of old, and must not judge others by our prescribed human standards. We are not to mount the judgment seat and not to encroach upon another's conscience, not to judge another in matters that lay between the soul and God. All we are called to do is to teach and practice the Truth for today, to let the people make up their own minds for or against It. We are not to force them into anything.

1TG22: 29.1 - Let us remember that it is concerning just such a spirit and practice of intruding upon the conscience of others that Jesus said, "Judge not, that ye be not judged" (**Matt. 7:1**). We have no right to

enforce our opinions and our views upon others. Just because others do not come up to our expectations and ideals, is by no means good reason to condemn them in order to help them. Far from it. "Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." **1 Cor. 4:5.**

1TG22: 29.2 - ". . . Their lives were to magnify the power of a Saviour who could justify them by His righteousness.

1TG22: 29.3 - "But gradually a change came. The believers began to look for defects in others. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love. They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, and saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that, having shut the love of God out of their hearts, they would soon walk in darkness. . . .

1TG22: 30.1 - "It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster, and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, fault-finding, and evil-surmising."--"Acts Of The Apostles," pp. **548, 549.**

1TG22: 30.2 - Aside from Ezekiel (God's mouth piece) God delegates no other to be

a watchman of the people:

1TG22: 30.3 - "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." **Eze. 3:17-21.** In short, we are not to covet the throne "upon the mount. . . . , in the sides of the north." **Isa. 14:13.**

1TG22: 31.1 - And ever remember that if the Truth Itself cannot persuade the sinner to repent, force and human effort will do less good and much harm. Our time is too short and our work too great to engage in matters that are foreign to our duty. We cannot afford to waste our strength picking flaws in others. Let us get ready for the kingdom, for there is a church and a world to save, and God is anxious that we get down to business and very quickly if we are to be among the admired Jews of tomorrow and live in perfect peace under everlasting security.

THE FATE OF ASSYRIA AND THE TRIUMPH OF THE CHURCH

1TG23: 3.1 - Let us turn to **Zephaniah 3**, and begin with the **first verse**.

1TG23: 3.2 - Zeph. 3:1--"Woe to her that is filthy and polluted, to the oppressing city!"

The antecedent of the pronoun "her" is found in the **thirteenth verse** of the preceding chapter. In it is seen that the "city" here pointed out is Nineveh, the capital city of ancient Assyria. Now to ascertain whether this Nineveh is actually the capital city of ancient Assyria or of some other Assyria, we shall study the remaining verses of the chapter.

1TG23: 3.3 - Verse 2--"She obeyed not the Voice; she received not correction; she trusted not in the Lord; she drew not near to her God."

This verse points out the fact that the city and nation here mentioned had the privilege of hearing the voice of Inspiration, of knowing God's Truth, but has failed to take heed--received not correction, trusted not in the Lord, drew not near to her God.

1TG23: 4.1 - Verse 3--"Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow."

Her princes, being like roaring lions, must be frightful persons who evidently think "might makes right." Her judges are, as it were, evening wolves; that is, they are in business, not to execute judgment, justice, and righteousness, but to catch and tear, to fill their den with prey although they may have more than they know what to do with. "They gnaw not the bones till the morrow."

1TG23: 4.2 - Verse 4--"Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law."

In the language of today this verse would read, "Her teachers are light-hearted, not serious and sober-minded; they are trifling; they are of no account; they are treacherous persons. Her ministers, rather than having kept the church clean, have polluted it, and have done violence to the law" (have declared it void).

1TG23: 4.3 - Thus far is seen that the Assyria of this chapter represents a people who have been well instructed in the things of God, the law and the sanctuary. But instead of obeying the Lord and ruling justly and righteously, they have greatly transgressed, have gone down into sin as deep as any people can possibly go.

1TG23: 5.1 - Verse 5--"The just Lord is in the midst thereof; He will not do iniquity: every morning doth He bring His judgment to light, He faileth not; but the unjust knoweth no shame."

In view of the fact that God is in the midst of them, they must be well informed in the things of God, well aware that in due season He makes known to them His judgment. In view of all these, the only possible conclusion one can come to, is that God's church must be in their midst.

1TG23: 5.2 - Verses 6-8--"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear Me,

thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings. Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy."

The Lord Himself warns that He has cut off nations, that He has made their towers desolate and their streets waste, that He has destroyed their cities and has left no inhabitants in them. He points out that all this He did as an object lesson for future good, so that they as a nation might fear Him and receive instruction, that their dwellings not be cut off. But in spite of these examples, they rise early and corrupt all their doings. So it is that at long last the Lord arises to the prey, gathers the nations, assembles the kingdoms, and Assyria gets her punishment.

1TG23: 5.3 - From this we see that the Assyria under discussion exists in the time of the end, the time in which the great and dreadful day of the Lord takes place. This Assyria, therefore, is an antitype of ancient Assyria just as the Babylon of **Revelation 17** and **18** is an antitype of ancient Babylon.

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

1TG23: 6.2 - At this point let us pause a moment and summarize the characteristics by which this modern Assyria is to be identified. (1) As man looks at things, she is so great that there is none like her. She is well instructed in the things of

God. (2) She is oppressive, a hard ruling nation. (3) She has polluted the sanctuary and has declared the law of God void. (4) She has piled up wealth by going after it as an evening wolfe goes after its prey. (5) She harbors the church of God. (6) She exists in the time the Lord is to manifest His power and destroy all the wicked nations. (7) She is an Assyria-like nation, widespread, a nation of conquests.

1TG23: 6.3 - There is but one people under the sun that answers to all these descriptions, and that people is, of course, the English-speaking people, in whose midst is the church, and from whose midst the Gospel and the Bible flow out to all nations. As clear as language can make it, the burden of the prophet Zephaniah is for the English-speaking Christian world.

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

1TG23: 7.1 - Verse 9--"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

Inspiration for certainty declares that after Assyria receives her punishment, and after the wicked are taken out of his church, then will the Gospel be proclaimed in a pure language (in pure Gospel Truth) that whosoever will, may call upon the name of the Lord, "to serve Him" with heart and soul. Then it is that "only those who have withstood temptation in the strength of the Mighty One will have a right to proclaim it [Third Angel's Message] when it shall have swelled into the Loud Cry."--**Review and Herald, Nov. 19, 1908**.

1TG23: 7.2 - Verses 10, 11--"From beyond the rivers of Ethiopia My suppliants, even

the daughter of My dispersed, shall bring Mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain."

When the Gospel is proclaimed in "a pure language," then even from the ends of the earth God's people will come with an offering to the Lord.

1TG23: 7.3 - Having removed all who rejoice in her pride the church shall be haughty no more.

1TG23: 8.1 - Verse 12--"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

The fact that He leaves in their midst poor and afflicted people is sufficient evidence in itself that the purification of the church takes place before the Millennium, before **Isaiah 33:24** is fulfilled and before He sets up the kingdom mentioned therein.

1TG23: 8.2 - Verse 13--"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

The remnant, those that are left after the purification takes place, shall sin no more. They shall forever thereafter stand without guile in their mouths.

1TG23: 8.3 - Verse 14--"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

A great day is coming for the righteous, a dreadful one for the wicked. We, therefore,

as children of Zion, are encouraged to sing and shout for joy because we have finally come to the time of God's great deliverance

1TG23: 8.4 - Verse 15--"The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

Surely these revelations of prophecy should encourage every believer to shout with joy as he realizes that the day in which he shall no more see evil is right at hand, that the Lord is to be his only king.

1TG23: 9.1 - Verses 16-20--"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

The Lord wants us to know that when He turns away our captivity He will also make us a name and a praise among all the people of the earth. This kingdom of Judah (the church purified and set apart), is therefore, not only pre-millennial, but also probationary. And how glad we ought to be for the privilege to be among the first of the first fruits.

IS WORLD WAR II YET TO BE FINISHED, SAINTS YET TO BE DELIVERED? (By Nahum)

1TG24: 11.1 - This afternoon we are to study the book of Nahum. The burden of this entire book, three chapters in all, is concerning two separate people. To ascertain who these people are, we shall begin with--

1TG24: 11.2 - Nah. 1:1; 3:18--"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. . . . Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them."

Plainly, Assyria with her capital city, Nineveh, are the one people.

1TG24: 11.3 - Now to find who the other people are, we shall read **chapter 1, verses 12, 13, and 15** (omitting those parts of the verses which pertain to Assyria).

1TG24: 12.1 - Nah. 1:12, 13, 15--"Thus saith the Lord; . . . Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder . . . Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

The people whom God has afflicted (by their dispersion among the nations) and whom He promises to afflict no more, and to break the Assyrian yoke from off their shoulders, are His people, His church--antitypical Judah. They are, therefore, the other people.

1TG24: 12.2 - The title of God's people, you note, is "Judah." They are counselled to behold the messenger of God who at the fulfillment of this prophecy brings to them good tidings, tidings of peace . . . the message of the Kingdom of peace (**Isa. 11:6-9**). The Lord counsels them to be honest with Him, honest in their profession of faith. They are, moreover, assured that at the fulfillment of this prophecy the destroying angels are to remove the wicked from the midst of the righteous. Thus will the wicked be "raptured" away and be no more.

1TG24: 12.3 - So it is that while Nahum predicts liberation and peace for God's faithful people, he predicts disaster and humiliation for antitypical Assyria (the power which they serve) and for the wicked in the church.

1TG24: 12.4 - Three verses of chapter two will suffice to show the fate of Assyria:

1TG24: 13.1 - Nah. 2:6, 10, 13--"The gates of the rivers shall be opened, and the palace shall be dissolved. . . . She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. . . . Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

Here the prophet predicts that Assyria's capital city will be emptied, and her palace dissolved. Clearly, then, the kingdom of Judah is set up in time of

war and turmoil. What additional signs will mark the time?--Let us read from **chapter two**:

1TG24: 13.2 - Nah. 2:3, 4--"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Since this prophecy meets its fulfillment in the day when the chariots are with "flaming torches"; when they run like lightning; when they jostle one against another in the highways and in the broadways, and since the automotive traffic of today completely and perfectly answers the prophet's description of it, then there is no other conclusion but that the day in which we are now living is the day in which Nahum's prophecy is to be fulfilled.

1TG24: 13.3 - Now, in view of the truth that we are living in such a period as described by Nahum, together with the fact that preparations for Nahum's war are made during a time of such lightning-like travel, the evidence clearly stands out that Nahum's prophecy is to meet its fulfillment in our day, and that the "Assyria" here in prophecy, therefore, is not ancient Assyria, but another widespread power that exists "in the time of the end" (**Dan. 12:9, 10**) the time in which its yoke is removed from God's people.

1TG24: 14.1 - Moreover, since this antitypical Assyria's fall liberates God's people, and since from then on the wicked no longer pass through their midst, the time and the events are solidly clinched: All these predictions come to pass in the time of the purification of the church, in the Judgment day of the living, during the great and dreadful day of the Lord.

1TG24: 14.2 - Nah. 2:1--"He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."

It is plain to see that the one who dashes in pieces, and who comes before Assyria's face is the one who forces Assyria to prepare, to militarize herself mightily. Her forced military preparations, agitated by him that dashes in pieces, starts Assyria on her downfall.

1TG24: 14.3 - Now, to find out what happens to the one who dashes in pieces--he who compels Assyria to prepare mightily, we shall read--

1TG24: 14.4 - Nah. 2:5--"He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared."

His worthies (his mighty generals) stumble in their walk; that is, they make a mistake as they march on in hope of victory. In view of their disastrous blunder, and in view of the fact that "he that dasheth in pieces" is mentioned no more in Nahum's book, it is evident that by his stumbling he loses the war. Nevertheless, according to the verses that follow in Nahum's chapters, the fall of Assyria is certain.

1TG24: 15.1- The question, then arises, if Assyria is to fall, and if the one that starts the war, the "he that dasheth in pieces," is himself to lose out first, then at whose hands is Assyria to fall? For the answer, Let us turn to **Isaiah 31**, where this same Assyria is again brought to view:

1TG24: 15.2 - Isa. 31:6-8--"Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall

the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."

