

THE SYMBOLIA CODE

Vol. 2026, Nos. 4-6

APR. - JUN., 2026

Davidian Seventh-day Adventists

WACO, TEXAS

THE THREE ANGELS' MESSAGES

Rev. 14:6-10



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



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



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



Editor's Letter

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

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

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

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

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

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

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

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

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



HISTORY OF GOD'S CHURCH -- PART FOUR

TN1: 27.3 - *Ezekiel's prophecy revealing itself to be a message for the church today, the prophet, himself, must necessarily, then, represent the messengers who carry the message to the church at the time appointed...*

ARTICLES

CELESTIAL KITCHEN (8)
Cookery

FAMILY LIFE DEPARTMENT (11)
Fathers Dedicate Your Children To The Lord

DAVIDIAN KINGS, PRINCES AND PRIESTS' SOCIETY (17)
Ministerial Neglect And A Call To Awake

CHILDREN'S DEPARTMENT (52)
How To Avoid Rearing Misfits

MUSIC DEPARTMENT (55)

QESS COMMITTEE (59)
Domestic Training

HEALTH DEPARTMENT (61)

TESTIMONIES (65)

POEMS (67)

Editorial

Editor:

Bro. Lennox Sam

Associate Editors:

Sis. Vanesese Momanyi
Sis. Judith Owuor

Layout Team:

Bro. Ivan Kimuli
Bro. Vincent Muela

Graphics:

Bro. Anthony Odhiambo

Executive Council

President:

Bro. Lennox Sam

Vice President:

Bro. Bildad Omondi

Secretary:

Sis. Elaine Vandort

Treasurer:

Sis. Phili van Niel

Members:

Bro. Denzil Simutelo
Sis. Irene Mugala
Bro. Thomas Mong'are

Substitute Member:

Bro. Vincent Muela

Contacts

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

+1-254-855-9539

info@gadsda.com

scode@gadsda.com

<https://gadsda.com>



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

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



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

DAY OF DAYS 2026



First Celebration
1939

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

The Historic Pause

1961

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

27th Celebration Since The All-Out-Effort
To Reclaim The Church Abruptly Ended in 1962

A Moment of Rejoicing!

The Tablets Have Arrived Safely



Transition to *Digital SROD*

Who is eligible?

- Tablets will be provided to members who do not own a smartphone, tablet, or similar device and do not have a hard copy version of the literature.
- If your device storage is not able to store the Shepherd's Rod literature and the Spirit of Prophecy.

If you only attend one school, let it be

The School of the Prophets



***Christ**



Miller



White



Houteff

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

GCS: 8.1

Antitypical Elijah

***Samuel**



***Moses**



Undershepherd: Bro. Lennox Sam
God's Ordained Minister

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

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

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

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

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

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



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.

CELESTIAL KITCHEN

COOKERY

2SC5,6: 12.2.5 - Put your supreme effort and all your skill in whatever you do, and do it religiously. Then only will you get results and reach efficiency -- contributing blessings to mankind.

SR1: 60.2 - ...Regardless of how much training or talent one has in a certain occupation, he can never be successful unless he has a great zeal and interest in that particular line.

2SC5,6: 11.1.5 - "Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance." -- "Testimonies for the Church," Vol. 9, p. 112.

Brothers and sisters, Indomie noodles, potato crisps or chips, and many ultra-processed foods (UPFs) have little to no nutritional value.

2SC5,6: 11.2.1 - "Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods." -- Id. p. 161.

2SC5,6: 12.1.2 - As when a stone is dropped into a body of water, the waves widen time and again until they reach the farthest shore, so the stone with which Mt. Carmel is entrusted is to be dropped into the midst

of the "waters" with such a force that the widening waves may without delay reach all around the shore. Consequently, an untiring effort should be made by all to help Mt. Carmel drop the stone. Hence, through the untiring efforts of this printed friend we are endeavoring to invite all its readers to have a part in dropping the stone without taking extra time; that is, by establishing a school in every home so that, while cooking for the household, each shall not only be preparing to help others in the science of cooking but at the same time benefitting his own family.

2SC5,6: 12.1.4 - As cleanliness is next to godliness, and as the art of cooking demands the constant use of the hands, special care should be taken to keep them clean, especially the finger nails -- removing all foreign matter from them before engaging in the preparation of food.

SHALL WE USE MILK?

Question:

2SC9: 11.1.3 - "If we do not use milk, how can we insure calcium to the body? What substitutes can we use for milk, eggs, and yeast?"

Answer:

2SC9: 11.1.4 - It is imperative that the body should be supplied with abundance of calcium, because this element is the most important constituent of bony framework and the teeth. Mother's teeth often suddenly decay when this element is scantily supplied in her food, or when disorganized by cooking too long. During the age of tooth construction, the food should be rich in organic calcium. Otherwise the teeth will decay in later years. Organic calcium is another positive element most useful in the blood to neutralize waste

acids which are the cause of most diseases.

2SC9: 11.1.5 - An abundance of calcium supply is obtained from vegetables and fruits such as spinach, cabbage, lettuce, radishes, onions, asparagus, carrots, strawberries, figs and prunes, hence, from this variety of foods, without the use of milk or eggs, if so desired, one can obtain all the calcium one's body needs.

A vegetarian diet will give you all the calcium required for the day when meals are well planned. Millet(red), sesame seeds, moringa, kale, African nightshade leaves (managu) and the list goes on and on, are loaded with calcium. For sure, there is a time for drugs rather than for food, pens Inspiration -

EW: 22.1 - ...if a healthy and well-cared-for horse takes sick, drugs of some kind are obviously the only possible cure. Thus if the daily living of a human being is faultless, and yet he takes sick, then outside of prayer, what can he do but resort to drugs?

EW: 22.2 - For example, is it not true that one starving for food cannot be spared by taking in water, air or something other than food? And is it not also true that one's broken and distorted arm cannot be set in place and healed right by dieting, poulticing, massaging, or by anything of the like? Nothing will do the trick, of course, but a competent physician to set the broken bones in place.

2SC9: 11.2.1 - Remember that the Lord says, "scanty ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking;' 'Died of an abused stomach.'" -- "**Ministry of Healing**," p. 302.

2SC9: 11.2.8 - In case your vegetables are dry or wilted, let them soak in cold water in order to freshen before cooking. Use the least amount of water possible when you put

them to cook, and use only a slow fire. Do a little experimenting for yourself, and you will soon learn how to prepare good palatable, undevitalized, vegetarian dishes.

2SC11: 11.1.9 - "It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained." -- "**Counsels on Health**," p. 477.

2SC11: 11.2.1 - "Let our people discard all unwholesome recipes. Let them learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction. Let them teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids. By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state." -- "**Counsels on Health**," pp. 478, 479; **Gen. 1:29**.

2SC11: 11.2.2 - "Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good." -- "**Ministry of Healing**," p. 319.

2SC11: 11.2.3 - When you put aside the heavy protein diet, you must substitute it with nut meats, such as unroasted or blanched peanut butter, flaked almonds, walnuts, pecans, etc. Because most people do not masticate their food sufficiently, nut

meats should be flaked or made into butter to prevent nutrition waste, and indigestion.

EW: 65.2 - All starchy foods require a great amount of cooking than other foods, because the starch is surrounded by a covering which cannot be digested when raw....

EW: 78.2 - "Much of our knowledge of how improper cooking destroys minerals and vitamins is derived from experiments made a few years ago by W.H. Peterson and C.A. Hoppert at the University of Wisconsin. These scientists mixed 30 pounds of each vegetable, to equalize variations in individual plants. Several portions were boiled, some with just enough water to cover their surface, others with twice as much water. Another set of samples was steamed. Still another set was prepared in a pressure cooker. Then the scientists analyzed each result for chemical content and compared it with that of the raw vegetable.

EW: 79.1 - "The greatest damage to nutritive elements, it was discovered, is caused by boiling. Most minerals useful to the human body are soluble in water, boiling water thus removes them. The longer the boiling, and the more water used, the worse the results. The same is largely true of vitamins; these chemicals are destroyed by heat. No wonder nutrition experts say that if you boil your vegetables you would do better to throw the vegetables away and drink the water they were cooked in!"

EW: 79.2 - Do not chop, crush, or peel fresh vegetables or fruits before you are actually ready to serve or to cook them; oxygen destroys some nutritive elements. Frozen foods should be put on to cook while

yet frozen. If used raw, they should be eaten immediately after thawing.

EW: 79.3 - Leafy vegetables should be washed thoroughly in salt water before chopping, so as to wash away insects and to prevent loss of food value through bleeding. The fresher the produce, the richer in food value.

EW: 79.4 - Whenever possible, cook fruits and vegetables with the skins on. If you must peel them do it after cooking. Never throw away the water in which vegetables or their skins are cooked. Make use of it

in gravies, soups, or stews. Ever remember that when you throw away food value, you throw away your health and money, too. Thus, though your body becomes weaker, your yoke of making a living becomes heavier.

“Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body...”

EW: 80.1 - Fry foods only when no other method will do. Never add soda.

EW: 80.4 - Canned foods do not take the place of fresh foods. If you must use canned goods, use them sparingly along with fresh foods, especially in the season when the latter are available. Preserved foods are winter foods. Most commercially prepared foods are not so healthful as the home prepared.

EW: 80.5 - Bolted flour should be used very sparingly, if at all. Let your baking consist of whole flours, except it be in special cases where the doctor prescribes otherwise. Vinegar, mustards, and condiments should be left alone....

Sis. Judith Owuor,
Celestial Kitchen.

FATHERS DEDICATE YOUR CHILDREN TO THE LORD

INTRODUCTION

In these latter days, a subtle danger has crept quietly into the household of faith: an overreliance upon human hands in matters that belong wholly to God. This habit, in more ways than one, is what has given birth to the spirit of Laodiceanism. When men begin to lean upon men for spiritual strength, they knowingly or unknowingly fulfill the warning of Scripture, **Jer. 17:5** - ***“Cursed is the man who trusts in man and makes flesh his arm.”*** However gifted, learned, or sincere a person may appear, all humanity remains fallible, limited, and subject to weakness. No human vessel, however polished, can safely bear the weight of another soul’s complete spiritual dependence. **2TG41: 5.6** - ***“... The great danger with our people has been that of depending upon men, and making flesh their arm ...”***

Many have also lost sight of a glorious truth sealed at Calvary. At the moment of Christ’s death, **Matt. 27:51** - ***“the veil of the temple was torn in two from top to bottom,”*** declaring that the barrier between God and man had been removed, not by human effort, but by divine sacrifice. Through Christ, access to the throne of Heaven is no longer mediated by earthly priests or personalities. **Heb. 10:19** - ***“Having therefore, brethren, boldness to enter the Holiest by the blood of Jesus,”*** families are invited to draw near to God themselves, freely and reverently. **1SC16: 1.1** - ***“...Therefore, we request all the brethren in present truth to approach the throne of grace with thanksgiving and praises to our heavenly Father for His merciful kindness and many blessings...”***

“... Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice

had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, “Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” “By His own blood” He entereth “in once into the holy place, having obtained eternal redemption for us.” Hebrews 10:7; 9:12.” - DA 757.1

This holy task is both a privilege and a responsibility. The greatest danger of the home is not ignorance, poverty, or opposition, but substituting human authority for divine fellowship. God calls families to stand before Him without fear, for **1 Tim. 2:5** - ***“there is one God and one Mediator between God and men, the Man Christ Jesus.”*** When parents, especially fathers as priests of the household, kneel before God on behalf of their children, Heaven responds. For the promise remains sure: **Jam. 5:16** - ***“The effectual fervent prayer of a righteous man availeth much.”*** Let families therefore come boldly, yet humbly, to the throne of grace, trusting not in flesh, but in the unfailing word of God. For He Himself has spoken: **Jer. 33:3** - ***“Call unto Me, and I will answer thee.”*** In this assurance, the home becomes a sanctuary, and daily prayer becomes a living bridge between earth and Heaven.

“... Before the veil of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached--symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.” - FLB 197.4.

“Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures.... Christ's sacrifice is the glorious fulfillment of the whole

Jewish economy.... When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.” - AG 155.5

With the way to approach the throne of grace open, the fathers can now confidently inquire what the Spirit says.

CHILDREN: SACRED TRUSTS PLACED IN PARENT’S HANDS

The duty of parents to dedicate their children to the Lord is not optional, nor is it a matter to be handled lightly. Yet in this solemn trust, a troubling slackness has settled upon many homes. Men and women are swift to welcome precious lives into the world, but slow to shape those lives for God. Scripture reminds us with unfeigned authority, **Ps. 127:3** - “Lo, children are an heritage of the Lord: and the fruit of the womb is His reward”. That which is God’s heritage must be consciously and continually returned to Him.

“I have had a tremendous burden upon me for some time. It is that I must speak to the people. Households must be brought into right relation to God if they expect to have a saving influence over their children. And this work is to be carried on intelligently. It is not to be a haphazard work. I have seen it so much, and had represented to me so much its influence on the children. Go right to the children and say to them, Do you know that I have dedicated you to the Lord?” - 25LtMs, Ms 80, 1912. Par 2

Children are not merely to be raised; they are to be presented before God. Heaven looks on with wonder, and sorrow, at how little fallen humanity prays for its own offspring. **1 Thess. 5:17** - “Pray without ceasing” is not a distant ideal, but a parental necessity. Mothers and fathers are called

to plead earnestly that God Himself would take possession of the minds and hearts of their children, that Christ may reign where evil influences seek entrance to their tender but active minds. Such prayers do not fall into silence. God has promised, **Ps. 91:11** - “He shall give His angels charge over thee, to keep thee in all thy ways.” When parents faithfully dedicate their children to the Lord, ministering spirits are commissioned to guard, guide, and gently direct those young feet along paths of righteousness and faithfulness. Daily dedication becomes a spiritual covering, shaping character long before choices are consciously made.

This work must be done daily, intentionally, reverently, and without delay. To neglect this sacred responsibility is to gamble with eternal outcomes. For Scripture warns that every trust will one day be examined: Romans 14:12 - “So then every one of us shall give account of himself to God.” Let parents therefore awaken to their calling, redeem the time, and daily place their children in the hands of God, where alone their future is truly secure. “Parents, give your children to the Lord, and ever keep it before their minds that they belong to him, that they are lambs of Christ's flock, watched over by the true Shepherd. Hannah dedicated Samuel to the Lord; and it is said of him, “Samuel grew, and the Lord was with him, and did let none of his words [the Lord's words through Samuel] fall to the ground.” 1 Samuel 3:19. In the case of this prophet and judge in Israel are presented the possibilities that are placed before a child whose parents co-operate with God, doing their appointed work.” - SpTED 71.3

But one may wonder, does this mean the dedication of the child by the parents is enough, then

WHAT ABOUT THE DEDICATION BY THE MINISTER AT CHURCH?

The dedication of Jesus Christ stands as a sacred pattern for all parents who desire to walk in harmony with Heaven. Parents must bring their children to the temple for dedication. According

to the law of the Lord, Joseph and Mary came in quiet obedience, their appearance showing signs of poverty, but with reverent submission, placing the Holy Child in God's hands. Outwardly, it appeared as an ordinary temple visit, one among many, carried out by priests performing their daily routines.

Yet Heaven was already present, unseen by most. While the temple officials fulfilled the customary rites, God Himself had prepared His own witnesses. Simeon, a just and devout man, was waiting, not by chance, but by promise. The Scripture declares that **Luk. 2:26** - *"it had been revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ"*. Guided by the Spirit, Simeon entered the temple at the appointed moment and as he saw the child returned to Mary, *"... he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul"*. As he lifts the infant Saviour toward heaven, he says, *"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."* - **DA 55.2**. Simeon offered a dedication Heaven itself recognized and accepted.

In that solemn instant, the words spoken were not ceremonial, but prophetic. This was no ordinary child presented before God; this was God's own Son presented back to the Father. Through Simeon, Heaven testified that the Child's mission was redemptive, universal, and costly, for even Mary was warned, **Luk. 2:35** - *"Yea, a sword shall pierce through thy own soul also"*. Alongside Simeon stood Anna, a prophetess, aged in years yet young in spiritual sight. She, **Luk. 2:37** - *"departed not from the temple, but served God with fastings and prayers night and day"*. Recognizing the moment, she gave thanks to the Lord and spoke of the Child to all who looked for redemption in Jerusalem. Her testimony sealed the dedication, showing that true child dedication is both prayerful and prophetic, acknowledged by those who live in constant communion with God.

Thus, in the dedication of Christ, we learn a solemn lesson: human forms may fulfill religious custom, but God responds to faith, obedience, and

spiritual discernment. When parents bring their children to God in sincerity, Heaven appoints its own witnesses, accepts the offering, and declares the child's destiny according to divine purpose. The temple may host the ceremony, but God alone completes the dedication.

Having thus seen the clear and perfect example, we cannot declare the dedication of the children by the minister at church void, nor can it be replaced by the dedication that fathers offer on behalf of their children. Both of them are important and need to be done. "The mothers that brought their children to Jesus, did well. Remember the text, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in His arms, and blessed them." - RH, March 24, 1896

Mark 10:14-- *"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."*

Therefore, we conclude that the dedicatory service by the minister has its place. The problem is that the fathers want to leave all the work to the minister. This is the evil which should never be. The father should do his daily duty.

"Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, and that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "thus saith the Lord." Many suppose that the Sabbath-school influence will be all-sufficient, and that the Sabbath-school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers

place their responsibility in the hands of others, and thus perilously neglect their own households.” - RH, May 21, 1895

If the Son of God himself had to be dedicated, then it is important that the minister dedicate our children, too. But it is imperative for

FATHERS TO DEDICATE THEIR CHILDREN TO GOD DAILY

The duty of dedicating the children to God rests first and fully upon the father. This is not a role to be deferred, diluted, or quietly transferred. God has appointed the father as the priest of the home, and with that calling comes sacred responsibility. **Eph. 6:4** - “Fathers, bring them up in the nurture and admonition of the Lord.” While the mother may step in when the father is absent through travel or unavoidable circumstance, the charge itself remains his. Heaven looks first to the father’s hands when the child is to be presented before God.

“Before leaving the house for labor, all the family should be called together; and the father, or the mother in the father’s absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God.” - 1T 397, 398

The father should ask that God would guard the children from Satan and his subtle devices, for **1 Pet. 5:8** - “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” Especially should earnest supplication rise for children who leave the safety of home for school or distant places. God has given a sure promise: **Ps. 91:11** - “He shall give His angels charge over thee, to keep thee in all thy ways.” Angels are dispatched where fathers pray. “Will the Lord of heaven pass by such homes

and leave no blessing there? Nay, verily. Ministering angels will guard the children who are thus dedicated to God. They hear the offering of praise and the prayer of faith, and they bear the petitions to Him who ministers in the sanctuary for His people, and offers His merits in their behalf.” - CT 109, 110

“Before leaving the house for labor, all the family should be collected and taught to respect and reverence the hour of prayer, and then should the father, or the mother (if the father is absent), with humility and a heart full of feeling, with a sense of the temptation and dangers before themselves and their children, plead fervently before God that He would keep the children entrusted to their care and preserve them from evils to which they would be exposed through the day. By faith bind these children upon the altar, committing them to the care of the Lord.... If these children are left to Satan’s power all through the day, evil will take firm root in the heart.” - 1LtMs, Ms 12, 1862. Par.5

“All parents should study the lesson given in these [Mark 10:13, 14, 16.] words. Many are surprised and disappointed because their children are not religiously inclined; but it is because the children do not have parents who love Christ and His truth. What reason have such parents for being disappointed. As soon as their children were born, did they solemnly dedicate them to God? As they grew up, did they conscientiously surround them with the best possible influences? Our faith must be different to what it is now, if we [will] be so highly favored as to see the salvation of our children.” - 11LtMs, Ms. 3, 1896, par. 2

The father should not just make mere declarations, but must be sincere and feel the need to do this duty. *“It is the parent’s duty morning and night, by earnest prayer and persevering faith, to make a hedge about their children. And then patiently instruct them kindly, pityingly, teach them to live in a manner that they may please God....” - 1LtMs, Ms 12, 1862. Par.6.* The tragedy of many homes is not ignorance, but neglect and idolism, because a lot of idols have

been prioritized to the neglect of God's will. Too many parents are unwilling to kneel, unwilling to plead, unwilling to pray, and thus they forfeit blessings Heaven was ready to give.

"Why Some Parents Fail, some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with His claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds." - AH 323.6

Though the sacred charge of dedication rests upon the father, the mother stands beside him as a quiet strength, a gentle flame that keeps the altar warm. She is not called to indifference, but to holy partnership, encouraging the father, supporting his prayers, and uniting her heart with his before God. *"Mothers, it is your privilege to bind your children to your heart with the tenderest and strongest cords of love.... It was with sorrow and great self-denial that in fulfilment of her vow to dedicate her son to the service of God..." - 16LtMs. Ms 100. 1901. Par.10. Prov. 31:28 - "her children arise up, and call her blessed"; 2 Tim. 1:5 - "the unfeigned faith that dwelt first in thy grandmother Lois, and thy mother Eunice".* Through her tenderness, vigilance, and prayerful spirit, the mother weaves faith into daily life, fastening young souls to God with cords of love that time and trial cannot easily break.

"Hannah dedicated her child to God from birth, The burden which she could share with no earthly friend she cast upon God. Earnestly she pleaded that He would take away her reproach and grant her the precious gift of a son to nurture and train for Him. And she made a solemn vow that if her request were granted, she would dedicate her child to God, even from its birth., Patriarchs and Prophets, 570." - PaM 167.3

Let fathers arise to their calling. Let them

pray, dedicate, and entrust their children to God without ceasing. Do this, dear parents, and your children will not only be preserved, but they will also become a blessing, both to the household and to the Church of God, and eventually, Christ will welcome them in His Kingdom, which He is soon to set up. Having established that the father is responsible for this task, let us remind ourselves why he cannot fall asleep on duty when we consider

THE EXAMPLE FROM THE NATION OF ISRAEL

In ancient Israel, child dedication was important, *"Every Member of the Family to Be Dedicated to God, The directions that Moses gave concerning the Passover feast are full of significance, and have an application to parents and children in this age of the world...." - AH 324.2*

"The father is responsible for the dedication of every member of his home, The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the door-post with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others." - PaM 168.1

"During the first few years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil., she gave him to Eli the high priest to be brought up. But the early training received by Samuel led him to refuse to yield to the evil influences surrounding him in the household of the high priest." - 16LtMs. Ms 100. 1901. Par. 10

"Hannah and her husband, in an act of worship, confirmed the dedication of their child, In her prayer, Hannah had made a vow that if her request were granted, she would

dedicate her child to the service of God. **This vow she made known to her husband, and he confirmed it in a solemn act of worship, before leaving Shiloh., The Signs of the Times, October 27, 1881.” - PaM 167.4**

“Hannah dedicated Samuel to the Lord, and God revealed Himself to Him in his childhood and youth. **We must labor far more for our children and for the youth; for God will accept them to do great things in His name in teaching the truth to those in foreign lands, to those who are in the darkness of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve Him with undivided affection.” - 1SM 319.1**

A CALLING NO OTHER HANDS MAY CARRY

“Let Christian parents resolve that they will be loyal to God, and **let them gather their children into their homes with them and strike the doorpost with blood, representing Christ as the only One who can shield and save, that the destroying angel may pass over the cherished circle of the household.** Let the world see that a more than human influence is at work in the home. **Let parents maintain a vital connection with God, set themselves on Christ's side, and show by His grace what great good may be accomplished through parental agency.” - AH 324.4**

Let us consider this story about a father who almost lost his daughter because of the habit of delegating the responsibility that God has given to him.

“This peril is well illustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was

to be sprinkled upon the lintel and side posts of the door so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by. She became very restless. She called her father to her side, and asked, “Have you marked the door-post with blood?” He answered, “Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here.” The night came on, and again and again the child called her father, still asking, “Are you sure that the door-post is marked with blood?” Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants.” - **PaM 168.2**

“As midnight approached, her pleading voice was heard saying, **“Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest.”** The father conceded to the wishes of his child; he took her in his arms and carried her to the door; but there was no blood mark upon the lintel or the posts. **He trembled with horror as he realized that his home might have become a house of mourning.** With his own hands he seized the hyssop bough, and sprinkled the door-post with blood. He then showed the sick child that the mark was there., **The Review and Herald, May 21, 1895.” - PaM 168.3**

Therefore, dear fathers, dedicate your children to the Lord. Do not underestimate the efficiency of this task, neither should you leave it in the hands of another. Sometimes, due to pressures of life or unfortunate circumstances, you may not be with your children under the same roof for a prolonged period, in such a situation, you should still send the prayers to Heaven dedicating the children wherever they may be. Be comforted that we serve a loving God and Jesus will hear your prayers and fulfill your wish. Still other times, you may find yourself in a situation where you are taking care of children who are not your own. In such a case, you still have to dedicate them even if they are just your nieces and nephews and even if their

real father is alive. At times, the children may have grown to youthhood and may not be interested in the dedication services, in this case, be careful. Make sure that they understand why you have to dedicate them. Do not make them to resent the sessions by over enforcing. Let God be in control, but at the same time, do not tolerate disrespect for your authority as a parent in the home.