Assyria is to fall and to be devoured, but not by the sword of a mean man, not by him who dashes in pieces.

1TG24: 15.3 - *Now the fact that God's people are admonished to turn unto Him against Whom ancient Israel revolted, shows again that Inspiration is speaking to antitypical Israel, to God's people in the Christian era.*

1TG24: 15.4 - Verse 7--*"For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin."*

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

1TG24: 16.1 - *The Assyrian is to fall because of his wickedness, and because God's people return to Him, because of a thorough revival and reformation.*

1TG24: 16.2 - Verse 9--*"And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."*

All these calamities overtake Assyria as soon as God's people turn to Him, as soon as they cast away their idols.

1TG24: 16.3 - *What are the Lord's fire in Zion, and His furnace in Jerusalem for? The answer we shall find in--*

1TG24: 16.4 - Mal. 3:1, 2--*"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."*

The prophecy of Isaiah, along with the prophecy of Malachi, make the subject very simple: According to these prophecies, during the Judgment of the Living and while the first fruits--the servants of God, the 144,000--stand with the Lamb on Mount Zion, the headquarters of the gospel shall be in Zion and Jerusalem."

1TG24: 16.5 - *Now before passing judgment as to whether Nahum prophesies the "World War II" it will be well to refresh our minds by summarizing the main points of the study:*

1TG24: 17.1 - 1. *Two people are brought to view--the church, and a nation comparable to ancient Assyria, to which the church is under subjection.*

1TG24: 17.2 - 2. *God's people, Judah, are asked to behold the messenger of God, who at the fulfillment of this prophecy and at a time broiling with war brings them good tidings of the Kingdom of peace.*

1TG24: 17.3 - 3. *The prophecy is fulfilled in the day of unprecedented motorized vehicular traffic, the day when the chariots (automobiles) are with flaming torches and when they jostle one against another in the broad ways--unquestionably in our day.*

1TG24: 17.4 - 4. *In this day, "he that dasheth in pieces" wars with this antitypical Assyria. He begins her downfall.*

1TG24: 17.5 - 5. *Assyria fortifies her pow-*

er mightily after her enemy comes before her face.

1TG24: 17.6 - 6. *On the march to victory, Assyria's enemy--"he that dasheth in pieces"--makes a mistake and consequently falls, loses the war.*

1TG24: 17.7 - 7. *Assyria, nevertheless, later falls, too, but not by the sword of a mean man.*

1TG24: 17.8 - 8. *The war, the fast-rolling chariots, and a revival and reformation such as the world has never seen, are signposts of the fulfillment of Nahum's prophecy.*

1TG24: 17.9 - 9. *When God's people cast aside all their idols, fully turn to Him, then it is that Assyria falls. Then it is that the wicked are removed from the midst of the people of God, the Assyrian yoke is broken, and the servants of God, evidently the first fruits, the 144,000, stand with the Lamb on Mt. Zion.*

1TG24: 18.1 - *Let us now consider the already historic facts:*

1TG24: 18.2 - *Hitler made his preparation for war in an era when the chariots were raging in the streets, running lightning-like, and jostling one against another in the broadways; that after the allies Hitler's military might breaking everything in pieces wherever he took his guns then it was that they themselves begun to build gigantic war machines; Hitler stumbled, as it were, by starting war against Russia while he was still engaged in war with Great Britain; although Germany lost the war, yet rather than taking deeper root since the downfall of Hitler, England is instead wearing away, and the crashing sounds of her empire are becoming louder with each passing day; Hitler's war has dashed in pieces the whole world, and new chips and*

cracks are heard and seen right along--that there are new partisan politics from within and from without in every nation and people.

1TG24: 18.3 - *Since Nahum's description of the city and country traffic at the time his war prophecy is fulfilled perfectly fits the conditions of World War II, we are assured that the war which Hitler began will actually be finished when Assyria falls, and when her yoke is removed from the neck of God's people. From then on the wicked shall no more be found in the congregation of the righteous.*

1TG24: 18.4 - *What is the over-all purpose of Nahum's prophecy? It is to enlighten God's people of the signs of the times, to make them aware that "the great and dreadful day of the Lord" is at hand, that the purification of the church, the "Judgment in the house of God" (1 Pet. 4:17) is soon to take place, that the wicked shall not much longer be in their midst, that the redemption of the righteous is at hand, that they must not fail to perform their God-given duties. Indeed, Nahum's prophecy clearly identifies God's people of today under the Assyrian yoke, and points to their liberation.*

1TG24: 19.1 - *Most important of all, though, the prophet Nahum plainly tells that all these things take place in our day, and that the fall of Assyria takes place while God's people are turning to Him, while revival and reformation are successfully carried by him who "publisheth peace" (Nah. 1:15). If we, therefore, fail to take hold of the message, and if we fail to reform as it recommends, then it is not possible to survive the day of the Lord.*

1TG24: 19.2 - *(For a detailed study of the book of Nahum, study Tract No. 14, "War News Forecast.")*

WHICH NATIONS WILL DISARM, AND WHY?

1TG25: 3.1 - To continue with the theme of our previous studies--the kingdom of Judah--we shall turn to the book of Micah. It consists as you know, of seven chapters, and they carry a continuous story of Judah in both her early and her latter days. The **first three chapters** are concerning Judah in her early days, and the last four contain the promises to antitypical Judah, the Judah of the latter days, of whom our main interest now is.

1TG25: 3.2 - In order to connect the **first three chapters of Micah** with the last four, we shall begin with the **last verse of chapter three**.

1TG25: 3.3 - **Mic. 3:12**--"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

Because there was nothing more that could have been done to convince Judah that she was in the wrong and that she was in need to return to the Lord, the Lord finally forewarned that her palace ground was to be plowed as a field, and that her palace and city were to become heaps. The fulfillment of this part of Micah's prophecy is a faithful witness before all nations, and the punishment of that people is a fair example for all people to know that God means just what He says. God did not, however, cast aside His faithful few and their descendants forever. To them He left this comforting promise--

1TG25: 4.1 - **Mic. 4:1**--"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

Although Micah forespoke sad news for ancient Judah, he forespoke this joyful news for Judah of the latter days. Trying, indeed, must it have been for Judah to look forward to her own destruction. Conversely, though, it must have encouraged her to know that the time would come for her to return and to "build the old waste places," "to raise up the foundations of many generations" (**Isa. 58:12**). And still more

joyful should she now be to learn that the time for her returning to God and to the homeland has actually come!

1TG25: 4.2 - In order to obviate any doubt in this connection the Lord reaffirms His Word by saying: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: It shall not return unto Me void, but It shall accomplish that which I please, and It shall prosper in the thing whereto I sent It. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." **Isa. 55:10-13**. We, too, should clap our hands even now for having this great opportunity to engage in this glorious work, and for the great and grand privilege to proclaim these good tidings and to be called "The repairer of the breach, The restorer of paths to dwell in." **Isa. 58:12**. Indeed these are the "good tidings" of "peace" that the prophet Nahum forespoke. **Nah. 1:15**.

1TG25: 5.1 - When the kingdom of Judah is re-established, then it is that the scripture is fulfilled:

1TG25: 5.2 -Verse 2--"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou

shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." **Zechariah 2:10-13.**

1TG25: 5.3 - "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar; and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." **Isa. 60:3-12.**

1TG25: 6.1 - Obviously we are right at the dawn of a new day, the day in which the gospel work is to triumph in victory and to reap an abundant harvest of converts. Virtually whole nations are to join "the mountain of the Lord" during the Judgment day, the day in which the law goes "forth of Zion, and the Word of the Lord from Jerusalem," from the future headquarters of the gospel.

1TG25: 6.2 - The time is, therefore, near at hand when in order truly to go to church, one must go to Jerusalem, and there be taught the way of the Lord, and to thus walk in His paths.

1TG25: 7.1 - Verse 3--"And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Many nations are gladly to accept His rebukes, beat their swords into plowshares and their spears into pruning hooks rather than continue to run in the armament race.

1TG25: 7.2 - According to Micah, the only nations that are to disarm are those that accept the Lord's Truth for today and go to the Promised Land. Never again will they need either swords or spears.

1TG25: 7.3 - Verse 4--"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The nations and peoples are now having a difficult time to get to their "fig tree," so to speak, much less to sit in peace under it. They are in constant fear that some one may dislodge them even from their sitting under no tree. Consequently they will try to protect their rights, or unrights, by beating their "plowshares into swords, and [their] pruning hooks into spears." **Joel 3:10.** And so judging their own strength by their war preparations, even the weak will say, "I am strong." But it shall not be thus with those nations which join the people of the Kingdom of the Lord: They will not need to trust in their own strength, for they shall have the Lord's protection. Each shall comfortably and securely sit under his own "fig tree," knowing that no one can possibly push him away from under it. This is to be so, for "the mouth of the Lord of hosts hath spoken it."

1TG25: 8.1 - Verse 5--"For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever."

Those outside of the Kingdom that the Spirit of

God cannot convince of their error, will continue to walk in the name of their false gods. But the people in the Kingdom "will walk in the name of the Lord our God for ever and ever."

1TG25: 8.2 - Verses 6, 7--"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

The day in which God's people are gathered from all parts of the earth and brought to Zion is at hand, and the Lord will reign over them henceforth forever.

1TG25: 8.3 - Verse 8--"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall It come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem."

The "tower of the flock, the strong hold of the daughter of Zion," is to be the main object of attraction in Jerusalem. And what could it be?--Well in olden times towers were built for the purpose of keeping a watch over the city, and so "the tower of the flock" must be the throne on Zion, a lofty hill, Zion's stronghold. This stronghold, you note, does not belong to the mother (not to ancient Zion) but to her daughter (to antitypical Zion).

1TG25: 9.1 - Verses 9, 10--"Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

These **two verses** take us back to the time when the faithful of ancient Judah cried out as they saw themselves about to be dispersed among the nations, but the encouraging counsel to labour and bring forth children while in the field, and the comforting promise of her deliverance from antitypical Babylon, left her by the prophets,

ever remained with her even to this day. Zion, the church, was destined to go into the Gentile nations, there to multiply, and at last to be delivered. These good tidings, now just before the gathering begins, the Lord wants us to proclaim far and wide, saying: "Hear the Word of the Lord, O ye nations, and declare It in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." **Jer. 31:10-12.**

1TG25: 10.1 - Verses 11, 12--"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor."

Verse 13--"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Not the daughter of Jerusalem, but the daughter of Zion is to do the threshing. And she has the promise of an iron horn--Divine power, the kind that does not break. Moreover she is promised hoofs of brass, a special and distinct message by which to beat in pieces many people; that is, she is with it to thresh and select the wheat from the chaff. "I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'"--**"Early Writings," p. 118.**

1TG25: 10.2 - "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." **Isa.**

66:15, 16. This is the first separation.

1TG25: 10.3 - "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." **Isa. 66:19, 20.**

1TG25: 11.1 - Those that escape from the slaying of the Lord, you note, are sent to the Gentile nations there to proclaim to them the Lord's fame and His glory, and also to bring all their brethren (all that can be saved) to the house of the Lord. From this you can plainly see that those who escape must be the first fruits, the 144,000 Jacobites (**Rev. 14:4**). Those whom they bring from the Gentile nations to the house of the Lord must, therefore, be the second fruits (**Rev. 7:9**), thus where there is first there is also second. Finally you plainly see that from the purification of the church the 144,000 escape and become the servants of God, the remnant, those who finish the gospel work in all the world.

1TG25: 11.2 - Now to summarize, let us review the most outstanding points of the study:

1TG25: 11.3 - First the kingdom of Judah was to be dissolved--Zion plowed as a field and Jerusalem reduced to heaps.

1TG25: 11.4 - Then in the latter days it is to be re-established, and exalted above the kingdoms of the Gentiles.

1TG25: 11.5 - Third, when it is thus "established," many nations are to go into it, and even to invite one another to go there to be taught the Lord's way and to walk in His paths. This is to be so because the "law is to go forth of Zion, and the Word of the Lord from Jerusalem."