DEDICATE YOUR CHILDREN HEAVENWARD, ONE PRAYER AT A TIME

In the end, child dedication is not a ceremony completed once and remembered, but a sacred act renewed daily, deliberately, and with reverence. To dedicate a child is to place that life back into the hands of God, morning and evening, with conscious faith and earnest prayer. It is the father kneeling, the mother uniting in spirit, and Heaven responding in quiet power. Name of the children should be mentioned before God, hands laid in faith, hearts surrendered, these simple acts invite divine ownership over young lives. When parents faithfully dedicate their children, they raise them under Heaven's covering, shaping destinies beyond human strength or wisdom. Such children grow not merely under parental care, but under God's watchful eye, prepared for time and for God's eternal Kingdom.

"Parents, help your children. Arouse from the lethargy which has been upon you. Watch

*continually to cut off the current and roll back the weight of evil which Satan is pressing in upon your children. **The children cannot do this of themselves, but parents can do much.** By earnest prayer and living faith great victories will be gained. **Some parents have not realized the responsibilities resting upon them and have neglected the religious education of their children.** In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer.... It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them, kindly and untiringly teach them how-to live-in order to please God." - 1TT 147.3*

***"Above everything else they [The Parents] will point them [The Children] to their never-failing Friend and Counselor."** - AH 73.3*

***"From their infancy the youth need to have a firm barrier built up between them and the world, that its corrupting influence may not affect them."** - AH 19.3*

*Submitted by;
Family life Department.*

DAVIDIAN KINGS, PRINCES AND PRIESTS' SOCIETY

MINISTERIAL NEGLECT AND A CALL TO AWAKE

...Brethren and sisters who have been long in the truth, you have not done the work God calls upon you to do. Where is your love for souls? - HS 289.5

There is a class that are represented by Meroz. The missionary spirit has never taken hold of their souls. The calls of foreign missions have not stirred them to action. What account will those render to God, who are doing nothing in his cause,—nothing to win souls to Christ? Such will receive the denunciation, "Thou wicked and slothful servant." - HS 290.3

Among the people who profess present truth there is not a missionary spirit corresponding to our faith. - MC 19.5

Let no one think that he is at liberty to fold his hands and do nothing. That anyone can be saved in indolence and inactivity is an utter impossibility.- CEv 38.1

If we make no effort to win souls to Christ we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence.- CEv 25.3

Do not you realize that He holds you responsible for the salvation of those with whom you are dealing? Do you realize that He will require at your hands the souls you have not tried to save? - MM 183.3

1TG9:13.1 - Our work and duty are now made as clear as they can be made at this particular time. We need not, therefore, err. Need not be ignorant of what is to be done and how it is to be done.

1TG9:13.2 - Many honestly believe that they are doing God's work, or at least helping in it. But if they will examine their daily accomplishments, their motives, their aims and purposes, some will find that they are not working for God, but that they are either killing time, or working for self. Actually, now as in Moses' time, there are occasions when one is at a loss to know whether saints or devils are busily engaged in God's great work. Stop, listen, and think. Check up on yourselves. It will be well worth your time and your energy. Find out who you are, what you are, and where you are.

There will be no one saved in heaven with a starless crown. If you enter, there will be some soul in the courts of glory that has found an entrance there through your instrumentality. - LDE 282.3

My soul was agonized as I saw the indifference of our people who make so high a profession. The blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge. They have come in contact with them, but have never warned them, never prayed with or for them, and never made earnest efforts to present the truth to them. There has been a wonderful negligence on this point. - MC 55.3

Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, "Why did you not tell me about this truth? Why did you not care for my soul?" - CS 189.4

...The spirit manifested by many shows that the

language of the heart is, "Am I my brother's keeper?" I have no burden or responsibility aside from my own family Those who do have soul-burdens for their own loved ones should not selfishly confine their interest to their own family. Jesus is our example in all things; but He has given us no example of such selfishness as we see manifested by many who profess to be His followers.... - FE 50.2

...One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost. ... - 6T 21.2

Go Work for Souls.--Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: "Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life.... - Testimonies, vol. 6, p. 30. 1900. - Ev. 382.1

...Let not our ministers expend time and energy in laboring for those who know the truth. Let them instead seek for those outside the fold, ... - MM 316.3

CONCLUSION

WHR:11.3 - One of the many things that will keep one's name out of the Book of God, is one's turning a deaf ear to the Lord's warning that he who puts his hand to the plow, then looks back (he who starts in the gospel work, then turns away from it) is not "fit for the Kingdom." Luke 9:62.

Luke 9:59-62-- And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Bro. Ramsey Gabriel,
Kenya Division.

HISTORY OF GOD'S CHURCH--PART FOUR

(Continued from Symbolic Code Volume 2025, Nos. 11-12, Pages 34-49)

Let us read a thought for meditation and an introduction:

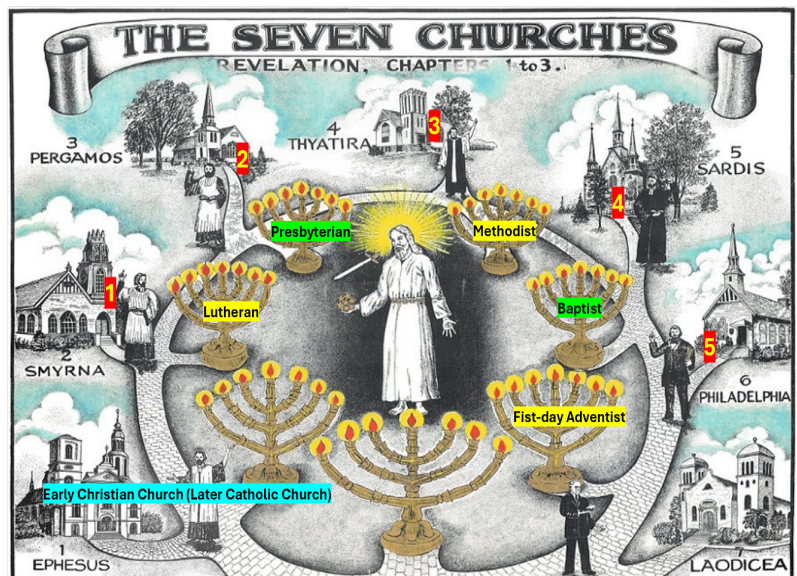
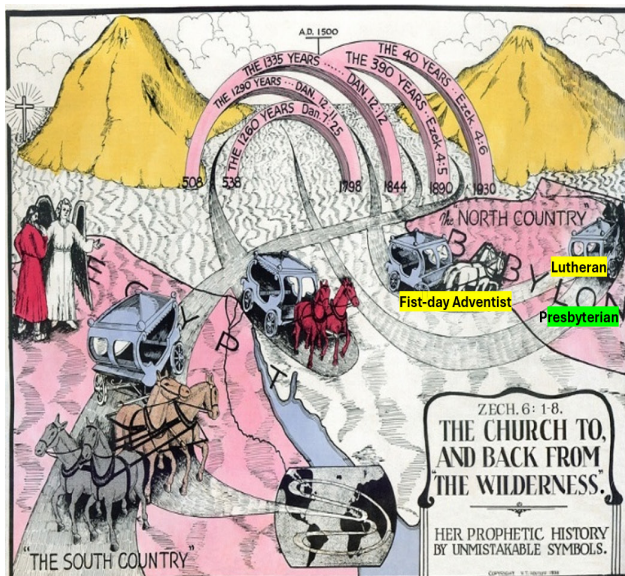
SR2: 274.2 - Is the one who calls for obedience to the truth according to the Word of God tearing down, or the ones who have broken every true principle of the message we bear? Who has caused divisions? Is it he who calls for obedience to the Word, or the one who refuses to hear a call from Heaven? Do you recall that the Christian church was split in seven reformatory sections because the messages were rejected? Who is the one that should be "shunned?" Is it he who accepts truth regardless of where it comes, or the one who allows prejudice to bar his mind from receiving the truth? Your claim of having all the truth, and that there is need of none, is denying every word written to the church. It is rejecting in advance every message of truth or light God may choose to send. It is shutting God out, and cutting the church loose from His stretched out arm. It is a preparatory step toward sinning against the Holy Ghost. Your assertion that there shall be no more prophets, is casting off before hand the latter rain and the "loud cry!" It is denying the Word in its prophetic for, for we read: "And it shall come to pass afterward, that

I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28.)

ABN4: 24.1 - Suppose you had been baptized by the apostle Paul and received into church fellowship, lived on up to the present time, all the while walking in the advancing light of the Lord, you would have followed Him through all of the seven successive Movements of the Reformation--the seven church periods. In the Protestant period, you would have been Lutheran first and Davidian last. In your thus having faithfully followed the light of Truth, it is neither Scriptural nor logical that God would have required you to be re-baptized every time you took a step forward.

Note that there are seven Movements of the Reformation in the Protestant Church period. Since the Davidian period is the last of the seven, and all the Movements before it were Churches, pray tell, how could the Davidian Movement not be a Church? Therefore, as a Church, the Davidian Movement must have a leadership.

So let us now continue as we hear of the seventh candlestick's Church-within-the-Church prophecy, the sixth and seventh reformatory movements, as depicted by two sets of leadership in the **sixth chapter** of Zechariah's prophecy--



Zech. 6:3, 6, 7-- ...and in the fourth chariot grisled and bay horses. ...and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

2TG22: 21.1 - Plainly, the chariots symbolize the church militant at work between the two Pentecosts.

2TG22: 21.2 - The fourth chariot being the last, it is to be found operating just before the second Pentecost.

Please note that this Church is operating “just before the second Pentecost,” which means it is the Church of the second Pentecost, living saints, no resurrected saints in its midst. Let us continue--

2TG22: 21.4 - The symbolism, though, is to disclose the paradoxical situation that exists with the fourth chariot, the last, and hence the Laodicean church with the Judgment message, as her name itself indicates.

2TG22: 21.6 - ... And at last comes the fourth chariot with its bay and grisled teams. The teams are seen to have a controversial struggle over the chariot. Grisled being an indefinite color -- neither black nor white, denotes hypocrisy, the kind of which is heretofore unknown, whereas the color, bay, denotes spiritual strength (margin) the kind heretofore unknown.

2TG22: 22.1 - ... The fourth chariot, though, is supposed to go to and fro through the earth -- to every nation, and kindred, and tongue and people. But contrary to this, the grisled horses “go forth toward the south country” which, figuratively speaking, would be spiritual Egypt -- worldliness.

Note that this statement says that the fourth chariot is supposed to go to every nation, and kindred, and tongue, and people, which could hardly be the Church of **Rev. 10:11**: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” Still further, the church that will go to every nation, and kindred, and town, and people, is the church after the slaying as depicted in **Isa. 66:15,16,19,20**: “For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his

anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. 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.” Therefore, the leadership of the Church, represented by the horses of the fourth chariot in Zechariah’s vision, is depicted at its climactic stage, just before the cutting of the traces. This is also seen with the horses of the first three chariots: the red horses representing the final stage of that leadership, martyrdom; the black horses representing the leadership that climaxed in the Dark Ages; the white horses representing the leadership of the Church of the Protestant period, set free from the Dark Ages, climaxing with the Millerite leadership, which ended its spotless career in 1844. So, when we study the prophecy of **Zech. 6**, we must keep in mind that the horses’ colors signify the climax of each chariot’s leadership. The next statement affirms this with the leadership of the fourth chariot.

SR2: 290.1 - However, when we consider that--“... Zechariah’s prophecy is applicable to the church in the time of the “Loud Cry.” Thus it becomes present truth. We quote from **Zechariah 12:8**. “In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them” -- before the great multitude of **Revelation 7:9**.

Since “Zechariah’s prophecy is applicable to the Church in the time of the loud cry,” it is evident that the two sets of leadership

in the last chariot depict the Leadership in the time of the loud cry, which is in perfect harmony with the interpretations in Tract No. 1, which shows that the Rod Message is to go to the Church in the time of the loud cry. Let us read—

TN1: 27.1 - In the purification of the church, "the angels shall...sever the wicked from among the just" (**Matt. 13:49**), but in the time of the "Loud Cry," they shall gather the just from among the wicked. So it is written: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.... 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." **Rev. 18:1, 4**.

TN1: 27.2 - These two distinct separations, each at a different time, occur when (to recapitulate the facts specifically), in the time of the firstfruits, the wicked are taken from among the righteous in the church (net), and when, in the time of the second fruits, the righteous are taken from among the wicked in Babylon. And such a church -- pure in the absolute -- presupposes an absolutely Pure Message.

TN1: 27.3 - Ezekiel's prophecy revealing itself to be a message for the church today, the prophet, himself, must necessarily, then, represent the messengers who carry the message to the church at the time appointed. And in response to the Lord's command, "Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee," Ezekiel's reply, "Then did I eat it; and it was in my mouth as honey for sweetness" (**Ezek. 2:8; 3:3**), shows that the messengers obey the Lord and love His Word above everything else.

Note that a time has been appointed for the pure Message to be carried to the Church by a pure Church. Here again, we read of a Church working within another Church. The immediate question is, when is that appointed time? For the answer we turn to **page 36, paragraph 4--**

TN1: 36.4 - When considered in the light of the four main facts so far established, these questions are virtually self-answering: (1) the Lord comes to earth in this chariot; (2) from it He commands Ezekiel to go speak

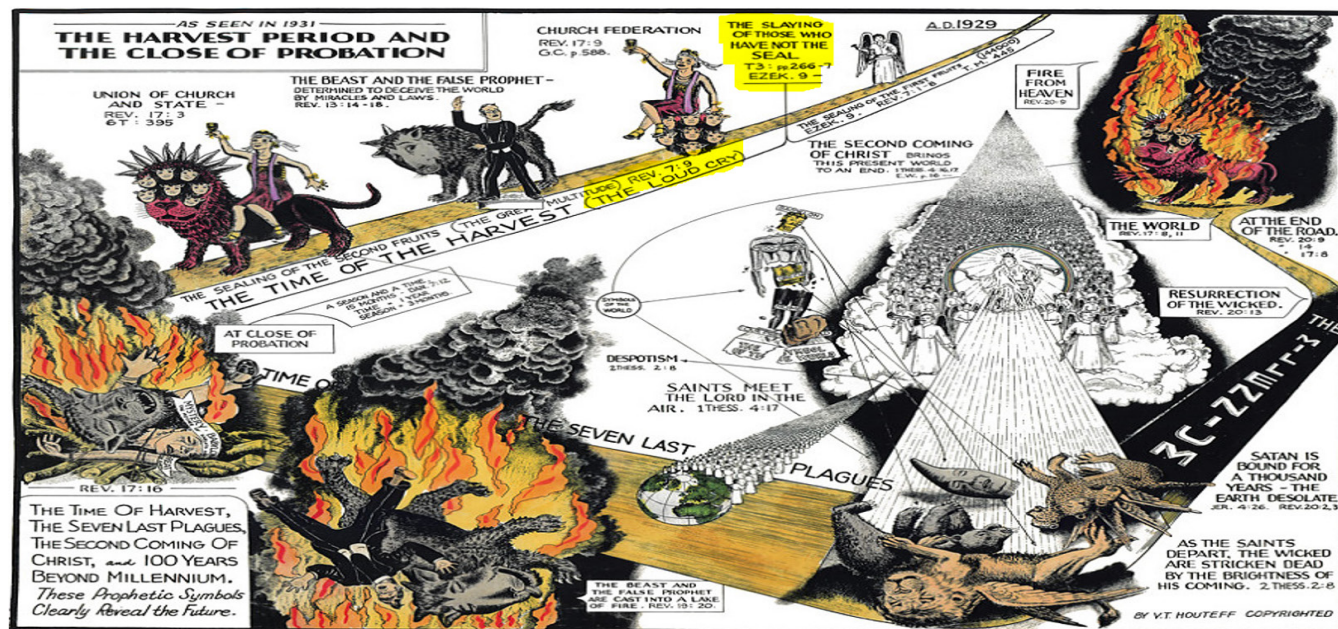
to His people; (3) Ezekiel did not bear the message to the people of his day; (4) he will bear it to the people at the commencement of the "Loud Cry."

For the proper understanding of these paragraphs, we must first couple them with--

TN1: 12.4 - As the prophet was looking toward the north, he saw a "great cloud" coming like a "whirlwind" to earth. Watching with intense interest its drawing nearer and nearer, finally he saw the "living creatures," the "wheels," and the rest, -- "the appearance of the likeness of the glory of the Lord." Whereupon, "I fell," he says, "upon my face, and I heard a voice of one that spake unmistakably the Lord Himself come to give a message to Ezekiel]."

In these juxtaposed interpretations, the Rod is presenting a phase typology of Ezekiel's prophecy. In the first phase of the typology, Ezekiel represents the messenger who received the message from Christ, and we know that one is none other than Brother V. T. Houteff, one person. In the second phase, Ezekiel represents "the messengers who carry the message to the church at the time appointed"; there are more than one person. So, when we read **paragraph four on page 36 of Tract No. 1** with the lens of inspiration, we will clearly see that items 2 and 3 are referring to Brother Houteff, whereas item 3 is referring to "the messengers who carry the message to the church at the time appointed." One may argue that Brother Houteff did carry the Message to the Church while he was writing it. But in response we say that in 1954, when he finished updating the message as contained in the two volumes of the Timely Greetings series, which completed the first phase of the typology of Ezekiel, he was put to sleep, making it impossible for him to carry the up-to-date message to the people of his day. We are told in these paragraphs that Ezekiel, in the persons of "the messengers who carry the message to the church at the time appointed," will bear it to the people at the commencement of the "Loud Cry." The question from some of you would be, when will the loud cry period begin? Let us hear the Rod, first pictorially, then written--

Observe that “the slaying of those who have not the seal” occurs at the beginning of the loud cry period on this chart. Let us hear the written words:



TN1: 17.3 - As these mighty works are done in the time of the "Loud Cry of the Third Angel's Message," the purification, therefore, incontrovertibly takes place at the commencement of the "Loud Cry." And from this it follows as a logical necessity that Ezekiel's prophecy of marking and slaying must contain the announcement of the purification of the church.

TN1: 20.1 - Since the purification, or the sealing, came at the commencement of the "Loud Cry," as we have already seen, the 144,000 are therefore the "first-fruits" -- the first to be sealed; whereas those who are sealed after the purification of the church, are the second fruits, of whom John (after having seen the 144,000 sealed) says: "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." *Rev. 7:9.*

The answer to your question is that the loud cry period begins with the slaughter of those who have not the seal, resulting in a Church pure in the absolute, taking an absolutely Pure Message to the Church. Let us read it again--

TN1: 27.2 - These two distinct separations, each at a different time, occur when (to recapitulate the facts specifically), in the time of the firstfruits, the wicked are taken from among the righteous in the church

(net), ... And such a church -- pure in the absolute -- presupposes an absolutely Pure Message.

TN1: 27.3 - Ezekiel's prophecy revealing itself to be a message for the church today, the prophet, himself, must necessarily, then, represent the messengers who carry the message to the church at the time appointed...

These interpretations perfectly affirm the interpretation which pointed out that--

SR2: 290.1 - ...Zechariah's prophecy is applicable to the church in the time of the "Loud Cry."...

Thus, the horses of the fourth chariot in Zechariah's prophecy are the leadership of the Church in the time of the loud cry, when the pure Church, the bay-horses leadership, carries the pure SRod Message to the Laodicean Church so that it can eventually "walk to and fro through the earth." Let us hear some more--

2TG22: 22.3 - The double team of horses, and their two kinds of colors, pulling in two different directions are immediately seen to symbolize a double set of church leaders (the Seventh-day Adventist leaders and the Davidian Seventh-day Adventist leaders) unlike in character and aim. Symbolically speaking, the grisled horses, those that appeared first on the prophetic scene, are leading the chariot into Egypt

-- the worldliness from which they ought to come out rather than go back into. The bay horses, though, are endeavoring to pull away from it and go to and fro through the earth as commanded -- to finish the gospel work in accordance with God's plan. But this cannot take place so long as both teams are hitched to the chariot, for the chariot cannot possibly move in either direction while one team pulls in one direction and the other in another direction.

The aforementioned statement tells us that the "double set of church leaders" are "unlike in character and aim." Could it be said that today's twenty-four-plus Davidian Seventh-day Adventist leadership in Davidia differs in character and aim from the Seventh-day Adventist leadership in Laodicea? The answer is a resounding no; the only difference between them is where they acquire their members. Let us hear more of the Rod's description of the bay horses--

2TG22: 23.5 - We shall now read of the leaders whom the bay horses depict, the ones that come on the scene last:

2TG22: 24.1 - "...The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But, it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven, but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine lustre." -- "Testimonies," Vol. 5, pp. 80-81.

Before we read **paragraph two**, let us have the Rod explain the shaking --

2TG15: 12.2 - A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake therefore represents a shaking in the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the church purified. This earthquake, then, is symbolical of the slaughter of Ezekiel

nine, and coincides with **Isaiah 66:16**.

Here we see that the shaking is the slaughter. Therefore, the slaughter is what brings the "bay horses" to view, not the praises or self-exaltations of men. Now let us read **paragraph two**.

2TG22: 24.2 - This is exactly what is happening right now: Those who are rejecting the message that is announcing the Judgment for the Living; those who "did not keep pace with the light," and are satisfied to stay in antitypical Egypt; the Seventh-day Adventists' ministry are to be discharged (unhitched); and the "hidden" ones, those represented by the bay horses, the Davidian Seventh-day Adventists' ministry, are coming to the front. They are now being "disclosed to view," and are getting ready to take the chariot! Then as soon as they are told to "Go," they will unhesitatingly and speedily move on "to and fro through the earth" with the message of the hour, the Judgment for the Living.

Could we say that the Davidian leaders are now coming to the front? Or must we say that they are dividing in the back? Let's hear some more of the bay horses--

TN2: 39.1 - In view of this sad fact, God must have a second leadership to finish His greatest work since the world began. Of this second set of servants, we read: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels,...saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." "And in their mouth was found no guile: for they are without fault before the throne of God." **Rev. 7:2, 3; 14:5**.

Note that the Rod carefully did not quote **Rev. 7:4** or **14:1**, showing that it is here referring to the first of the first fruits, the vanguard, and not the entire 144,000 future servants. Continuing--

TN2: 39.2 - Thus by testimony and by symbol, the Word of God brings to view two dissimilar classes of "servants" -- the one "lukewarm," the other "without fault."

Could we say that Davidians at any time, most importantly at this time, are "with-

out fault?" If not, they are not the bay horses now. Let us continue--

TN2: 45.1 - Seeing that the chariot is drawn by both teams each pulling in a different direction from the other, obviously both cannot win out without breaking it in two, thus leaving it ruined and useless. One pair or the other, therefore, must be cut out of the traces. And the fact that the bay (the "strong horses" - **verse 3**, margin) are the ones who "walk to and fro through the earth" while the grisled remain in Egypt, shows that the bay alone are to possess the chariot and to take it from Egypt to the promised land.

Since the bay horses alone take the chariot to the Kingdom, its first destination, there can be no tare included in the bay-horses leadership. Let us continue--

TN2: 46.1 - Though the leaders of the S.D.A. denomination are determined to drive out of the church all who believe in the message of The Shepherd's Rod, they are trying to make it appear that the Rod's adherents are pulling out for themselves. The paradoxical truth, however, shows that they are to possess "the chariot," and their refusing to leave the church demonstrates in actuality the certainty of the bay horses' alone taking the chariot to its destination -- "to and fro through the earth."

The diligent student will see that these statements clearly show that the bay horses are the vanguard, the first of the first fruits, pure in the absolute, no sinner in their midst, and without guile in their mouths. They are the leadership to take the chariot loaded with the Vanguard's army, from the world (Egypt) to the Kingdom (the promised land). Thus we say that the last Church in Zechariah's prophecy, in **chapter 6**, depicts the two sets of leadership and the Church in the ox-plow stage of the sealing Message. Let us read--

TN6: 40.1 - Though the work, moreover, is to have a small hard, mattock-like beginning, it will gain speed and will emerge from the mattock stage into the ox-plow stage -- the stage which will see all the believers of Present Truth (except the "lesser cattle") unitedly

go forth to dig or plow other "hills" until all the thorns and briars shall be uprooted throughout the land, the ground broken up, and the vineyard restored even beyond its original excellency. Thus reclaimed, it will be a place not only "for the sending forth of oxen," missionaries, but also for the "Treading of Lesser Cattle."