1TG25: 12.1 - Fourth, the Lord is to judge from Zion, and from there He is to rebuke strong nations afar off. Those who accept His rebuke

are to beat their swords into plowshares, and their spears into pruning hooks. The nations that join the Kingdom of the Lord are never again to lift up a sword against a nation, nor will they learn war any more. No longer will they need armament, for they are to be protected by a "wall of fire." **Zech. 2:5.** Every man is to sit under his own fig tree, and none is to make him afraid, "for the Lord of hosts hath spoken it."

1TG25: 12.2 - Fifth, everyone of those who do not go to Jerusalem, and who do not disarm, shall walk in the name of his own false god. But all who join the kingdom of Judah shall walk in the name of the Lord our God for ever and ever.

1TG25: 12.3 - Sixth, God will assemble and gather His people, the church--she that halteth, and she that was driven out, and she that was afflicted. He will make her a strong nation "and the Lord shall reign over them in Mt. Zion from henceforth even for ever."

1TG25: 12.4 - Seventh, to this Kingdom shall come even the first dominion.

1TG25: 12.5 - This afternoon's study shows how the gathering is to be accomplished and the gospel work finished, and the wicked world brought to an end. True, such a plan for finishing the work has not been our plan, but it is about time we realize that our plans have never been and never will be the Lord's plans. We had better now accept His plans if we wish to go to Zion and there to stand with the Lamb.

1TG25: 12.6 - A new day is dawning on us, Brother, Sister. And now, rather than imagining that we are rich and increased with goods, in need of nothing, we see ourselves in need of everything. Shall we not accept these riches (Truth) that are tried in the fire, and these garments of righteousness by which to cover our nakedness? Shall we not anoint our eyes with this fresh golden oil of Truth that we may see and know the way, that we may reach "the door" on time? There is no reason for staying wretched, miserable, poor, blind, and naked. The Lord is waiting at the door of our hearts. He is anxious to pour out a blessing, to fill the cup to overflowing. Let us not disappoint Him by forcing Him to pass us by. Let us now disarm and fearlessly prepare to sit in peace under our God-given "fig tree."

A WORLD WIDE STIR, AND ITS RESULTS

1TG26: 15.1 - This afternoon we shall continue our study of the book of Micah. Let us turn to the **fifth chapter**, and begin with the **first verse**.

1TG26: 15.2 - Micah 5:1--"Now gather thyself in troops, O daughter of troops: He hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek."

You will notice that besides introducing a number of pronouns--he, us, they, this verse also introduces several different topics: first a "daughter of troops," then "the judge of Israel" and a "rod." Other subjects are introduced further along in the chapter.

1TG26: 15.3 - Now to gain the vision and the lesson that Inspiration is anxious that we should from this scripture, it is necessary that we study one subject at a time. And in order to do this, we must group the verses according to subjects. Since the subject of **verse one** is the same as of **verses 10-15**, we shall quote them connectively:

1TG26: 16.1 - Verses 1, 10-15--"Now gather thyself in troops, O daughter of troops: . . . and it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

These verses present a group of people--good and bad commingled--whom God is to cleanse. Then the scripture closes with God's promise to execute vengeance upon the heathen. The

mixed group of people, "wheat" and "tares," very obviously constitute the church that is approaching "the time of the harvest" (**Matt. 13:30**), the time in which all idolators are to perish. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. . . . Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear." **Matt. 13:49, 43.**

1TG26: 16.2 - We now come to the last part of **Micah 5:1**. The antecedent of the pronoun "he" is found in the preceding verse--**chapter 4, verse 13**. There quickly we see that it is the Lord Himself. Plainly, then, by the pronoun "us" Micah means himself and his people--Judah and Israel, the church.

1TG26: 16.3 - Clear it is that while the Lord with His message of warning and reproofs makes a siege against His people the adversaries gather together in groups to oppose. Such has been the case at the introduction of each newly-revealed Truth.

1TG26: 16.4 - The church is logically called "daughter of troops," because her mother the Jewish church at the time of the introduction of the gospel of Christ, gathered together in troops, to oppose the Lord.

1TG26: 17.1 - Moreover being smitten in the face rather than in the back, the Judge of Israel (Christ) must have been squarely facing them--speaking to them--the reason for which the Jews' crucified Him. The verses that follow **verse one** again confirm the fact that "the Judge" is Christ. They that smite Him are, of course, His adversaries, His enemies. Concerning them Inspiration says:

1TG26: 17.2 - Verse 9--"Thine hand shall be lifted up upon Thine adversaries, and all Thine enemies shall be cut off."

According to Christ's parables, the time His "adversaries," His enemies of progressive

Truth, are cut off is at the commencement of the purification of the church, at the harvest time. Then, according to Ezekiel's prophecy, the Lord commissions the men with slaughtering weapons in their hands, saying, "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." **Ezek. 9:5, 6.** The Spirit of Prophecy confirms this by saying:

1TG26: 17.3 - "Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together."--"**Testimonies,**" **Vol. 5, pg. 211.** And through the apostle Peter, Inspiration declares:

1TG26: 18.1 - "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" **1 Pet. 4:17.**

1TG26: 18.2 - Verse 2--"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in

Israel; Whose goings forth have been from of old, from everlasting."

There is no doubt that this verse predicts the birth of Christ, "the Judge of Israel," "Whose goings forth" have been from everlasting.

1TG26: 18.3 - Verse 3--"Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the children of Israel."

Crucifying Christ and their refusing to return to the Lord, there was nothing that could have been done for the Jews at that time but to give them up "until the time that she which travaileth hath brought forth."

1TG26: 18.4 - The pronoun "she" points to the daughter of Zion (**Mic. 4:10**). She is to bring forth her children while in the field; while in the Gentile lands. Then the time of her sojourning is to end and she is to be delivered. "In that day, saith the Lord, will I assemble her that halteth, . . . and I will make her that halted a remnant . . . and the Lord shall reign over them in Mount Zion from henceforth, even for ever." **Mic. 4:6, 7.**

1TG26: 19.1 - Verses 4, 5--"And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall He be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

When the children of the daughter of Zion return to Mount Zion, they are to abide forever. Never again are they to be cast out among the Gentile nations. Never are they to be given up. The Lord is thus to make Himself "great unto the ends of the earth." When she that travaileth shall have brought forth, then the saints are to raise against the Assyrian "seven shepherds, and eight

principal men"; that is, all God's shepherds and all His principal men, including Christ, the eighth.

1TG26: 19.4 - Verse 6--"And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders."

The kingdom of Israel that was destroyed by Assyria, and also the kingdom of Judah that was destroyed by Babylon, even all the twelve tribes of Israel are to be delivered.

1TG26: 20.1 - "And I will," declares the Lord, "make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them." **Ezek. 37:22-24.**

1TG26: 20.2 - Verse 7--"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

After the Judgment in the house of God takes place, then it is that "the remnant," those that are left, are to finish the work of the gospel.

1TG26: 20.3 - "Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged.

They are self-sufficient, independent of God, and he cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."--
"Testimonies," Vol. 5, pg. 80.

1TG26: 21.1 - Then it is that they, the remnant of Jacob, are to be gathered into their homeland, after which they are sent as missionaries to the Gentiles that have not heard of God's name and of His fame. Thus it is that those who escape alive from the Judgment of the Lord, the remnant, shall be as dew from the Lord, as showers upon the grass. They shall wait for none in their missionary work. They shall bring all their brethren out of all nations "for an offering unto the Lord." **Isa. 66:15, 16, 20.**

1TG26: 21.2 - Verse 8--"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

While God's people are as dew and as showers to the righteous (**Mic. 5:7**), they are to the wicked as lions among beasts and flocks of sheep. In other words, their gospel will save the penitent, but destroy the impenitent.

1TG26: 21.3 - Verses 9-14--"Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities."

These verses can mean only one thing, and

that is, that God will thoroughly purge His floor. He will take the fan in His hand and blow out the chaff, He will destroy the sinners that are among His people. In thus purifying His church, He will create a clean people, a united and zeal-filled ministry. "Thy watchmen shall lift up the voice;" He declares, "with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." *Isa. 52:8.*

1TG26: 22.1 - Verse 15--"And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" **1 Peter 4:17, 18.**

1TG26: 22.2 - That we miss no part of the lesson in this study, let us recapitulate the main points.

1TG26: 22.3 - To begin with, a group of people--good and bad commingled--are brought to view. They, as we have seen, constitute the church that is approaching the time of harvest in which the wicked are to be severed from among the just. (**Matt. 13:49**).

1TG26: 22.4 - While the Lord with a message of warnings and reproofs makes a siege against His people, the adversaries gather together in groups ("troops") to oppose. Then they are to be cut off. The horses (leaders) shall be cut off (discharged) and the chariots (gathering places) destroyed. God's people are to be thoroughly purged of sin and sinners and only the penitent are to be left. They are the remnant of Jacob who "shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none

shall make them afraid." **Zeph. 3:13.** They are to be gathered into their homeland, from thence to go as missionaries to the Gentiles. To the penitent they are to be as dew and as showers, but to the impenitent, as lions among beasts and flocks.

1TG26: 23.1 - So the stir caused by Truth's siege of the church and It's adversaries warring against It, that is already beginning to arrest the attention of the world, is to result in the cleansing of the church, "temple." **Mal. 3:1-3.**

1TG26: 23.2 - Thus is the Lord to finish His work on earth, gather His people, destroy the sinners and the heathen alike. Necessarily, ". . . the days of purification of the church are hastening on apace. God will have a people pure and true."--"**Testimonies,**" **Vol. 5, pg. 80.**

DEPTH OF MERCY

Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear,
Me, the chief of sinners spare?

I have long withstood His grace,
Long provoked Him to His face,
Would not hearken to His calls,
Grieved Him by a thousand falls.

There for me the Saviour stands,
Shows His wounds and spreads His hands,
God is love! I know, I feel;
Jesus weeps and loves me still.

A ROD THAT SPEAKS CALLS FOR REFORMATION AND CREATES GREAT CONTROVERSY

1TG27: 3.1 - Our subject for this afternoon begins with--

1TG27: 3.2 - Micah 6:1, 2--"Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel."

First to be noted is the fact that the messenger of God is instructed to contend before the mountains, and that the hills are to hear his voice. Obviously, then, in this scripture as elsewhere in the Bible, mountains and hills must be figurative of kingdoms and governments.

1TG27: 3.3 - He is to contend before the mountains not against them; that is, he is to proclaim that the Lord has a controversy with His people, that He is asking for a thorough reformation among them, and that they are not willing and co-operating.

1TG27: 3.4 - It was seen in previous studies that the prophecies of **Micah 4** and **5** are to be fulfilled in the latter days, our time, in a time that Inspiration by the revelation of these prophecies calls for a reformation among God' people. The prophecies now being unsealed for the first time since they were written, and the reformation already on foot, the fact that instead of gladly accepting the freshly revealed message, they are creating a controversy throughout the Adventist churches, very obviously indicates that now is the time to contend before the mountains, now is the time for them (the "mountains") to hear the

Lord's controversy with His people.

1TG27: 4.1 - The words, Arise, contend thou before the mountains, and let the hills hear thy voice, imply that heretofore his voice has been heard only locally but that now he must meet the situation even though the mountains, hills, and the strong foundations of the earth hear that the Lord is having a controversy with His people.

1TG27: 4.2 - Until now, we have been merely trifling with the Lord's adversaries but now we must get down to business regardless who hears it. His people must now forever turn from man's sayings, whatever they be, and confine their faith and hope in "Thus saith the Lord," regardless through whom He says it, or else they lose out. As followers of the Lord, we should hearken to His heart-rending plea for revival and reformation:

1TG27: 4.3 - Verse 3--"O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me."

Think of it! A great and infinite God pleading with such insignificant and sinful human beings as we, wanting to know why they are against Him.

1TG27: 5.1 - Verse 4--"For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

God is speaking to us who are the descendants of the prophets, of the apostles, and of the disciples who through the years of servitude among the Gentile nations have lost our national identity. Though we may not call ourselves Isra-

elites, Jacobites, or Jews, God does so call us.

1TG27:5.2 - God's faithful few throughout the ages were willing and even glad for the sake of Truth and righteousness to face the reproach of their blind and unfaithful brethren. Ought we not be just as glad to do as much? They won the race and the crown, and there is no reason why we should not. Indeed we cannot afford to lose our reward at this late hour.

1TG27: 5.3 - Verse 5--"O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord."

Here we are told that to know the righteousness of the Lord is to remember God's dealings with our forefathers, for His love toward us is not less than it was toward them. He reminds us of the incident when Balak hired Balaam to curse Israel, and how He caused Balaam to speak for Him and to bless His people, that for their sake He brought the king's aim to nought and caused Balaam to proclaim to Balak:

1TG27: 5.4 - "And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. . . . There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies: and Israel shall do valiantly." **Num. 24:14, 17, 18.**

1TG27: 6.1 - In effect Balaam said to the king of Moab: "I have tried my best to obtain your favor and to curse Israel, but God has prevailed. Israel has won; you and I have lost. And further, let me

tell you what this people shall do to thy people in the latter days: He that is to rule Israel shall smite Moab on all sides, and Israel shall do valiantly."

1TG27: 6.2 - Thus was Balaam impelled to predict Christ's birth and His ruling, causing Israel to do valiantly against Moab and his neighboring peoples in the latter days.

1TG27:6.3 - To know all this is to know the Lord our righteousness; that if He is for us then no one can win a thing against us; that the battle is the Lord's; that we have no need to fear our enemies; that whatever we do shall prosper regardless who is for or against us.

1TG27: 6.4 - Verses 6, 7--"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"

From these verses it is apparent that the unfoldment of these scriptures brings a revival and reformation among God's people such as the world has never seen: Those who receive the Truth in Its fullness, humbly confess that they are sinners and that they wish to know the worst of their case. They gladly sacrifice anything and everything; to them no sacrifice is too great that would bring them closer to the Lord. As soon as their pride of opinion leaves them, as soon as they humbly inquire how to come and bow before the Lord, just that soon the answer comes to them:

Verse 8--"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

1TG27: 7.1 - To do justly, to love mercy, and to walk humbly with our God is the greatest gift one can bring to the Lord. In order to learn how to do justly, how to love mercy, and how to walk humbly, we are emphatically told:

1TG27: 7.2 - Verse 9--"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the Rod, and Who hath appointed It."

The Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him Who hath appointed It.

1TG27: 7.3 - Manifestly, this rod is capable of speaking and of being heard, thus the command "Hear ye the Rod." So far as we know, the only rod that has ever spoken is "THE SHEPHERD'S ROD." Moreover, it was not the results of any studious searching of the Bible that the book was so named, the author was not familiar with this scripture, nor did he have any understanding of the book of Micah at the time the title "Shepherd's Rod" was given to the book.

1TG27: 7.4 - I for one cannot overlook, neglect, or reject the Lord's counsel in this matter. I must hear the Rod and Him Who has appointed It if I expect to have a home in His Kingdom. I cannot afford to do otherwise, God helping me, for He Himself declares that if I would know how to come before Him, what offering is acceptable to Him, how to do justly, how to love mercy and how to walk humbly before Him, I must hear the Rod that "crieth unto the city."

1TG27: 8.1 - Now it is up to all of us individually to decide whether we should hear the voice of man or the Voice of God's Rod. This is now everyone's test, and it must be everyone's concern, for one of these two voices--the voice of men

or the Voice of God's Rod--will determine everyone's destiny either for eternal death or for eternal life.

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

1TG27: 8.3 - "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." **Isa. 6:8-10.**

1TG27: 9.1 - "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." **Isa. 8:13-15.**

1TG27: 9.2 - Verses 10, 11--"Are there yet the treasures of wickedness in the house

of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?"

Here is definitely implied that these abominable things--treasures gained by scanty measures are yet in the house of the wicked. The aim of dishonestly getting rich quick at the cost of another's sweat, is here condemned. All these abominations, prompted by selfishness, must be put away by all who want to survive the great and dreadful day of the Lord.

1TG27: 9.3 - The Lord's latter question, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" denotes that some are still hanging to their deceitful weights, and mistakenly expect to be counted among the pure.

1TG27: 9.4 - There are two types of thieves. Thief number one is the person who outright steals. Thief number two is the person who in a deal manages to get a little more than what is really his own. He cares not if in the deal the other fellow makes little or nothing. All he cares about is that he himself fairs well. This sort of thievery is the worst because it is practiced even by so-called best of Christians.

1TG27: 10.1 - Verse 12--"For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth."

The acts of violence, lying and stealing, declares Inspiration, are among God's people.

1TG27: 10.2 - Verse 13--"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."

The time has come, Brother, Sister, to forget self and to be honest with all men, to realize that self is as it were the body of a dead man tied to one's back there to sap one's strength and to put him sick in bed. To such greedy, selfish folk, the Lord declares:

1TG27: 10.3 - Verses 14, 15--"Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine."

Verse 16--"For the statutes of Omri are kept, and all the work of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of My people."

Rather than walk in the counsel of God's Rod, the wicked walk in the counsel of the wicked. And how wicked are their counsellors?--Inspiration declares that they are as wicked as were those of the house of Omri and Ahab. (Read **1 Kings 16:25, 26, 29, 30, 33**.) Consequently their fate will be the fate of the house of Ahab. (Read **2 Kings 10:10, 11**.)

1TG27: 11.1 - Surely **Micah 6** leaves no doubt whatsoever that the time is fully come for God's people to get down to business as never before. The message with which we have been entrusted, Inspiration commands, should "be scattered as the leaves of autumn."--"**Testimonies**," **Vol. 9, pg. 231**. And here are the leaves.

ON THE THRESHOLD OF A NEW WORLD IN THE SIGHT OF THE OLD

1TG28: 13.1 - This afternoon we are to study the **seventh chapter of Micah**. This chapter brings to our attention three divisions of time in which three different conditions obtain on the earth. The first condition is recorded in the first **four verses**; the second in **verses 5-14**; and the third, in **verse 15** down to the end of the chapter.

1TG28: 13.2 - Now let us begin our study with--

1TG28: 13.3 - **Micah 7:1**--"Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit."

Something is likened to a vintage after its fruit is gathered in. What is it? We will find the answer by reading--

1TG28: 14.1 - **Verses 2-6**--"The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom."

The righteous having been taken out of the world and the wicked alone left in it, its condition is depicted by a vintage that has been robbed of its fruit and left in a state of loneliness and fear because of total wickedness. This sifting takes place in the day God visits His watchmen; that is, in the Judgment day, the day He separates

the "wheat" from the tares (**Matt. 13:30**), the good fish from the bad fish (**Matt. 13:47, 48**) the sheep from the goats (**Matt. 25:31-46**).

1TG28:14.2 - **Mic. 7:7-10**--"Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

These verses present God's faithful people, the people to whom these prophecies have been unfolded as having an enemy that bears the feminine designation "she." This "she" questions and doubts God's presence among His people, she mocks them for their faith.

1TG28: 15.1 - Since these prophecies are now for the first time brought to light they constitute the message of the hour; and since upon us has been placed the burden of carrying the message to the church, and since she is our enemy as was the Jewish church to the Christian, Inspiration thus bears witness against her, and pronounces her doom.

1TG28: 15.2 - Then it shall come to pass that "the Gentiles shall see" the saints' righteousness and all kings their glory and they as a people shall "be called by a new name, which the mouth of the Lord shall name." **Isa. 62:2**.

1TG28: 15.3 - **Verses 11, 12**--"In the day that

thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain."

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

1TG28:16.1 - Verses 13, 14--"Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old."

Before these promises are fulfilled, though, Inspiration declared the land was to be desolate, the dispersion of the people would first take place.

1TG28: 16.2 - This Rod of God not only speaks, but It feeds, too. And what can It be if not "meat in due season"? if not the message of the hour? The people, explains the scripture, are those who dwell solitarily in the woods, in the midst of Carmel. Prophecy, for this day and hour recommends the message which the Rod contains, and which Carmel puts out, none other.

1TG28: 16.3 - Verse 15--"According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things."

We are given the promise that the saints' experience is to be similar to that of the Exodus movement; that is, just as they were led out of Egypt by the mighty hand of God,

and were brought safely into the promised land, so shall it be now.

1TG28: 16.4 - "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." **Isa. 11:11, 12.**

1TG28: 17.1 - Verses 16-18--"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

"They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of Thee. Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy."

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod." **Isa. 11:13-15.**

1TG28: 17.2 - As great as shall be the day of the Lord for the faithful, just that dreadful will it be for the unfaithful.

1TG28: 17.3 - Verse 19--"He will turn again, He will have compassion upon us; He will

subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

Our God is wonderful indeed! He retains not His anger. He delights in mercy. He remembers not the sins of the penitent, He casts them away where they cannot be found anymore.

1TG28: 17.4 - Verse 20--"Thou wilt perform the Truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

Inspiration reaffirms all God's promises. They never fail. His prophecies are sure. We are on the threshold of a new world in the sight of the old--soon there shall be sin no more.

1TG28: 18.1 - "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." **Rev. 7:15-17.**

1TG28: 18.2 - Even now, says the Lord, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

1TG28: 18.3 - "The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

1TG28: 18.4 - "But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of My holiness. Go through, go through the gates; prepare ye the way of the

people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

1TG28: 18.5 - "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." **Isa. 62:6-12.**

1TG28: 19.1 - We are indeed at the threshold of this new world in sight of the old. Let our works and faith now answer the Lord's most astounding questions since the world began:

1TG28: 19.2 - "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

1TG28: 19.3 - "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

1TG28: 19.4 - "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." **Mal. 3:1-6.**

If you only attend one school, let it be

The School of the Prophets



***Christ**



***Samuel**



***Moses**



Miller

Undershepherd: Bro. Lennox Sam
God's Ordained Minister



White

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



Houteff

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

"... 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

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 2026 - 2027

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

First Day of the 7th Month,
October 10, 8 pm

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

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

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

First Day of the 9th Month,
December 8, 8 pm

First Day of the 4th Month,
July 14, 8 pm

First Day of the 10th Month,
January 7, 8 pm

First Day of the 5th Month,
August 12, 8 pm

First Day of the 11th Month,
February 6, 8 pm

First Day of the 6th Month,
September 10, 8 pm

First Day of the 12th Month,
March 8, 8 pm

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

Prayer Meeting

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

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

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

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

 **zoom 989 2478 5827**

Friday Evening / Sabbath Night Prayer

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

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

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

Friday Evening / Sabbath Night Prayer Meetings

Western Hemisphere:

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

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



Eastern Hemisphere:

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

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



PREPARATION FOR THE HOLY CONVOCATION

Why Not Holidays Unto God?--Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls so that we shall not forget God? - AH 475.4

The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. . . . - AH 475.5

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? - AH 476.1

DEEP HEART SEARCHING IN PREPARING TO CONVOCATE

Preparation for Special Convocations.-- Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see His power displayed, when the individual work of preparation for that time is neglected? - CG 501.1

The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this they realized what a privilege had been theirs in being permitted to associate so closely with Christ. Sadness filled their hearts as they

thought of how many times they had grieved Him by their slowness of comprehension, their failure to understand the lessons that, for their good, He was trying to teach them. - AA 37.1

These days of preparation were days of deep heart searching... - AA 37.2

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way--all differences that may have existed between themselves or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. - CG 501.2

If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. - FLB 246.4

All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. . . . We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed. - FLB 246.5

We should improve every opportunity of

placing ourselves in the channel of blessing. . . . The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. - **FLB 246.6**