TN6: 40.2 - Both the terms "treading" and "lesser cattle" have two meanings. "Treading" means both to step along and to trample something beneath the feet. "Lesser cattle" means both younger cattle and inferior cattle. Therefore the phrase "for the treading of lesser cattle," taken in the light of the first meaning, respectively, of each of the two terms, must refer to the children and to those newly come to the truth, who may be staying, "treading," about the newly digged hills. Taken in the light of the second meaning of each term, it must refer to the pressing or trampling, "treading" to the ground, of all the unconverted who may seek to come into the vineyard. Of this latter class, Zechariah says: "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." **Zech. 13:3.**

Here we see that the Davidians' work for God's Church will emerge from the mattock stage into the ox-plow stage--the stage without the unconverted. Put in another way, the bay-horses stage--the stage in which all Davidians unitedly go forth to dig the small Churches (hills), or plow the larger hills (Churches). Let us re-read a statement which disqualifies the present Davidian movement from being the bay horses at this time--

2TG22: 21.6 - ...Grisled being an indefinite color -- neither black nor white, denotes hypocrisy, the kind of which is heretofore unknown, whereas the color, bay, denotes spiritual strength (margin) the kind heretofore unknown.

This statement calls for a spiritual strength that the world has never seen. Could we say the divided groups of Davidia have this strength? When we con-

sider all the statements describing the bay horses, we must conclude that they do not describe the present state of the Davidian leadership. Thus, we must prepare for the Lord's promise to "utterly cut off" the wicked, and heed His instructions to "behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace."

Let us hear of the grisled horses--

TN2: 42.1 - ...Endeavoring to keep it in the south country (Egypt), where they are blindly "settled on their lees," the grisled, the leadership at the very head of the chariot, "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." *Zeph. 1:12, 13...*

TN2: 42.2 - ...behind the grisled horses there is a crying of God's visitation, there is ahead of the bay, a crying of "peace and safety...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," says the founder of the church, "are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." -- *Testimonies, Vol. 5, p. 211.*

TN2: 43.1 - ...we prophetically behold the failure of the grisled horses to maintain control of the chariot (church) because of their dereliction of duty, ...

TN2: 43.2 - ...The former class (the grisled) are "men of learning and position," but "self-sufficient, independent of God and He cannot use them." The latter (the bay) those whom "He will raise up and exalt among us," are "those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions.... God will manifest that He is not dependent on learned, self-important mortals." -- *Testimonies, Vol. 5, p. 82.*

TN2: 47.1 - ...the grisled are endeavoring to kick the bay away from the chariot and to keep it in The South Country.

TN2: 57.1 - Had the present leaders, those who are represented by "the grisled horses," taken heed to the "Call for Reformation," and "had these been little

in their own eyes," says the Spirit of Prophecy, and "trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them." -- *Id. p.82.* "So then because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth," saith the Lord. *Rev. 3:16.*

After reading the statements pertaining to the grisled horses, we cannot ignore the likeness to Davidia: "self-sufficient, independent of God," "outward training," ignoring the "Call for Reformation," and failure to trust fully in the Lord. Therefore, to get the bay horses for the fulfillment of **Zechariah chapter six**, the Lord must do something for the Davidian Movement of today. Let us read the promise:

ABN2: 55.2- In the year 1930, God again spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us the ten spies, the Korahs, Dathans, and Abirams, and the Achans--all such as love to make discouraging reports, who seek position, who covet the Babylonish garment, the silver, and the wedge of gold. And as a result, we also are held back, and will continue to be until the Lord manifests His power and takes from among us the pretending ones, makes us free from sin and sinners, as in the time of Korah and as in the time of Achan, and says to us as He said to Joshua "Go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel." *Josh. 1:2.*

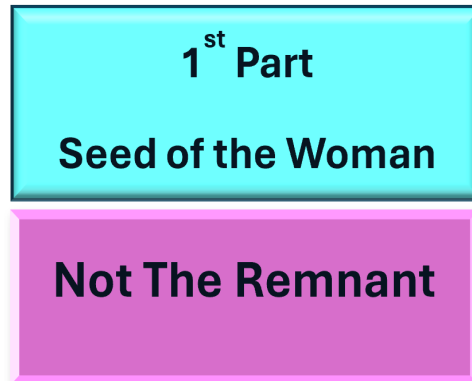
Note that the sealing Message, entrusted to the Davidians, is being held back and will remain so until the Lord manifests His power, as He did in the time of Korah and Achan. As soon as the Lord manifests His power and removes the wicked from the Davidian Movement, the bay horses will be disclosed to view, as the ministers of **Zech. 4**. Let the Rod elucidate this with an interpretation of the prophecy of the seed of the woman--

ABN2: 15.1 - The fact that there is a remnant (that which is left) of the seed of the woman, shows that her seed is divided into two parts, and that consequently the symbolism represents three groups of people: (1) the woman; (2) the first part of her seed--those who in this instance are not the remnant; (3) the second part of her seed--those who are the remnant.

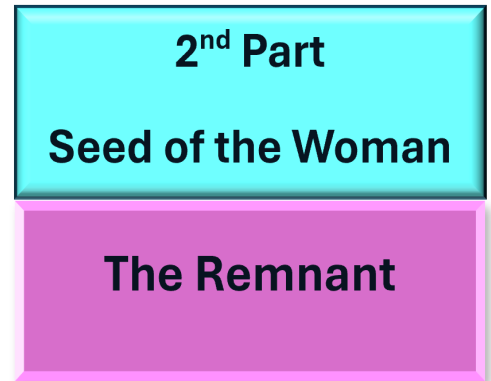
1st Group of people



2nd Group of people



3rd Group of people



Note carefully that the Rod is informing us that there are to be three groups of people in the harvest of the living, consequent upon the seed of the woman being divided into two parts. How can two parts produce three groups of people? Only one of two ways, each part must produce one group plus a fraction of a group, if there is such a thing as a fraction of a group in the Rod. The other way is that one part produces two groups, while the other produces only one group. Let us continue, and we will have our answer--

tation, the woman, herself, is seen to symbolize the mother part of the church--God's appointed and Spirit-filled ministers who bring in the born-again (John 3:3) converts. The first part of her seed must, accordingly, be the first fruits, the 144,000, who, separated from the sinners that were among them, are taken to Mount Sion, there to stand with the Lamb (Rev. 14:1). Hence, "the remnant of her seed" are in this instance those who are yet in the world when Babylon rides the beast (Rev. 17). Thus they are the second and last fruits which are to be taken to the purified church, the Kingdom, where there is neither sin nor fear of Babylon's plagues falling upon them (Rev. 18:4).

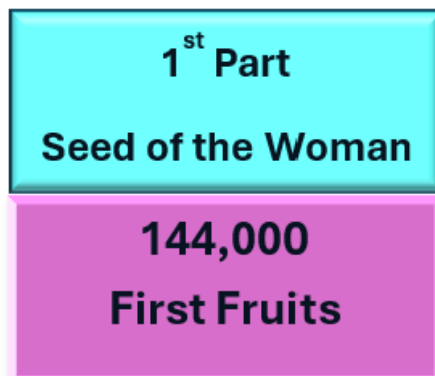
ABN2: 15.2 - In the light of this symbolical represen-

ABN2: 15.3 - And now, since in her progression of time, the woman represents each successive ministry, therefore at the time that the dragon is wroth with her, she necessarily must represent the last ordained ministry, the 144,000, those who bring all their brethren from all nations to God's "holy mountain Jerusalem." Isa. 66:20.

1st Group of people



2nd Group of people



3rd Group of people



Note carefully that before the 144,000 and second fruits, there are “God’s appointed and Spirit-filled ministers.” Now, who can they be? Also, we can clearly see that their work differs: the 144,000 come from the Seventh-day Adventist Church, are taken to Mount Zion; afterward, they gather their brethren from all nations to “God’s holy mountain Jerusalem.” Whereas the work of “God’s appointed and Spirit-filled ministers” must be in the Seventh-day Adventist Church, since they preceded the 144,000 in succession. Let us go to the Leviticus of Davidian Seventh-day Adventists for confirmation:

LSDA: 3.2 - The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in **Hosea 1:11; 3:5**) of David’s kingdom in antitype, upon the throne of which Christ, “the son of David,” is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, “the 144,000” (**Rev. 14:1; 7:2-8**) who stand on Mount Zion with the Lamb (**Rev. 14:1; 7:2-8**), the reign of antitypical David begins.

Let us couple this statement with--

JL6: 2.1 - Besides their racial lineage of identification there are the words “first,” “fruits,” “servants of God,” “sealed” and “standing on Mount Zion” by which to identify who the 144,000 are and what they are. Obviously they are called fruits because they are the result of the “harvest,” the work which separates the tares from the wheat. The word “first” connotes that they are the first crop (group) to be harvested -- separated from the “tares,” for Jesus explains that the harvest is the time in which to separate the tares from the wheat (Matt. 13:30**).**

The statement on **page three of The Leviticus** shows three groups of people in the harvest of the first fruits of the living, namely, 1) the “first of the first fruits, the vanguard from among the present-day descendants of those Jews

who composed the Early Christian Church”, 2) the army of the vanguard, and 3) “the 12,000 out of each of the twelve tribes of Jacob, “the 144,000” (**Rev. 14:1; 7:2-8**) who stand on Mount Zion with the Lamb (**Rev. 14:1; 7:2-8**).” Note carefully that the 144,000 consist of all twelve tribes, and were elected from the vanguard (descendants of those Jews who composed the Early Christian Church), and its army. This we did not see in the first fruits of the harvest of the dead, in which Christ and those who arose with Him were the “first of the first fruits of the dead,” but were not part of the “gospel’s first fruits -- the 120 disciples.” Showing that our Lord is not an exact duplicator; every event has its mark of distinction.

The statements from **Answerer Book No. 2**, in dealing with the entire harvest of the living, declare that there are three groups in the two parts of the seed of the woman, which include the first fruits and the second fruits. How do we reconcile this seeming discrepancy? When we read carefully, we will see that both books mention three groups in the harvest of the first fruits, but **Answerer Book No. 2** mainly focuses on the ordained ministries of the first fruits in its count of the groups. Let us now count the groups listed in **Answerer Book No. 2** pertaining to the first fruits: 1) God’s appointed and Spirit-filled ministers, 2) the born-again (**John 3:3**) converts, and 3) the first fruits, the 144,000, who were separated from the sinners that were among them. Therefore, there is no discrepancy, only different emphasis.

Harmonizing the interpretations just considered, with the interpretations of the last chariot of Zechariah’s prophecy in **chapter 6**, we see that the “bay horses” (**Zech. 6: 3, 7**), are the “first of the first fruits of the living” (**LSDA: 3.2**), and “the mother part of the church--God’s appointed and Spirit-filled ministers” (**ABN2: 15.2**), “who bring in the born-again (**John 3:3**) converts” into the church of **Zechariah chapter four**. Although this understanding may be new to you, it is not, of course, new in the Rod. “...To keep us wide awake and on the alert to progressive unfoldment of Truth, the Spirit of God has through the years signaled our attention in the ensuing statements”: **WHR: 26.1**.

WHR: 26.2 - "Wonderful possibilities are open to those who lay hold of the divine assurances of God's word. There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God." -- **Testimonies, Vol. 8, p. 322.**

WHR: 26.3 - "We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clearer views of truth." -- **Gospel Workers, p. 251.**

WHR: 26.4 - "There is yet much precious truth to be revealed to the people in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into the hearts of men.... Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His Word, that it may appear in a light in which we have never before beheld it." -- **Testimonies On Sabbath School Work, p. 62; Counsels On Sabbath School Work, p. 25.**

WHR: 27.1 - "...We need never expect that when the Lord has light for His people, Satan will stand calmly by, and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them, 'They entered not in themselves, and them that were entering in they hindered.'" -- **Testimonies, Vol. 5, p. 728.**

WHR: 27.2 - The prophecies, we all know, are Heaven's light to our feet. If we fail to open our eyes and hearts to them at the time the Lord would have us profit by the unrolling of the Scroll, how then shall we escape being like the blind leading the blind?