NO UNNECESSARY WORK TO BE DONE

God gave direction to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. **At these special seasons they were to bring gifts, freewill offerings, and thank offerings unto the Lord, according as He had blessed them.** The manservant and maidservant, the stranger, the fatherless and widow, were directed to rejoice that God had by His own wonderful power brought them from servile bondage to the enjoyment of freedom. **And they were commanded not to appear before the Lord empty.** They were to bring tokens of their gratitude to God for His continual mercies and blessings bestowed upon them. **These offerings were varied according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings which God bestowed upon them brought offerings in accordance with their appreciation of these blessings.** Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than inspired by fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of His

requirements, He would bless them in all their increase and in all the work of their hands. - **2T 573.1**

God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. Those whom He has blessed with a competency, and even the widow and the fatherless, should not be unmindful of His blessings. Especially should those whom God has prospered render to Him the things that are His. They should appear before Him with a spirit of self-sacrifice and bring their offerings in accordance with the blessings which He has bestowed upon them. But many whom God prospers manifest base ingratitude to Him. If His blessings rest upon them, and He increases their substance, they make these bounties as cords to bind them to the love of their possessions; **they allow worldly business to take possession of their affections and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares and come before God even once a year. They turn the blessings of God into a curse. They serve their own temporal interests to the neglect of God's requirements.** - **2T 574.1**

THE GLORIOUS LIGHT OF PRESENTH TRUTH A BLESSING

Men who possess thousands remain at home year after year, engrossed in their worldly cares and interests, and feeling that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with His benefits on the right hand and on the left, yet they withhold from Him the small offerings He has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of His grace. He has delivered them from the slavery of sin

and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest and live for this world and this life alone? Do they expect that their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. - 2T 574.2

Many who profess to be looking for the appearing of our Lord are anxious, burdened seekers for worldly gain. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up on the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of life. - 2T 575.1

Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. **Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done.** Your farms should not be considered of greater value than the higher interests of the soul. All the treasures which you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have and the toils

and sufferings of a lifetime. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches and pleasures and glories of this world. - 2T 575.2

These camp meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go as though they were of but little importance. Let all who profess to believe the truth respect every privilege that God offers them to obtain clearer views of His truth, of His requirements, and of the necessary preparation for His coming. A calm, cheerful, obedient trust in God is what He requires. - 2T 576.1

“
Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done.

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and He will have a care for you. **Jesus will deepen and widen your**

blessings. You must make efforts if you have salvation at last. **Come to these meetings prepared to work.** Leave your home cares, and come to find Jesus, and He will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the Giver of all your benefits, by a freewill offering. Let none who are able come empty-handed. **"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room**

enough to receive it." - 2T 576.2

The object of a camp meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord. We should occupy the time in self-examination, close searching of heart, penitential confession of sins, and renewing our vows to the Most High. If any come to these meetings for less worthy objects, we hope the character of the meetings will be such as to bring their minds to the proper objects. - 2T 601.3

DO NOT MAKE YOURSELF SICK IN PREPARING

Some are sufferers through extra labor in preparing for camp meeting. They are liberal-souled people, and want nothing done with stinginess. Some make large provisions and are thoroughly wearied out when they come to the meeting, and as soon as they are released from the pressure of work, exhausted nature causes them to feel that she has been abused. Some of these persons may never have attended a camp meeting before and are not informed in regard to what preparations they are required to make. They lose some of the precious meetings they had purposed to attend. Now these mistake in making so great preparation. Nothing should be taken to camp meeting except the most healthful articles, cooked in a simple manner, free from all spices and grease. - 2T 601.4

I am convinced that none need to make themselves sick preparing for camp meeting, if they observe the laws of health in their cooking. If they make no cake or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting. None should go through the entire meeting without some warm food. There are always cookstoves upon the ground, where this may be obtained. - 2T 602.1

Brethren and sisters must not be sick upon the encampment. If they clothe themselves properly in the chill of morning and night, and are particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and strictly observe regularity in sleeping and in eating of simple food, taking nothing between meals, they need not be sick. They may be well during the meeting, their minds may be clear and able to appreciate the truth, and they may return to their homes refreshed in body and spirit. Those who have been engaged in hard labor from day to day now cease their exercise; therefore they should not eat their average amount of food. If they do, their stomachs will be overtaxed. We wish to have the brain power especially vigorous at these meetings and in the most healthy condition to hear the truth, appreciate it, and retain it, that all may practice it after their return from the meeting. If the stomach is burdened with too much food, even of a simple character, the brain force is called to the aid of the digestive organs. There is a benumbed sensation upon the brain. It is almost impossible to keep the eyes open. The very truths which should be heard, understood, and practiced are entirely lost through indisposition, or because the brain is almost paralyzed in consequence of the amount of food eaten. - 2T 602.2

The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.--TM 508 (1897). - LDE 188.1

When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.--1SM 124 (1887). - LDE 188.2

Sis. Phili Kortram - Van Niel,
Executive Treasurer.

Heaven's APPEAL

**WORK FOR GOD AND
HE
WILL WORK FOR YOU**

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

Timely Greetings Vol. 2 No. 35: 8.2

Contact us:



mdsec@gadsda.com

FAMILY LIFE DEPARTMENT

FAMILY TIES

Family ties are strong emotional connections, religious harmony, social bonds, and a sense of kinship that unite family members through shared experiences, blood, marriage, or adoption, providing mutual support, a sense of belonging, and shared responsibilities. These connections can manifest as love, loyalty, and shared values that create a sense of security and are fundamental to a person's life and well-being. Family ties induce emotional and practical support that members of a family provide for each other.



*The family tie is the closest, **the most tender and sacred**, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities. - AH 18.5*



It is very important that every member of

the family consider the family ties as a source of blessings for the family and should be ready and willing to do everything to ensure these ties are strengthened.

3SC2: 7.2.1 – Thus, "marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (**Heb. 13:4.**)

The bond that binds the husband and the wife is very strong and honorable, therefore no one should be allowed to interfere with the marriage and thus weaken this strong tie. Moreover, Inspiration says:-

Every home should be a place of love, a place where the angels of God abide, working with softening, subduing influence upon the hearts of parents and children. - AH 18.6

The above injunction demands that we make our homes a place where everyone would love to abide. Every family member should feel at peace and in the right place.

Our homes must be made a Bethel, our hearts a shrine. Wherever the love of God is cherished in the soul, there will be peace, there will be light and joy. Spread out the word of God before your families in love, and ask, "What hath God spoken?" - AH 19.1

Our family ties can only be strengthened by reading the word of God and applying it in our lives. By thus doing this, we are letting Christ take charge of our lives. The love of God should come first and the rest will simply fall in place. Even though every member of the family should be responsible, it is the duty of

THE FATHER TO ENSURE STRONG FAMILY TIES

A father is bound to his family by sacred, holy ties. Every member of the family centers in

the father; his name is houseband, the true definition of husband. He is the lawmaker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness. - 5MR 293.3

The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. **With such a household Jesus will tarry and through His quickening influence your joyful exclamations shall yet be heard here, and amid higher and more lofty scenes, "Behold I and the children whom Thou hast given me." Saved, saved, eternally saved, having escaped the corruption that is in the world through lust, heirs now of immortality! Oh, how few fathers realize the responsibility resting upon them! How few have learned the art of governing their children, perfect self-control. When this is attained, it is easy to control, to educate the children to self-control.** - 5MR 294.1



... **A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties.** - AH 213.1

What his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. "When I was a child," Paul says, "I spake as a child, I understood as a child, I thought

as a child: but when I became a man, I put away childish things." The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as **a man with manly character and with his passions controlled.** He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the word of God. Then he will grow up to the full stature of a man in Christ Jesus. - AH 213.2

Again, let it be understood that the father plays a very big role in the family tie. The members of the family look up to him to lead the family in various aspects. Let all the fathers know that they are more accountable to God should there be a failure on their part. Thus, double is the reason why the father must be a mature man who, by the grace of Christ, has learnt how to control his temper and subdue his spirit. Consequently, he should be very careful in everything he does in the family and let the word of God be his guide. Having done all to conform to the Lord, the priest of the house should often be on his knees, asking God for grace to guide his

CHILDREN TO STRENGTHEN FAMILY TIES

... **Happy the father and mother who can teach their children God's written Word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the Word and to sing the praise of the Father above.** By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken.--Ed 251. - VSS 411.1

The family tie is made stronger if the families take time to be in nature and read the Word of God with illustrations from nature. Those who have children should consider this as one of the best ways of making their children love and enjoy the Word of God and in turn strengthen their mutual ties.

THE family THAT PLAYS TOGETHER STAYS together

*...Those who are united by the ties of nature have the strongest claims upon each other. The members of the family should manifest kindness and the tenderest love. **The words spoken and the deeds performed should be in accordance with Christian principles. In this way the home may be made a school, where workers for Christ may be trained. - CG 482.3***

Kindness and love should be manifested in our homes to make our homes a school where children are trained for Christ.

The home is to be regarded as a sacred place. . . . Every day of our lives we should surrender ourselves to God. Thus we may gain special help and daily victories. The cross is to be borne daily. Every word should be guarded, for we are responsible to God to represent in our lives as far as possible the character of Christ. - CG 483.1

We need to surrender ourselves wholly to God and bear our cross daily for us to gain special help and daily victories from God. Inasmuch as we owe it to God to strengthen our family ties, we need not make

OUR FAMILIES, OUR IDOLS

In these times we are living, there is much to be done for the Lord's work and let all family members know that God may have some work for them to do in His Church. Father, mother and children should make sure they do not engross all

their time into the family to the neglect of God's Church. Follow the example of Jesus.

Jesus loved his mother tenderly; for thirty years he had been subject to parental control; but the time had now come when he was to go about his Father's business. In rebuking his mother, Jesus also rebukes a large class who have an idolatrous love for their family, and allow the ties of relationship to draw them from the service of God. Human love is a sacred attribute; but should not be allowed to mar our religious experience, or draw our hearts from God. - 2SP 101.2

We should not allow our family ties draw us from our service to God. Remember that,

SATAN WEAKENS THE FAMILY TIES THROUGH UNHOLY UNIONS

Marriage is one of the family ties and it is the most sensitive of all because the others build from it. It is therefore important that the counsel of God is sought when planning the step of marriage because, the enemy is busy encouraging unholy unions and thus ruining families.

3SC2: 7.1.5 - Just as Satan has perverted the Sabbath day, so he has perverted the marriage relation, and therefore, marriage is looked upon, even by most Christians, as something questionable and in a way even evil and sinful, although, with but few exceptions, they all marry. Hence, though the Word says: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22), most marriages prove to be a curse. Therefore, "the fewer the marriages contracted, the better for all, both men and women." (Testimonies for the Church, " Vol. 5, p. 366.' In fact, the only marriages that God can honor are those which are entered upon only after both parties inquire of Him and receive His sanction.

3SC2: 7.1.6 - "Marriage affects the after life both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."--"Ministry of Healing," p. 359.

The sin of Jacob, and the train of events to which it led, had not failed to exert an influence for evil--an influence that revealed its bitter fruit in the character and life of his sons. As these sons arrived at manhood they developed serious faults. **The results of polygamy were manifest in the household. This terrible evil tends to dry up the very springs of love, and its influence weakens the most sacred ties. The jealousy of the several mothers had embittered the family relation**, the children had grown up contentious and impatient of control, and the father's life was darkened with anxiety and grief. - CC 72.2

Let us all consider the family ties as something sacred and only opt to enter into it after meeting all its requirements. Ensure that you depend on God for guidance, only then can you obtain His favor in this matter. Neglecting God in marriage commitment is empowering Satan to rule the marriage. The fact that many families have proved to be a curse today, is warning enough to those who are seeking to enter into marriages without thoughtful considerations.

IN CONCLUSION

The United Family of Heaven and Earth.--There the redeemed shall "know, even as also they are known." The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth"--these help to constitute the happiness of the redeemed. - AH 544.1

O, what a joy to be among the faithful few in the Heavenly family! If only we remain faithful to the end.

Those who are called to suffer for Christ's sake, who have to endure misapprehension and distrust, even in their own home, may

find comfort in the thought that Jesus has endured the same. He is moved with compassion for them. He bids them find companionship in Him, and relief where He found it, in communion with the Father. Those who accept Christ as their personal Savior are not left as orphans to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His "little ones," dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness as the divine is above the human. - SD 145.4

If in any case we find ourselves in a family where there is no peace, where the tender ties have been largely broken, where the Word of God is not read and practiced, let us not be discouraged but fully depend on Jesus for He knows our challenges and will bind us to Himself with exceeding tenderness.