1SC6: 10.9 - "Are we giving the 11th hour message now or will it not be given until after the fulfillment of **Eze. 9**? Has the angel that is to lighten the earth with his glory

(**E.W. 277**) already come? If the questioner will consult the chart on **page 224** of **Vol. 2** of the **SRod**, he will observe that the angels of **Rev. 7** and **18** are represented as coming at the 11th hour, and as we are in the sealing time, it proves that we are now in the 11th hour.

With the understanding that "... **Zechariah's prophecy is applicable to the church in the time of the "Loud Cry."**... **SR2: 290.1.** We turn our attention to **chapter four**, to hear of the Church in which the bay horses are the Leadership.

Zech. 4:1-- And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

Zech. 4:2-- And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which [are] upon the top thereof:

Zech. 4:3-- And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof.

Zech. 4:4-- So I answered and spake to the angel that talked with me, saying, What [are] these, my lord?

Zech. 4:5-- Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Zech. 4:6-- Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

SR2: 283.5 - ...Therefore, **the candlestick in Zechariah's vision denotes the church as a body.**

SR2: 284.1 - The revelation of the **olive trees** is found in the **eleventh chapter** and the **fourth verse**: "These are the two **olive trees**, and the **two candlesticks** standing before the God of the earth." The olive trees and the two candlesticks are the **two witnesses**. (See **verse 3**.) Zechariah also states that "These are the **two anointed ones**, that stand by the Lord of the whole earth." (**Zech. 4:14**.) Therefore, these two olive trees, and **two** candlesticks are inseparable, for they both "stand by the Lord of the whole earth." **The two candlesticks in this instance represent God's church in two sections.**

and each one has an olive tree. The angel interpreted them to Zechariah as the Word of God to Zerubbabel. Therefore, the two candlesticks represent the Old and New Testament churches (Jewish and Christian). And the two olive trees are symbols of the Old and New Testament Bible (the Word of God to Zerubbabel). These two witnesses "shall prophesy a thousand two hundred and three score days (from 538 A.D. to 1798 A.D.) clothed in sackcloth." (Rev. 11:3.) "The two Witnesses represent the Scriptures of the Old and New Testament." -- "The Great Controversy," p. 267.

SR2: 284.2 - Thus we have a candlestick for each of the two sections of God's church while the Scriptures were being written. One candlestick and one olive tree to the Jewish, and one candlestick and one olive tree for the apostle's, and seven for the remaining history of the church to the time of the separation of the tares from the wheat, or to the commencement of the harvest. Thus the candlestick (church) in Zechariah's vision is the tenth, denoting a universal church; depicting the living church that shall unite with all the saints since the world began -- which will join with the church of the entire universe of God! This candlestick in Zechariah's vision is a glorious one, which in comparison, all others stand as "nothing" -- in perfect harmony with the second temple, which in comparison the first stood as "nothing."

Here we see that the candlestick of **Zech-**

ariah 4 is the tenth of all the candlesticks of Church history, and it represents the Church which joins the universe of God. This is not a Church with tares, foolish virgins, or the like. It is also the eighth Church of the Revelation; let us read--

2SC5,6: 10.1.3 - I have never taught nor published anything to the effect that there is to be another church besides the seven churches of the Revelation, chapters Two and Three. These seven prophetic sections of church history cover the period while the wheat and tares are growing together. However, we do teach that the last, the Laodicean, is to be purified, and that this pure state of the seventh church is symbolized by the candle-stick of the fourth chapter of Zechariah which, true enough, is the eighth in number so far as candlesticks are concerned and which, though in one sense must be an eighth church, in another sense is still the seventh because it is made up purely of the members from the Laodicean church -- the first fruits -- before the ingathering of the second fruits, and that the tares, or those who failed to receive the seal are destroyed by the slaughter weapons as shown to Ezekiel in vision. Thus the last of the seven churches emerges from an undesirable state into a glorious one without becoming a new denomination. (See "The Shepherd's Rod," Vol. 2, p. 284).

1TG44: 7.3 - The denominational name will they leave to God's servants; that is, to those who escape from the Lord's sword shall the name consequently be left. The name, however, is left only as a curse, and His servants will be called by another name which "the mouth of the Lord shall name."



1TG14: 22.2 - Let us now summarize the lesson by the aid of the illustration. Here we see a candlestick (a church) all of gold, the finest of all candlesticks (no "tares" in it). It constitutes the remnant (those that are left after the sinners are done away with) which indeed keep the commandments of God, and have the Testimony of Jesus Christ, the Spirit of Prophecy (**Rev. 12:17; 19:10**). This fine candlestick is fully trimmed and burning. The two golden pipes (God's inspired interpreters) store the golden oil in the golden bowl (Spirit of Prophecy publications). And the seven tubes (the entire ministry) convey from the golden bowl the golden oil to the seven golden lamps (to the entire laity).

Here we see a pure Church (no tares in it), with the entire ministry feeding the lamps (the entire laity), also known as the sisterhood of Churches. Let us read:

SR2: 285.2 - If the candlestick represents the church as a body, then the seven lamps thereon must denote the sisterhood of churches scattered throughout the denomination. The Biblical number of completeness takes in the entire movement as a whole. This fact is also proven by the following quotation: "When the anointed ones empty themselves through the golden pipes, the oil flows out of themselves into the golden bowl, to flow into the lamps, the churches." -- "**Testimonies to Ministers,**" p. 337.

Note carefully that this system of operation is not operating in the world, but rather in the Seventh-day Adventist Denomination. This operation describes what we read in **TN1: 27.3**: "Ezekiel's prophecy revealing itself to be a message for the church today, the prophet, himself, must necessarily, then, represent the messengers who carry the message to the church at the time appointed."

Why is Davidia teaching that the Church of **Zechariah 4** exists today? Because they are trapped in the devil's kidnapping bag of being rich, and increased with the so-called New Codes, the bound-up, the branch-dung, and plethora of independent doctrines, and in need of nothing else, especially another prophet of God. Some in Davidia have gone so far

as to call their meeting place the house of David, which is one of the titles of the purified Church. Sin is indeed a mystery. The Rod, however, from its earliest to its most recent statements, states that the candlestick in **Zechariah 4** represents a pure Church.

The bay horses of **Zechariah six** are the seven pipes of **Zechariah four**, the ministry that feeds the Church, pure in the absolute, according to **TN1: 27.2**. The bay horses are also the first of the first fruits, the vanguard, according to The Leviticus of DSDA; they are also "all Present Truth believers, except the lesser cattle" according to the interpretation of **Isaiah 7:25**, interpreted in **Tract No. 6**; they are also "God's appointed, and Spirit-filled ministers" according to **ABN2: 15.2**. Finally, the bay horses are also the good fish in the parable of the net--

Matt. 13:47-50-- "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. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

In this parable we see "a net," They who drew the net to shore, and several events associated with the net, namely: 1) the casting of the net into the sea, 2) the drawing of the net to shore after it is filled with fish, 3) good and bad fish, 4) the separation of the good and the bad, being the severing of the wicked from among the just, 5) the 'vessels' into which the 'good fish' are placed," 6) the casting of the wicked into the furnace of fire. Let us hear the Rod's interpretation of this parable--

1SC9: 8.3 - Also let us consider the matter from another angle. All are agreed that the Gospel net represents the church and that "the casting of the net is the preaching of the Gospel." Hence if the time when

the net is drawn ashore and the Gospel commission completed were at the close of human probation, then the bad fish should be left in the net and not cast away, for there would no longer be any use for the net, therefore no need to cast the bad out of it. But as it is, the bad are cast away, showing that the net is to be prepared (cleansed) to be cast forth a second time.

Note carefully that because there is to be a second casting of the net, the bad fish are not left in the net and both net and bad fish destroyed, but rather the net is "cleansed to be cast forth a second time." Let us pay close attention to the phrase "cast forth a second time," for this is a hook that keeps many in the "devil's kidnapping bag." Let us continue--

2TG44: 35.1 - Clearly, the net represents the gospel church into which are caught both hypocrite and saint. Accordingly, in the time of the firstfruit harvest (the Judgment "in the house of God") "at the end of the world" (**Matt. 13:49**), the angels sever the wicked from among the just, not the just from among the wicked. But in the second fruit harvest (the Judgment in the world) the separation is the reverse: the just are taken out from among the wicked, not the wicked from among the just, so says The Revelation: "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." **Rev. 18:4**. Plainly, the Judgment "in the house of God" is the harvest in which the hypocrites as "tares" are burned, but as bad "fish" they are cast out. In the Judgment in Babylon (in the world), though, not the bad, but the good are taken out and brought into the purified house of God where there is no sin and no sinner, and where there is no danger of the plagues. This same truth concerning the house of God again comes to us in these words:

Isa. 66:15, 16, 19, 20-- "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many....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."

2TG44: 36.1 - Again we here see that those who escape the slaying of the Lord "in the house of God" (obviously the firstfruits, "the servants of God"), are sent to the nations who know not God, and from there they bring all their brethren (the second fruits) to the purified house of God where there is neither sin nor sinner, and where the plagues of Babylon therefore do not fall.

Thus far we see that the net is the Church, "the casting of the net is the preaching of the Gospel," the good fish are the saints, the bad fish are the hypocrites, and in the time of the firstfruit harvest (the Judgment "in the house of God") the angels sever the wicked (bad fish) from among the just (good fish). Therefore, the complete (all events of the parable) fulfillment of the parable of the net applies to the Church, not the world, for the separation in the world is not a casting out of the bad, but rather, a calling out of the good. Let us continue--

TN8: 92.1 - Inasmuch as both the "field" with the wheat and tares (**Matt. 13:30**), and the "net" with the good and bad "fish" (**Matt. 13:47, 48**), represent the gospel church during the period in which the saints and the hypocrites are commingled, then the "vessels" into which the "good fish" are placed after the "bad" are cast away "from among" them, and the "barn" into which the "wheat" is placed after the "tares" are separated from it, must necessarily represent the church passing from its unclean state (field or net) into another, its purified state, which is symbolized, not by the "field" or by the "net," but rather by a "barn" and by "vessels" -- a new place safe and clean -- where "henceforth there shall no more come...the uncircumcised and the unclean." **Isa. 52:1**.

Here we see that the net is the Church “during the period in which the saints and the hypocrites are commingled,” but the vessels, being the barn in the parable of **Matthew 13**, represent the Church in its purified state, after the bad are cast out and the “uncircumcised and the unclean” can never return. Let us couple this with--

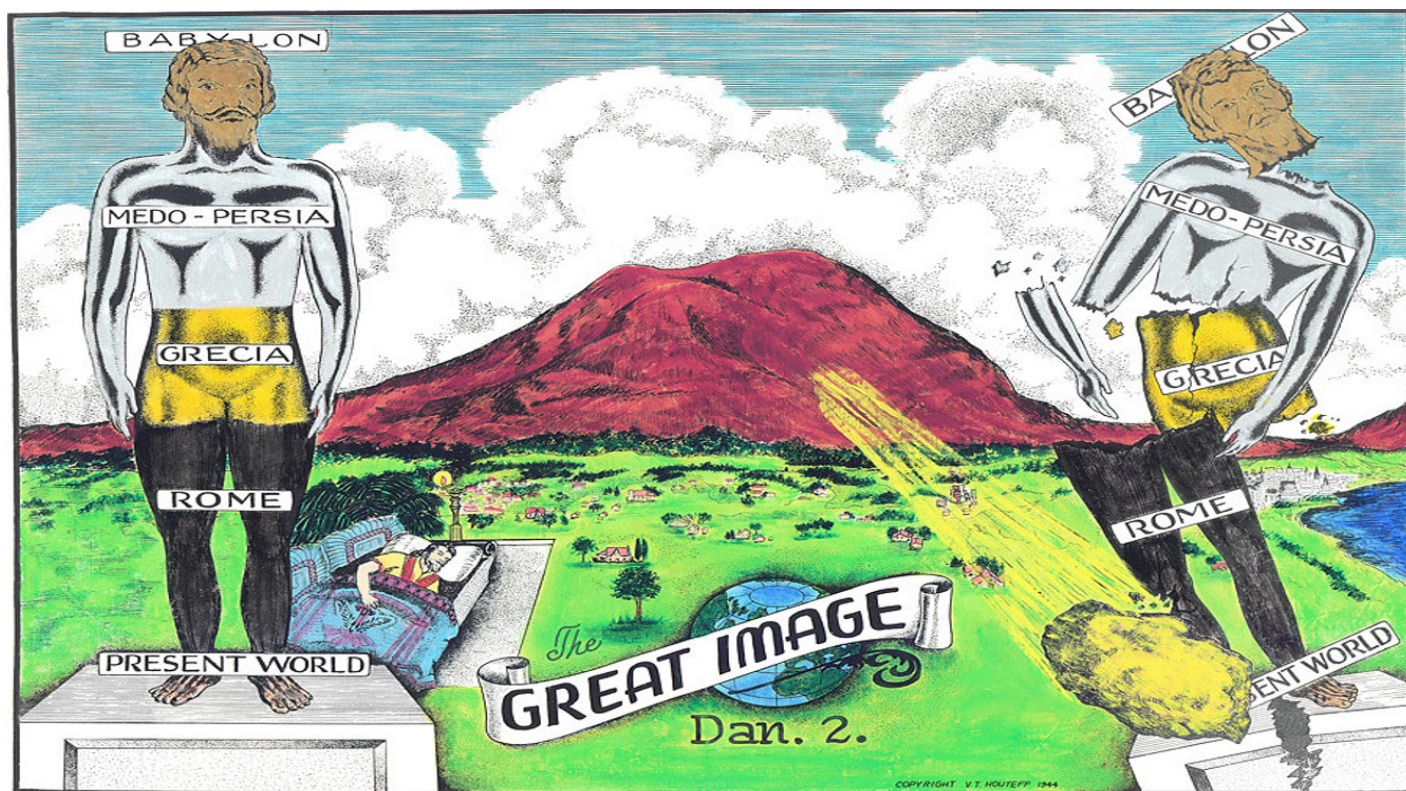
and that He is about to cast out the bad fish and transfer the good fish into the vessels (Matt. 13:47)-- the Kingdom in its Davidian period (Hos. 3:4, 5).

Note that the casting out produces the Kingdom in its Davidian period, hence, the Davidian Church purified. Let us hear some more of this purified Church--

8SC1-12:11.1.1 - Thus, the Lord's voice is crying unto the city, the church, that He shall shortly purify it by removing all but the few narrow-way travelers who have sighed and cried for the abominations therein, and have consequently received the seal of God. He is, in other words, warning the church that the harvest is come

1TG29: 8.2 - Note that the Kingdom which Daniel is speaking of is to be set "in the days of these kings," not after their days. Moreover, note that it is this Kingdom (the church purified) that breaks the great image. To this coming Kingdom (the church "cleansed," purified) "shall the gathering of the people be" (Gen. 49:10).

Note that the Kingdom is but the Church purified when it begins. Let not your heart be troubled when Davidia cries out that they see only one stone coming out of the mountain and takes you to the chart--



First, bring to his attention that the illustration on the chart is not a video of all the events of the prophecy; it is only a snapshot of its climax. The separation in its two sections, vanguard and its army, took place inside the mountain, which the chart does not, nor is it intended to show. According to the written Rod, the stone does not go from the mountain to the world; it first goes to the Kingdom. The chart shows the climax of the gospel, when the Church destroys the image. The illustration also helps to destroy the teaching of the Laodiceans in the mother Church, that the stone is Christ. So, it is foolishness to refute an understanding of the prophecy using the chart of the prophecy, claiming that because it is not seen on the chart, it cannot be true, for what the chart does not show, the written word says. Let us read--

2SC5,6: 7.2.3 - The "seven seals" end with the second coming of Christ because of the fact that they depict the inhabitants of the earth as well as the sealing of the saints, as you will notice by the first four seals, and though the chart on p. 204 of "The Shepherd's Rod," Vol. 2 does not show the fact that all the seven end at the commencement of the millennium, it is so stated on page 221. If the seals should end at the close of probation, it would indicate the end of human life upon earth before the plagues are poured out and before Christ comes to receive His saints.

This should help Davida, but I am afraid that it will only be a witness. Let us now show that the pen of inspiration does not limit the interpretation of the vessels to the purified church, but also interprets the vessels as the new location of the Church. Let us read--

2TG42: 33.4 - Furthermore, after the "bad fish" (hypocrites) are cast out, the "good fish" (the saints) are then put "into vessels," are not left in the "net" (not left in the place where the cleansing occurred). Consequently when the church is thus cleansed, the saints are removed from their former place and put in a safe place -- away from all worldly influences and environments. Having been cleansed, they are necessarily thus kept clean. And where is that place? The Revelator has the answer:

Rev. 14:1, 4, 5-- "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads.... These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

2TG42: 34.1 - The cleansed ones you see, are the 144,000, and they are taken to Mount Sion.

Here we see Inspiration at work, showing several applications in a single parable, so that only the wise can understand. Let us now move on to the application of the parable in which the net represents the Truth--

2TG11: 8.1 - The net must represent the Truth, the message of the Kingdom. As it is cast into the sea, published and sent out, it is bound to catch good and

bad. But when the net is drawn to shore, the bad are then cast out from among the good, and the good are put into vessels, into the Kingdom. Hence, merely because one is attracted by the mighty Truth, does not mean he is saved. His chance of staying forever with the Truth depends on his meeting the Lord's expectations of him.

TN9: 68.2 - In the first instance, the bad are cast out from among the good that are caught in the net (the message reposing in the church); whereas in the second instance, only God's faithful are called out from among the sinners in Babylon, there being no tares among them.

The Rod used the phrase "must represent," which means, in the complete fulfillment of the parable, "the net must represent the Truth, the message of the Kingdom." We all know that the Davidians are the ones that preach the Message of the Kingdom, and they are only preaching to the Laodiceans at this time. We are told that the Message is reposing in the Church, which must be the Davidian Church. In **2TG11: 8.1**, we are told the Truth is bound to catch good and bad, so when a Laodicean accepts "the net," "message of the Kingdom," he is caught in the net, the Davidian Seventh-day Adventist Church. Then we are told that one being attracted to the mighty Rod does not mean he is saved; he must meet "the Lord's expectations of him" or be cast out as a bad fish. This clearly shows that there will be a purification of those who accept the mighty Rod. Let us read the casting out again--

2TG44: 35.1 - ... in the time of the firstfruit harvest (the Judgment "in the house of God") "at the end of the world" (verse 49), the angels sever the wicked from among the just, not the just from among the wicked. ... Plainly, the Judgment "in the house of God" is the harvest in which the hypocrites as "tares" are burned, but as bad "fish" they are cast out...

Here we see that the casting out of the bad fish is the harvest, "the judgment in the house of God." Before we continue with "the judgment in the house of God," let us consider the second casting of the net, for we read--

1SC9: 8.3 - ...Hence if the time when the net is drawn ashore and the Gospel commission completed were at the close of human probation, then the bad fish

should be left in the net and not cast away, for there would no longer be any use for the net, therefore no need to cast the bad out of it. But as it is, the bad are cast away, showing that the net is to be prepared (cleansed) to be cast forth a second time.

Note that the net must be cast out again after the bad fish are destroyed. There are several statements of partial fulfillments of the parable of the net, but let not your heart be troubled; rightly divide the Word of Truth as you are instructed, and you will be able to follow this mighty Truth. Let us read some of those statements--

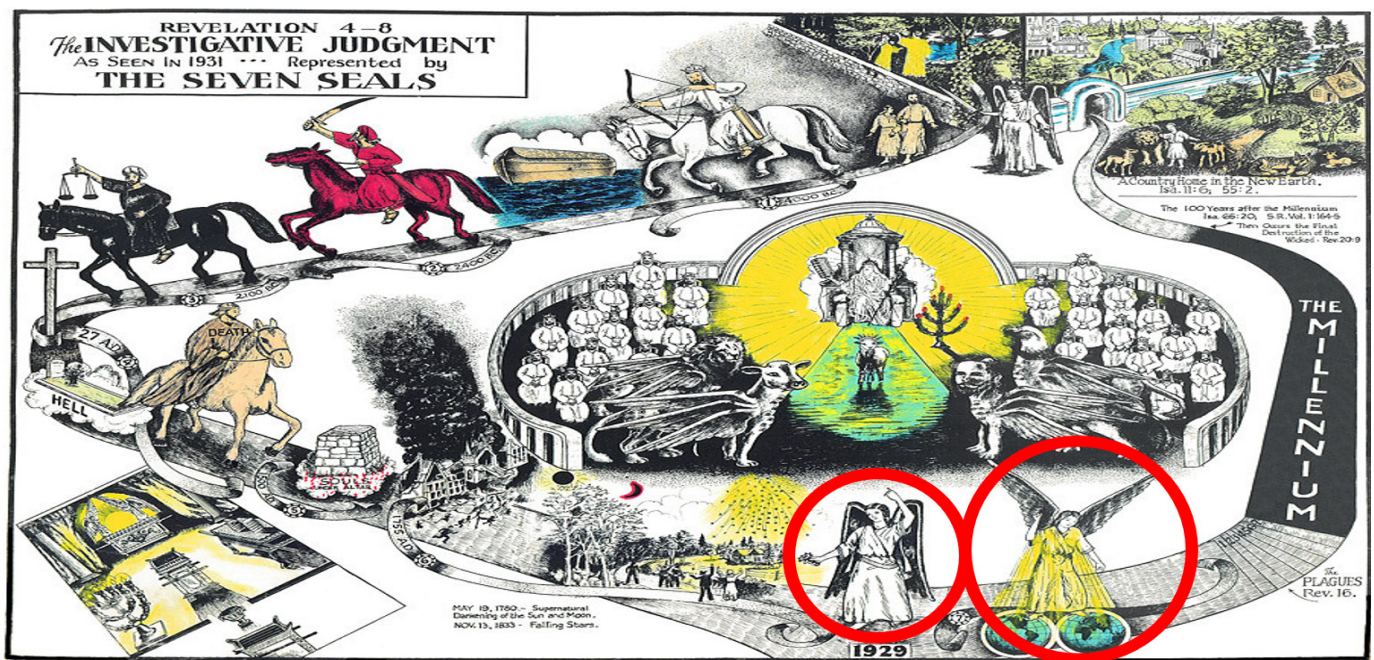
TN5: 108.3 - The most important part of this work, however, is not the numbering but the separating -- the sitting of the judicial tribunal to gather, parabolically speaking, "the good into vessels, but [to] cast the bad

away" from the "net" (**Matt. 13:48**), which contained the dead from Adam's time up to 1844, when it was again cast out to catch the 144,000 living saints.

We see that the first casting was in "Adam's time," and the second casting was in 1844 to gather the 144,000. Let us read the next statement--

TN9: 68.1 - The message finding the net full upon its arrival and subsequently causing a division between those who accept it and those who reject it, it enables the angels to select the bad from among the good (**Matt. 13:48**). These "good" are the first fruits of the redeemed. Then follows the separation implicit in the call: "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues." **Rev. 18:4**. These called-out ones are the second fruits.

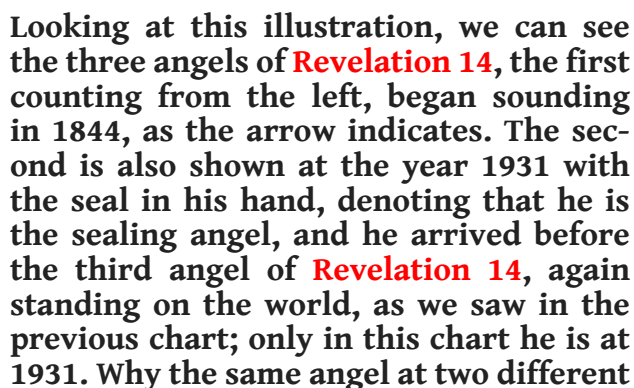
Here we see that the Rod Message found the net full, which would mean that the second casting in 1844 was drawn to shore in 1930, for we read in **Matt. 13:48** "...when it was full, they drew to shore." Also, in **ABN2: 28.1** we read of the 1930 drawing to shore, but there has been no casting away of the bad fish to date. Since the net was drawn to shore in 1930, it must have been cast forth again in 1931, for the message of the Kingdom was not in the church in 1930 when the net was drawn to shore, yet alone in 1844 when it was cast forth. It is the message of the Kingdom that must be in the net when it is drawn ashore to cast away the bad fish, in the full fulfillment of the parable, which is yet future. The casting forth in 1931 occurred when the Message of the judgment of the living entitled *The Shepherd's Rod* was distributed to the Seventh-day Adventist Church at large; it is the net that must now be drawn to shore, and the bad fish cast away and the good put into vessels. I know some of you are already questioning the year 1931; let us see that pictorially, but we will begin with the year 1929--



were not judged during the same period of time. Hence, it is definite that the message and the sealing go hand in hand the same as the needle and the shuttle travel together until the seam is completed.”