A CALL TO ACTION

We are called to play our part in the best way possible by honoring and respecting the sacred bonds of the family. No one should interfere with another person's family ties; instead, we should uplift them continually in prayer before God. Let us always seek His guidance so that our families may remain strong, and our homes may become places where His angels delight to dwell.

For those contemplating marriage, prayer is more necessary now than ever before, for we live in perilous times when many marriages have sadly turned into burdens rather than blessings. Yet, if by God's grace you find one who truly complements you, let your home be a little heaven on earth.

May the Lord bless us all as we labor to strengthen our families and prepare together for His eternal Kingdom.

*Bro. Faosto and Sis. Elizabeth Gacoki,
Family Life Department.*

CHILDREN'S DEPARTMENT

THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN

Greetings to you all dearly beloveds,

As parents, we have a great responsibility entrusted to us by the Lord – to nurture and guide our children. However, we cannot fulfill this sacred duty if we remain negligent, particularly in the vital task of teaching our children the Word of God.

Deut. 4:9-- *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.*

To all parents who profess to believe in the soon return of Christ there is given a solemn work of preparation, that they and their children may be ready to meet the Lord at His coming. God desires to see parents take their position wholeheartedly for Him, that there may be no perverting of the work He has given them to do and that our children and youth may understand clearly the will of God concerning them. They are to learn to resist evil and choose righteousness, to turn from sin and become the faithful servants of God, prepared to give Him their life's highest service. - HP 212.2

We see how the Bible holds the transformative power to guide us in choosing what is good and rejecting what is evil. Dear parents, by training your little lambs to memorize Scripture, you are equipping them with a powerful sword – one they will always use to fight against and resist the evil one.

How deeply should we love God, and how diligently should we teach His Word to our little lambs? Let us turn to the Bible and hear what it says:

Deut. 6: 4-9-- *4Hear, O Israel: The LORD our God [is] one LORD: 5And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6And these words, which I command thee this day, shall be in thine heart: 7And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest*

in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9And thou shalt write them upon the posts of thy house, and on thy gates.

Every moment as a family presents an opportunity to immerse ourselves in God's Word alongside our little lambs – whether or not we have the Bible physically before us. Here are some practical ways we can live out God's instruction with our children:

“TALK OF THEM WHEN THOU SITTEST IN THE HOUSE.”

We should dedicate time for family devotions, Bible reading, and discussions about faith, making them a regular part of our family routine.

Give children the opportunity to lead out in devotion, allowing them to share testimonies, offer praises, and give thanks to the Lord. In doing this they will grow in faith and confidence, remembering that their voices and experiences matter in their spiritual journey.

“TALK OF THEM WHEN THOU WALKEST BY THE WAY.”

We can use everyday moments such as rides, walks, and errands as opportunities to talk about our faith. In our daily lives, God's Word should always be central. For example, whether we are preparing meals, cleaning the house, shopping at the marketplace, or going about our daily routines, we can find ways to incorporate Scripture.

During mealtimes, we can play Bible audio to create a faith-filled atmosphere. We can also teach children verses related to cleanliness, eating, bathing, and other aspects of daily life. This becomes even more engaging when the little ones

are actively involved in a particular task, making learning both practical and meaningful.

“TALK OF THEM WHEN THOU LIEST DOWN.”

We can instil God's Word in the hearts of our children by repeating a Bible verse or passage to them as they prepare for sleep. For older children, we can make Scripture a part of our goodnight routine.

For example, we can recite **Ps. 23** as a nightly blessing until they memorize it, allowing them to find comfort and safety in God's promises as they rest. This simple yet powerful habit helps them grow in faith and strengthens their connection with the Lord.

Ps. 23:1-6-- ¹A Psalm of David. The LORD [is] my shepherd; I shall not want. ²He maketh me to lie down in green pastures: he leadeth me beside the still waters. ³He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. ⁴Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou [art] with me; thy rod and thy staff they comfort me. ⁵Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. ⁶Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Remind them that in times of fear, they can confidently recite God's promises, knowing that He hears and answers them. Encouraging our children to rely on Scripture will help them find strength, peace, and assurance in the Lord, no matter the challenges they face.

“TALK OF THEM WHEN THOU RISES UP.”

When we rise, what is the first thing we do as a family? Do we have our morning sacrifice to talk about these things? During family worship, we can memorise scripture, sing songs and give testimonies.

“WRITE THEM UPON THE POST OF THY HOUSE AND THY GATES.”

We can create a framed text display featuring Bible verses, placing them in different rooms according to their relevance. For example, a verse about peace can be displayed in the living

room, while a verse about rest and protection can be placed in the bedroom. Seeing these verses repeatedly will help our children memorize Scripture effortlessly.

These visual reminders encourage creativity in making God's Word come alive in our daily lives. By following these simple yet impactful practices, we can live up to the instruction by Solomon, instilling God's Truth in the hearts of our little lambs.

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

Parents can and should interest their children in the varied knowledge found in the sacred pages. But if they would interest their sons and daughters in the word of God, they must be interested in it themselves. **They must be familiar with its teachings,** and, as God commanded Israel, speak of it, "when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." **Deuteronomy 11:19.** Those who desire their children to love and reverence God must talk of His goodness, His majesty, and His power, as revealed in His word and in the works of creation. - PP 504.2

Every chapter and every verse of the Bible is a communication from God to men. **We should bind its precepts as signs upon our hands and as frontlets between our eyes.** If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day and the pillar of fire by night. - PP 504.3

Luk. 18:15-17-- ¹⁵And they brought unto him also infants, that he would touch them: but when [his] disciples saw [it], they rebuked them. ¹⁶But Jesus called them [unto him], and said, **Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.** ¹⁷Verily I say unto you, **Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.**

God Bless!

Sis. Natasha Todd,
Zambia Division.

IMPORTANCE OF CHARACTER

We are in the days which inspiration says are evil; “**Eph. 5:16-- Redeeming the time, because the days are evil.**” As parents we need to awake and teach our little lambs the importance of character. But before we accomplish this, we ourselves must know what this work is and what it takes. In this Symbolic Code article, we want to look at the importance of a godly character and how we can attain it.

WHAT IS CHARACTER?

Definition: The **peculiar qualities**, impressed by nature or habit on a person, which distinguish him from others; these constitute real character, and the qualities which he is supposed to possess, constitute his estimated character, or reputation. Hence, we say, **a character is not formed, when the person has not acquired stable and distinctive qualities.** {Noah Webster’s 1828 Dictionary}

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

The Only Treasure Taken From This World.
--**A character formed according to the divine likeness is the only treasure that we can take from this world to the next.** Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. **And in heaven we are continually to improve. How important, then, is the development of character in this life.** - CG 161.1

In this paragraph, we note that character formed according to divine likeness is the only treasure we can take from this world, giving us an assurance of being found among those who will be in the next world. Today is our only opportunity to improve it by taking all the instructions given to us by Christ.

Let us look at a person with an example to follow as written in the **SROD**, we see a person by the name Enoch.

SR1: 43.6 - Reference is made of Enoch in Patriarchs and Prophets, pages 88, 89: "The godly character of this prophet represents the state of holiness which must be attained by

those who shall be 'redeemed from the earth' at the time of Christ's second advent...But like Enoch, God's people will seek for purity of heart, and conformity to His will, until they shall reflect the likeness of Christ...."

A good character is a capital of **more value than gold or silver.** It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible—a power which makes him strong to do good, strong to resist evil, strong to bear adversity. - CG 161.3

My dear beloved brethren, here we see that we [parents and guardians] have a work for the Master, of preparing His little lambs for the soon coming Kingdom. We are to make sure that they have acquired qualities of **integrity, firmness, and perseverance.** For after acquiring these qualities they will be clothed with the power which is irresistible and make them strong to resist evil and choose to do good.

Its Development Is the Work of a Lifetime.
-The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awake to the thought that we are **individually deciding our own destiny for eternal life or eternal ruin,** what a change would take place! How differently would this probationary time be occupied, and what different characters would fill our world! - CG 162.2

Development and Growth.--The germination of the seed represents the beginning of spiritual life, and the development of the plant is a figure of the development of character. **There can be no life without growth.** The plant must either grow or die. As its growth is silent and imperceptible, but continuous, **so is the growth of character.** **At every stage of development our life may be perfect;** yet if God's purpose for us is fulfilled, there will be constant advancement. - CG 162.3

IN CONCLUSION

It Is the Harvest of Life. --The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come. The harvest is a reproduction of the seed sown. Every seed yields fruit after its kind. So, it is with the traits of character we cherish. Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves; and the end is wretchedness and ruin. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." **Galatians 6:8.** Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable. - CG 162.4

The Influence of One Child Properly Trained.--
No higher work was ever committed to mortals than the shaping of character. Children are not only to be educated, but trained as well; and who can tell the future of a growing child, or youth? Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. - CG 163.2

Sis. Elizabeth Gacoki,
Children's Department.

POEM

THE GIFT OF SPEECH

1

I have a gift so sweet though small,
Yet it can build or make one fall.
It is not wrapped or tied with a string,
It is in the words I choose to bring.

2

My voice was made to praise and cheer,
To speak kind words for all to hear.

To help, to heal, to sing, to pray,
To lift up hearts along the way.

3

But if I shout or speak unkind,
It shows what is growing in my mind.
So I must guard the words I say,
And speak with love each single day.

REFORM IN SPEECH

1

Words can build or break a heart,
They lift us up or tear.
God gave us speech to share His love,
Not angry words, but peace from above.

2

Speaking sharp may hurt a friend,
Though we may later try to amend.
But gentle words will heal and teach--

us to be like Jesus in our speech.

3

Let us train our tongues to speak right,
To shine with truth and not to fight.
Let every word be filled with light.
And speak as though in God's sight.

Submitted by;
Children's Department.

Davidian Kings, Princes and Priests' Society

WAVING THE BANNER HIGH

Waving the banner high, we the DKPPS bring to you glad tidings of the soon establishment of the eternal Kingdom of God here on earth as prophesied by Daniel in **Dan. 2:44**. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

For this great work to be speedily finished; "**Men of stamina are wanted**, men who will not wait to have their way smoothed and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers, men whose hearts are warm with Christian love and whose hands are strong to do their Master's work. -- **Ministry of Healing, p. 497. - CME 16.2.**"

... Calebs are the men most needed in these last days.--**Testimonies, vol. 5, pp. 129, 130. - ChS 85.6**

God cannot use men who, in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that He will speak the words: "**Well done, good and faithful servant.**"-- **Prophets and Kings, p. 142. - ChS 245.1**

God calls for men like Elijah, Nathan, and John the Baptist,--**men who will bear His message with faithfulness, regardless of the consequences**; men who will speak the truth bravely, though it call for the sacrifice of all they have.--**Prophets and Kings, p. 142. - ChS 245.2**

God wants the youth to become men of earnest mind, to be prepared for action

in His noble work, and fitted to bear responsibilities. **God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity.** If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. - **CCh 189.1**

Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts. **He will write your name in the book of life as one worthy to enter into the joy of the Lord.** - **CCh 189.4**

We must all be striving with all the energy to be men and women whom the Lord can use in the establishment of His eternal Kingdom of peace which "**shall not be left to other people, but shall stand forever and ever.**" If you are a brother or sister, who is not taking an active part in this work, You are missing a lot, come on board, we strive together as a Davidian band!

1SC14: 5.7 - "**To day if Ye will Hear His Voice, Harden not Your Hearts**" True we are establishing our headquarters on this mount that is found in prophecy, but our stay here shall be very, very short, for "**He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.**" (**Rom. 9:28.**)

God bless us all as we earnestly take up the work and following the marching orders.

Amen.

Bro. Pathias Munyumbwe,
Davidian kings, princes and priests' society.

HEALTH DEPARTMENT

WATER

EW: 59.3 - The human body is made up of about 67% water constituent. An individual can live for weeks without food; but he cannot live without water longer than from three to five days.

EW: 13.2 - When the crankcase of an engine becomes empty, but the engine continues running, then the machine breaks down, and its usefulness ends. And as the life of an auto is maintained by reducing friction through means of lubrication, the life of a human being is kept up by Nature's replacing the worn out cells after the day's task is done, while he takes his rest in bed. Thus is he able to arise in the morning with renewed strength. But if he fails to provide the material which Nature needs in order to rebuild the worn out cells and tissues, he, of course suffers the consequences as does the neglectful person who fails to replenish the oil in his auto's crankcase. And if one fails to drink enough water, too, during the day, his blood will, as a result, become impoverished, and his system stagnant and clogged with waste material, there to ferment and decay; and if Nature is deprived of energy by which to throw off the toxins through the pores, kidneys, and the bowels, or to raise fever and endure the burning process of the wastes, then there is nothing to do but to give up trying -- decease.

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. **The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic.** Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation. - MH 237.1

But many have never learned by experience the

beneficial effects of the proper use of water, and they are afraid of it. **Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform.** But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness. - MH 237.2

Hence this precious commodity should be used by mankind—not only inside but outside as well.

THE EXTERNAL APPLICATION OF WATER (SIMPLE WATER TREATMENT)

Frequent bathing is a very important health practice. Warm baths relax; hot baths with cold water finish strengthen and invigorate; all baths help cleanse the skin. There are millions of tiny pores—little mouths—that open out onto your skin. Bathing cleans them and removes the impurities that they bring to the surface.

EW: 44.2 - Remember, too, that your body is the Lord's tabernacle, that it should be kept clean within and without. Clean clothes and two hot baths a week, with cold water finish, also a quick cold shower or sponge bath daily, are essential -- a splendid tonic to keep out colds, and to help you keep up with the day's task.

Hot Foot Bath - This involves soaking feet in hot water, usually for 20 - 30 minutes, to boost circulation, and reduce congestion in the head, lungs, and pelvic organs. It is often combined with a cold compress on the head and can include Epsom salt or essential oils to enhance its soothing and therapeutic effects. The primary mechanism is to dilate blood vessels in the feet, drawing congested blood away from other parts of the body.

HOW TO GIVE A HOT FOOT BATH

Requirements:

A basin or bucket large enough to fully submerge your feet, a towel and a blanket to be wrapped with.

1. Prepare a bucket or basin that is large enough to submerge your feet.
2. Fill it with hot water, as hot as you can comfortably tolerate.
3. Add optional ingredients like Epsom salt, essential oils or herbs for added therapeutic benefits.
4. Let the blanket be wrapped around the entire body and the bucket in away that the heat will be contained inside, but the head should remain uncovered, place a cold, wet compress on the head and drink a glass of water before starting.
5. Sit comfortably and place your feet in the hot water, keeping the water level to your ankles or higher for more effect.
6. If the water cools, you can carefully add more hot water.
7. When you are done, slowly stand up to avoid dizziness. Gently dry your feet thoroughly, especially between the toes, to prevent infections.

A hot compress pack - This is a device or method that applies heat to a body part to provide relief from pain, muscle tension, and joint stiffness by increasing blood flow and relaxing tissues. These packs can be reusable gel packs that are microwaved or chilled, or disposable instant chemical heat packs that are

activated by squeezing or shaking them. They are used for various conditions, including strains, muscle spasms, and chronic pain, but should be avoided on acute injuries or open wounds.

HOW THEY WORK

Applying heat from a hot compress increases blood flow to the affected area. This helps to:

- ◆ Soothe sore muscles and stiff joints.
- ◆ Increase the removal of waste products, like lactic acid, from muscles after exercise.
- ◆ Loosen and relax muscle tissue.

HOT/COLD THERAPY:

A treatment that involves alternating between hot and cold water to improve circulation and reduce pain.

CONCLUSION:

The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthy conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system. - MH 127.1

*Bro. Churchil Okaka,
Kenya Division.*

CELESTIAL KITCHEN

SUNFLOWER SMOOTHIE

3SC8-10: 12.2.2 - Our tables **must be provided with foods other than flesh meats. But when flesh foods are discarded, we must not forget that a good protein substitute must take its place. ...**

When most of us stop using the unhealthy foods,

we count it all done. Failing to have the substitutes, the body still suffers! Shall we not arouse to remedy this and save our health from peril?

3SC2: 15.1.1 - "Some of our people, **while conscientiously abstaining from eating**

improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. **Food should be prepared in such a way that it will be appetizing as well as nourishing.** It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

For this reason, everyone must therefore:-

3SC2: 14.2.3 - "Carefully consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands.

On behalf of the Eleventh-hour celestial kitchen, I take this opportunity to share with you a recipe for making a sunflower smoothie. I hope we shall find it interesting to try at home.

INGREDIENTS:

- ◆ 1 Banana
- ◆ ¼ cup sunflower seed
- ◆ 1 ¼ cup of pure water
- ◆ A pinch of sea salt
- ◆ A pinch of nutmeg
- ◆ A pinch of cinnamon powder
- ◆ ¼ cup almond or cashew nuts
- ◆ 1 tablespoon of maple syrup or any sweetener
- ◆ 1 tablespoon of flaxseed meal
- ◆ 1 tablespoon of psyllium whole husks
- ◆ 1 tablespoon of a good quality vanilla flavour or paste without alcohol.

METHOD

- ◆ First grind the sunflower into powder form/meal and put it aside
- ◆ Then prepare the milk; get a powerful blender, add the amount of water prescribed in the ingredients section, add the cashew and almond
- ◆ After blending, you will have one cup of nut milk. Put the milk back in the blender and add all the other ingredients, then blend for a few minutes until it's all finely blended.

NOTE:

- ◆ You can adjust the taste as needed.
- ◆ The nut milk can also be used with just a banana for a milkshake.
- ◆ You can also add fruits to the milk.
- ◆ The reason I added the fibre, flax, and psyllium is to prevent constipation for those who experience it after eating nuts.

God bless us all. Love to you in our Lord Jesus the Christ.



Sis. Marie J. Thermeius,
Celestial Kitchen.

VTC UGANDA - SCHOOL OF THE PROPHETS

VTC TEACHERS BOARD

Peace of our Lord Jesus Christ be multiplied unto you all. We truly praise and magnify His Name for thus far the LORD has led us. We thank God for the transition of our school curriculum to the school of the prophets, and as teachers, we are glad that we are not training children for the world but for God. And so, we are here to share with you the achievements we got for the previous terms. For it is written: -

*Manual training is deserving of far more attention than it has received. **Schools should be established** that, in addition to the highest mental and moral culture, **shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,--covering as many as possible of the most useful trades,--also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors. - Ed 218.1***

We thank God that the school of the prophets has been established, and our children are receiving the best kind of manual training. Our children are instructed in different agricultural lines, as shown in the pictures below.



*The work should have a definite aim and should be thorough. **While every person needs some knowledge of different handicrafts,** it is indispensable that he become proficient in at least one. **Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood. - Ed 218.2***

Our students have been taught some handicrafts, such as making crochets and flower vessels, among others.



Children have actively participated in these lessons. We call upon everyone to earnestly lift the School of the Prophets in prayers until a perfect restitution is fulfilled.

May the Lord bless us all as we strive to hasten the setup of God’s Kingdom of peace! Amen.

*Sis. Pamela Anshemeza,
VTC Teachers Board.*

It is a beautiful time here gathering together as students and teachers to receive the blessings from God as we continue to learn His will.

May this extract from End of Term 1 Exams-The Law of God-Grade 4 be a blessing to everyone that will read it.

READ THIS POEM AND ANSWER THE QUESTIONS THAT FOLLOW.

He Chose to Serve, Not to Store

1

Somebody said, “Just live for yourself,
There is no use in serving another,”
But he shook his head and stepped off the shelf—
To lift up his sister and brother.
He saw that true joy was not keeping but giving,
Not seeking, but learning to share.
So he gave of his time, made service his living,
And found Christ’s example was there.

2

Somebody laughed, “Oh, why would you care?
There is nothing in service for you!”
But he put down his plans and knelt in prayer,
Then rose up with work he must do.

With a heart full of love and a hand always near,
He reached where the sorrow had been—
And though some lived only for self out of fear,
He served, and he served once again.

3

There are thousands who gather and hoard all they can,
Thousands who never reach out to their neighbor.
Thousands follow no Christ-like merciful plan,
But spend all their days for their labor.
So choose, like He did, to love and to give,
To work not for self, but for others—
For that is the way Christ taught us to live,
As servants, as sisters, as brothers.

QUESTIONS

- a) Find and copy two things that he gave as he lived for others.
.....
.....
- b) Look at stanza 3.
Find and copy the repeated word that indicates how many people live for self.
.....
.....
- c) Look at stanza 1. Give two ways in which the author shows that “he” was unselfish.
.....
.....
- d) What did others think about serving others?
.....
.....
- e) According to the poem, what did he do when others laughed at him?

.....
.....

f) Find and copy one phrase that shows why serving others is the right choice.
.....
.....

May this passage come forth from the lips of every parent, teacher, and guardian as the Holy Spirit continues to touch the hearts of our children.

"Except the Lord build the house,
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."

"Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
Put not your trust in princes,

Nor in the son of man, in whom there is no help."

"Praise ye the Lord from the heavens:
Praise Him in the heights.
Praise ye Him, all His angels:
Praise ye Him, all His hosts.
Praise ye Him, sun and moon:
Praise Him, all ye stars of light."

Ps. 127:1; 146:1-3; Ps. 148:1-3. - 6T 108.3

In our work for the children the object should be not merely to educate and entertain them, but to work for their conversion. We should ask the blessing of God on the seed sown, and the conviction of the Holy Spirit will take hold of even the little ones. If we exercise faith in God, we shall be enabled to lead them to the Lamb of God that taketh away the sin of the world. - 6T 105.2

Praise His Holy Name.

Bro. Rogers Mukasa,
VTC Headteacher.



TESTIMONIES

MY TESTIMONY

Greetings to my beloved Eleventh-hour Church family, peace be unto you all in the Name of our Holy Lord and Savior Jesus Christ.

I want to acknowledge that being in the Eleventh-hour Church has been such an encouragement and blessing to me as a member of the DYAYA Society. I thank the Church for putting forth offerings that has inspired us as youths to live more meaningful and fulfilling lives within the boundaries of the **Red** Message and His ordinances of love. I am the only Davidian Seventh-day Adventist in my family, and the Church family has truly inspired me to stand firm in my beliefs and set forth the right examples in all things. Indeed, the power of revival and reformation has touched my heart in these last days. I no longer live to please man but to please God and it has gotten a bit easier to refuse the evil and choose the good - **Isa. 7:15**.

I want to admonish my fellow DYAYA brothers and sisters to keep in the strait and narrow way and forsake the broad and treacherous way that leads to death and destruction - **Matt. 7:13-14**.

Nothing in this world is worth leaving our Master for, for He has bought us with a price and brought us to His Church for such a time as this. By His wounds we are healed - **1 Pet. 2:24-25**, by His sacrifice we are revived and restored, for we were once dead in our trespasses and sins - **Col. 2:12-14**, and by His life we are emboldened to do and to dare in His name and by His strength.

May the Lord continue to direct and guide His Eleventh-hour Church and the DYAYA Society all the way to the Kingdom and may we humble ourselves to be used in His service. Amen!!!

*Sis. Ashanna Williams,
USA Division.*

NATURE'S REMEDIES

Praise God Church,

I want to take this opportunity to thank the Lord so much for the opportunity He has given unto me to be here in VTC Kenya.

I was seriously sick in my lower back. As I moved from one hospital to another, the doctors told me that I was lacking Vitamin B12. I tried all the medications given from different hospitals, but they brought no relief at all; instead, the problem got worse. Later on, in another hospital after several scans were done, the doctor discovered that my three lower back lumbers had been destroyed completely and surgery must be performed so that the lumbers be replaced with the plastic ones. To cut a long, long story short, after spending all what I had with no change, that was my turning point until I gave up attending hospital clinics.

One day, as I was sharing with one of the brethren, he advised me to try Natural remedies. Indeed, I was heading to permanent backbone destruction. I thank God so much for my dear beloved queen, who has been of great help to me. Tirelessly, she has been preparing tonics of different herbs, smoothies of sprouted cereals and seeds, salads to supply the minerals and nutrients needed in my body to bring the healing, nuts, and some oils like palm, coconut, and roots of some specific trees as cleansers.

With all these, God has really worked miracles. I started noting some sudden changes which enabled me start working, bending, and nowadays I can carry a ten-litre jerrycan of water. The sharp pain that I used to feel while walking, sleeping, of course I was not able to bend, it has disappeared. I want to praise God so much. I can work for some hours in the garden here in VTC In every single day, the process of healing is still noted. Herbs prepared daily by my beloved queen have been my second sip after morning warm water and in the evening before I sleep. Indeed, there is power in natural remedies. God has really worked miracles

to me and also to my entire family at large.

I really want to thank our Heavenly Father for His healing mercies upon me through the natural remedies and the herbs around here. Praise God!

*Bro. Benard Mbaka,
VTC Kenya Division.*

TO GOD ALWAYS BE THE GLORY

I would like to thank the Lord for the many blessings He gives to us as a family each day. Despite many challenges that come our way, the hand of the Lord always pulls us through. He is the true Vine, and we are the branches that always depend upon Him for our strength. I praise the Lord for our little lambs who can now understand and appreciate the value of evening and morning devotions.

I also thank the Lord for our Church Symbolic Codes sent to me time and again. I am learning and being encouraged a lot from these Symbolic Codes. The testimonies given therein help me to see that the hand of the Lord is really working in this Church. When I study through the doctrine part, I also find it very easy when explaining to our brothers from other associations who sadly prefer to be called Davidia rather than the Church of our God, as we read in (10SC2: 22.2)—“*The Davidian church at Meadows of Dan was crowded to more than capacity.*”

May the good Lord continue blessing our Church. This is my testimony in God I trust.

*Bro. Advent Maambo,
Zambia Division.*

THE ROD HAS HEALED ME

I thank my Lord for the many wonders He has done in my life. I praise Thee Father, honour Thee, and adore Thee for Thou art God above all other gods.

I thank Thee for the family Thou hast given me with it's fruits - God has saved us, Elkanah Lungu, Theresa Lungu, Daniel Lungu, Emmanuel Lungu, Tumelo Lungu together with their father, Cornelious Lungu.

Praise be unto Thine Holy Name.

After receiving the **Rod** Message I was diagnosed with a condition in my spine. This was a very serious condition affecting both the bones and nerves of my neck and the spinal vertebrae.

I was admitted and an operation was planned. This brought fear to me. Questions arose within - whether I will be okay, will I survive the operation? Some doctors were making it plain to me that the results of this operation are 50/50, and that I could become paralyzed from the neck down.

This increased my fear even more yet, I committed it to the Lord in prayer. I was strengthened by the encouragement I received from friends and brethren.

One of the statements I went with in the hospital was, “if the operation has to be done, then let it be done by Jesus Himself.” This eliminated my fears. On the day of the operation, 3rd May 2021, I was ready. All fear left me, and the courage that I would not be operated on surrounded me.

On the 2nd of May 2021, a day before my operation, I fell asleep sometime between 8 p.m. and 10 p.m. During that time, I had a dream in which I saw a bus—a blue minibus filled with people—coming into the hospital through the main entrance. Behind it was a water bowser, and suddenly its large pipe swung out and began pouring water directly onto the blue minibus until it started to overturn. This caused a water shortage at the hospital, and patients were being discharged and sent back to their homes.

We were five to be operated on the 3rd of May. I was fully prepared and taken to theater and even on the operation table.

I saw that each one of the entire crew was ready, then they started leaving the operation room one by one till I was left alone. Few minutes later, I saw the doctor coming back to me, having removed his operating kit. “You shall not be operated on”, the doctor said. I did not answer him, and immediately he requested for my file. “We do not have water,” he went on to say, “so you go home and continue using the neck collar.

And immediately I was discharged. I thank

Him for withholding that sensitive operation. I went home and started using various kinds of fruit juices, including sweet potato leaves.

Thank Thee, Lord, for the healing mercies.

*Sis. Betty Lungu,
Zambia Division.*

MY TESTIMONY

I am certain that I am led by the Spirit of God.

Indeed, since CHRIST called me out of darkness into His admirable light, I see today that the LORD Jesus has always led me into green pastures. To emphasize "green pastures", I notice that when I was looking for a place to live, He always allowed me to find one in the countryside where I was surrounded by greenery and fruit trees, and I say it with strength: Glory to the Father, the Son and the Holy Spirit. Amen!

Moreover, in all my trials, I remember the Lord's hand on me. He has always encouraged me and enabled me to move forward as a victor.

For many years, when He wanted to place me on the **Rod's** path, His mighty hand was upon me.

Today, I realize with a heart filled with humble gratitude that the spirit of God sustains me, leads me, enlightens me, and enables me to persevere on the narrow path that leads to the Kingdom of peace and love.

*Sis. Jossylin Samy,
Martinique Division.*

SCHOOL OF THE PROPHETS STUDENTS

Greetings dear brethren of the Eleventh-hour Church.

I would like to express my gratitude to God. I thank Him for the opportunity of being a student at VTC, and for the new curriculum where we learn about God and His creation. I also thank Him for the study of evangelism where we learn how to preach the Word of God, we are also blessed with nutritious foods which are good for our health.

*Bro. Jeremaih Mayega, Grade 5,
VTC Uganda SOP.*

Peace be unto you all members of the Eleventh-hour Church.

I thank God for the curriculum and for the opportunity of studying in the school of prophets. I also thank God for the beautiful lessons we are being taught, like Computer classes, Mathematics, The Law of God, Agriculture, Crochet making, and many others.

God bless you all.

*Sis. Elivania Nantumbwa, Grade 5,
VTC Uganda SOP.*

I greet you all in the Name of our Lord Jesus Christ.

I thank God for my Life. I also thank GOD for our parents and teachers who lead and guide us. I continue thanking Him for being in the school of the prophets and for the lessons we learn from there.

Thank you all and God bless.

*Bro. Kayongo Emmanuel, Grade 3,
VTC Uganda SOP.*

Greetings brothers and sisters of the Eleventh-hour Church.

I would like to take this opportunity to thank God for the many things done for us at our school, VTC Uganda, and I also thank Him because we have different subjects like computer classes and The Laws of God. In this subject, we learn that God is the one who made them and we are encouraged to be obedient to them. We also study sacred history and are being taught to be obedient when we are called upon to serve like Samuel of old.

Get ready! Get ready! Get ready! The Bridegroom Cometh.

God bless us all.

*Bro. Aaron Mubiru,
VTC Uganda SOP.*

Greetings brothers and sisters.

I thank God for the gift of life. I thank God for the school of prophets and the many blessings God has bestowed upon us as a school. I continue

thanking God for the lessons being taught at our school, like household economy, crochet making, and many others.

I take this as the greatest blessing to be trained to become a missionary and enjoy the glorious service of the Lord.

POEM

Be strong, Be of good cheer.
Walk without fear, You are not alone.
God calls you dear, Victory shall wone.

Amen, thank you all and GOD BLESS

*Sis. Abigail Kisaky,
VTC Uganda SOP.*

Greetings brethren and peace be unto you all.

I thank God for this opportunity to testify of His Holy Name. I thank God for my life, His tender mercy towards me and for bringing me into this school of the prophets. I have learnt many lessons like Evangelism, and now I know how to preach.

I thank God for His protection over us since we started the school of the prophets.

God bless you all.

*Sis. Esther Nansamba, Grade 4,
VTC Uganda SOP.*

Greetings Church,

I take this opportunity to thank God for the gift of life and the opportunity to be in His school since many of the children haven't had this opportunity. I thank God for the new curriculum and the lessons we study. I like this verse, **Psalms 117:10** praise the Lord, all ye nations: praise Him, all ye people. We all have to praise the Lord because He loves and cares for us all.

May God richly bless you all.

*Sis. Margret Kanyago, Grade 4,
VTC Uganda SOP.*

Greetings brethren and sisters,

I thank God for the gift of life, His guidance and protection to and from school, and for the many lessons being taught to us at the school of the prophets; learning the laws of God and how to

become His servants. Praise be to our God. Amen.

*Sis. Dorothy Nalubega, Grade 5,
VTC Uganda SOP.*

Greetings Church,

I take this privilege to thank God for the gift of life, for the opportunity of studying in the school of the prophets and the new lessons being taught to us. Amen

Thank you all and God bless.

*Sis. Gift Nakku,
VTC Uganda SOP.*

Greetings Church,

I would like to thank God for the gift of life He has bestowed upon us all. I thank God for keeping our school since the beginning of the year 2025. We have learnt many things here. I thank God also for our parents, who have been supporting us in paying school fees, so that we can learn God's ways and walk in them. I thank God for Bro. Brian Kabugo.

God bless you all brethren.

*Bro. Jonathan Busuulwa,
VTC Uganda SOP.*

Greetings Church,

I thank God for the opportunity to testify of His HOLY NAME. I thank God for the school of the prophets and the new curriculum. I continue thanking Him for the agricultural lessons we learn at school and for the purpose of the school, which is to teach us to know the will of God and share it with others.

May GOD bless you all.

*Sis. Mercy Nakaweesa,
VTC Uganda SOP.*

Greetings Church,

I thank God for the gift of life and for the opportunity to be one of the students at the school of the prophets and the new curriculum that is being taught to us.

Thank you all and God Bless.

*Sis. Benitah Nabukeera,
VTC Uganda SOP.*

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 PDT 6:45 pm MDT 7:45 pm CDT 8:45 pm EDT 2:45 am CAT 3:45 am EAT 0145 hrs CET |
| WH Sabbath Afternoon Study, Every First, Second and Fourth Sabbath | Meeting ID: 940 4716 3414 Passcode: None |  1:00 pm PDT 2:00 pm MDT 3:00 pm CDT 4:00 pm EDT 10:00 pm CAT 11:00 pm EAT 2100 hrs CET |
| General School of the Prophets, Every Second Sabbath | Meeting ID: 940 2826 1432 Passcode: None |  5:00 am PDT 6:00 am MDT 7:00 am CDT 8:00 am EDT 2:00 pm CAT 3:00 pm EAT 1300 hrs CET |
| DYAYA Sabbath, Every Third Sabbath | Meeting ID: 858 9070 3015 Passcode: 1 |  5:00 am PDT 6:00 am MDT 7:00 am CDT 8:00 am EDT 2:00 pm CAT 3:00 pm EAT 1300 hrs CET |
| Reformation Sabbath, Every Fourth Sabbath | Meeting ID: 940 2826 1432 Passcode: None |  5:00 am PDT 6:00 am MDT 7:00 am CDT 8:00 am EDT 2:00 pm CAT 3:00 pm EAT 1300 hrs CET |
| Teachers' School of the Prophets, Every Third Sunday | Invitation only: contact us for more information | 3:00 am PDT 4:00 am MDT 5:00 am CDT 6:00 am EDT 12:00 pm CAT 1:00 pm EAT 1100 hrs CET |
| QESS, DKPPS and Family life, Health Dept. Convocation, Every Fourth Sunday | Meeting ID: 949 2753 5945 Passcode: None |  4:00 am PDT 5:00 am MDT 6:00 am CDT 7:00 am EDT 1:00 pm CAT 2:00 pm EAT 1200 hrs CET |
| New Month Convocation, See Schedule on Page 60 | Meeting ID: 811 2941 9097 Passcode: None |  5:45 pm PDT 6:45 pm MDT 7:45 pm CDT 8:45 pm EDT 2:45 am CAT 3:45 am EAT 0145 hrs CET |

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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