1SC13: 9.5 - “If the sealing is not in progress now, then the sealing message which we bear since 1929 would be no more present truth than the proclamation of the judgment of the dead since 1844 would be if the dead

Let us move to the pictorial 1931 year--



Let us now hear some elucidations from written statements--

1SC8: 1.3 - "The Shepherd's Rod," Vol. 1 came off the press in the month of December, 1930. Since that time we have, under the direction of God, tried to send to every Seventh-day Adventist church throughout the world a copy or more. Besides these, we have sent hundreds to our ministers and conference workers, and also have maintained a continual mailing list to laymembers from every part of the union and some of the foreign countries, but the response thus far has not been commensurate with the effort put forth to warn the church of the impending doom. A bloody sword is hanging over the churches and the fact demands our utmost service. A clear vision of the necessity for a thorough reformation as represented in "The Shepherd's Rod" should have aroused every one connected with "The Third Angel's Message." Such neglect for repentance and spiritual awakening makes our hearts sad. Even though some may doubt the danger ahead, there should be no carelessness on the part of God's church to put away sin at any time. The Lord is speaking to us: shall we not heed His voice? Shall we not trim our lamps and act like men who are looking for their Lord to come? The time is one that calls for light bearing and action.

TN4: 66.2 - The instructions in The Shepherd's Rod, Vol. 1, p. 251, "Pay your honest tithe and offering to your church, and feel that 'IT IS' your Father's house," came near the close of 1930, before the leading brethren, as a denomination, had rejected the sealing message. Clearly, then, The Shepherd's Rod has faithfully discharged its duty in refusing to accept any tithes or offerings until after the books were scattered throughout the denomination, and after the brethren began bitterly to oppose the message. Now, though, since the opposition is no longer passive, but intensely active, and the proclamation of the message supremely urgent, the only course open is apparent. It will take an army of workers, including the tithes and offerings, to reach the people.

TN4: 66.3 - Consequently, as our leading brethren have inadvertently shown themselves unworthy stewards of God's "storehouse" for the time of the "Loud Cry of the Third Angel's Message," He has transferred the "candlestick" and is also calling for the tithes and offerings to be transferred into "His storehouse" of Present Truth.

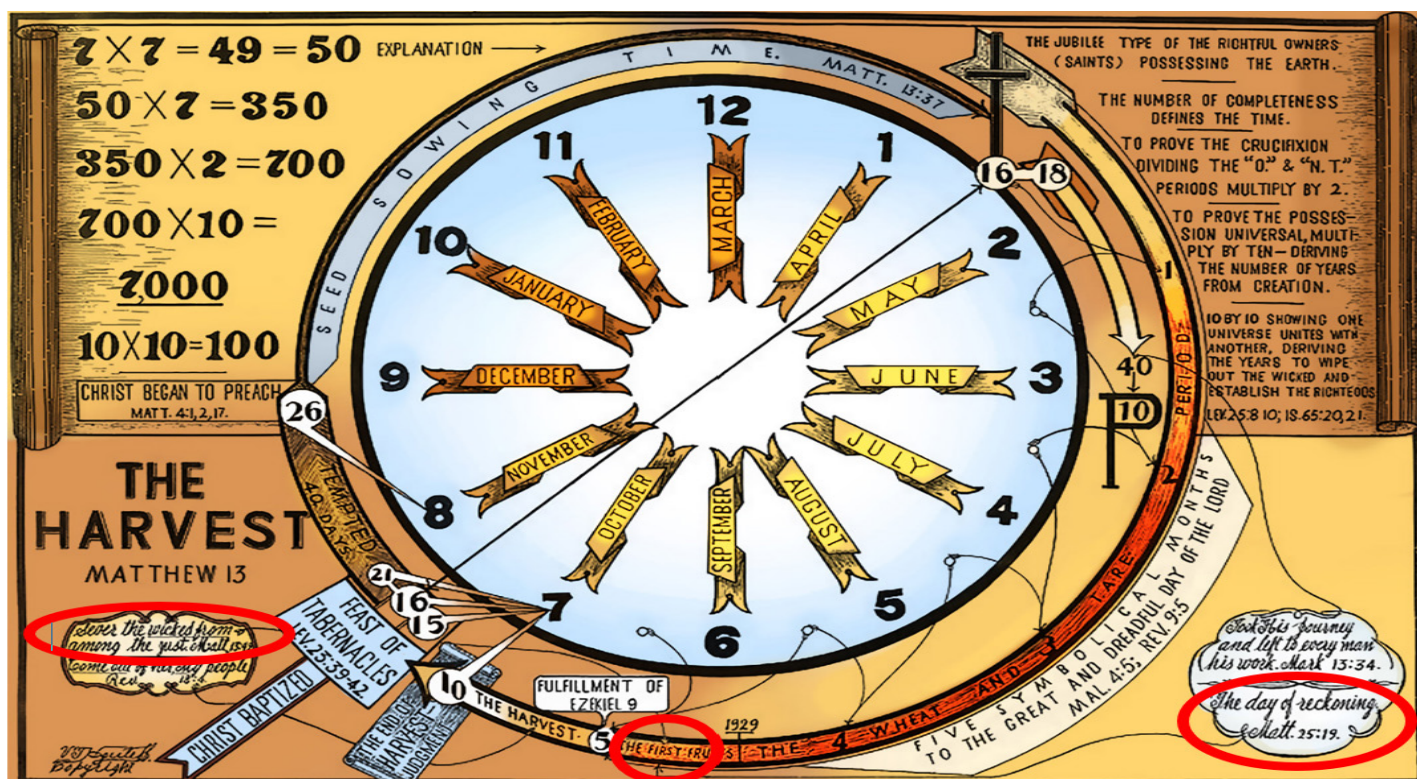
Note that the "candlestick" is transferred to the Davidians. What is the "candlestick?" Let us get our answer

from the same Tract just a few pages back--

TN4: 64.2 - Later, God again transferred his storehouse, entrusting its goods to the reformers who were stirred by the spirit of the down-trodden truth. Accordingly, His new and faithful stewards were appointed to care for the "candlestick," church, from then on. The third chapter of Malachi, as we have previously seen, is directly applicable to the purification of the church (see pages 33, 34). And the command, "bring ye all the tithes into the storehouse," being placed in this particular chapter of the Bible, shows beyond peradventure that God entrusts His "storehouse" to the messengers of the special truth for this time. And as this message is of as great importance to the church today as Christ's was to the Jewish church, we are equally bound by his command: "Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs" (heathen). **Mark 7:27.** Therefore, my brothers and sisters, take heed to the Word of God, and strictly comply with His command, lest with the workers of iniquity you fall under the "slaughter weapons" in horrible fulfillment of Ezekiel's vision.

1SC9: 8.3 - ...Hence if the time when the net is drawn ashore and the Gospel commission completed were at the close of human probation, then the bad fish should be left in the net and not cast away, for there would no longer be any use for the net, therefore no need to cast the bad out of it...

At this juncture we can mention that since the drawing of the net is associated with the close of probation, "they" who drew the net ashore must be the ones who close probation. Thus far we see that the Davidian Movement is a church; the message reposing in it is the "message of the Kingdom," judgment of the living; the "net" was cast out in 1931 and is yet to be drawn "to shore" and "cast the bad away;" and if the net is not to be cast out again, it would be better to take the good fish out and cast the net and the bad fish away. Therefore, the net cast in 1931 must be cast out again after it is drawn ashore, and gather "the good into vessels, but cast the bad away." To see this in pictorial view, we turn to the chart entitled The Harvest **Matthew 13--**



In this pictorial illustration, captured in the small red circle, which is not a part of the chart, but used as a pointer to show the section of the chart being explained, we see two arrows pointing to a time when two events will take place. The two events are scheduled to take place sometime after the arrival of the message in the year 1929, shown on the chart, but before the “fulfillment of **Ezekiel 9**,” shown on the chart, indicated by the arrowheads. The rears of the arrows indicate the events that are to take place at the time indicated by the arrowheads. The arrow coming from the right states on its rear that the event is “the day of reckoning.” Let us hear the written word’s explanation of “the day of reckoning **Matt. 25:19**--”

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

ABN2: 41.2 - **That part of the Investigative Judgment of the living, by which is determined who are to have their sins blotted out and, as a result, be given eternal life, is paralleled on earth by the work of the angel with the “writer’s inkhorn,”** who is charged to “mark” (seal) everyone who sighs and cries for all the abominations in

Judah and Israel--the church. And the work of the five others who follow on to **slay all who have not the “mark” (seal), is paralleled** in heaven **by the blotting out of the sinners’ names from the Book of Life.** (See **Ezekiel 9**; *Testimonies to Ministers*, p. 445; *Testimonies*, Vol. 5, p. 211).

The arrow coming from the left states on its rear that the event is “sever the wicked from among the just **Matt. 13:49**.” Let us hear the written word’s explanation of “sever the wicked from among the just--”

TN8: 29.2 - In parabolical preview of the purification of the church, Christ declared: “...**the angels shall come forth, and sever the wicked from among the just**” (**Matt. 13:49**) -- **take away the wicked and leave the good**; whereas in The Revelation, addressing His own in Babylon, He says: “Come out of her My people” (**Rev. 18:4**) -- calling the righteous out and leaving the wicked in. **The former are purified by the wicked’s being cast out from among them**; the latter, by their being taken out **from among the wicked**.

TN1: 27.1 - **In the purification of the church, “the angels shall...sever the wicked from among the just”** (**Matt. 13:49**), ...

We clearly see on the chart and hear in the written word that the net that was cast forth in 1931 will be drawn ashore sometime before the “fulfillment of **Ezekiel 9**,” “and gathered the good into vessels, but cast the bad away.” We have previously read that the net will be cast out again, but we are not to understand that

it will again catch both good and bad, seeing that, on the chart, there is the “fulfillment of **Ezekiel 9**” subsequent to the severing of “the wicked from among the just.” For Isaiah says--

Isa. 7:24, 25-- With arrows and with bows shall [men] come thither; because all the land shall become briers and thorns. And [on] all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

The Rod interprets--

TN6: 39.3 - The vineyard's being digged with the mattock signifies that the beginning of the work of reformation will progress slowly and that it will require hard labor, but that each "hill" or church locality being digged will become a place "for the sending forth of oxen." In brief, at this particular time He will be sending missionaries into His neglected vineyard (church) instead of into the Gentile world.

Note that the sending forth comes after the fear of the briers and thorns ever returning in the Church was removed, showing that the Church was free of the briers and thorns at that time. Then it is that missionaries are sent to the neglected Church. Here we see the bay horses, the good fish, all the believers of Present Truth (except the "lesser cattle"), on the mission field to bring only good fish into the purified church. As pointed out earlier, the fourth chariot in Zechariah's vision depicts the Seventh-day Adventist Denomination in the ox-plow stage of the sealing message, with bay horses positioned in the traces. I repeat--

SR2: 290.1 - ... Zechariah's prophecy is applicable to the church in the time of the "Loud Cry."...

At the end of five months from the beginning of the ox-plow stage, the Lord will unhitch the grisled horses and the bay horses will take the chariot to the Kingdom--

2TG22: 23.1 - The immediate necessity, therefore, is to unhitch (discharge) the one, so that the other can be free to go to and fro through the earth as soon as they are told to "Go." When this happens the paradox will be a paradox no longer.

2TG22: 25.1 - What will unhitch the grisled horses from the chariot? -- Isaiah the prophet has the answer:

Isa. 66:16, 19, 20-- "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many.... And I will set a sign among them, and I will send those that escape of them unto the nations,

to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and 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."

2TG22: 25.2 - Here is projected a slaughter, taking place among those who have been instructed to abstain from unclean meats, but among whom many are violating God's command. The disobedient, those whose bellies are their gods, including those who sanctify and purify themselves, (the self-righteous) in the gardens behind one tree (behind their Truth-hating minister, **Isa. 66:17**, margin), are by the Lord Himself removed from among His Truth-seeking ones.

2TG22: 26.1 - After the transgressors are thus removed, then those who are left, the "remnant," the escaped ones, become the servants of God and are sent to all the nations, especially to those who have not as yet heard either of God's fame or the good news of His Kingdom. These escaped ones are to bring to the house of the Lord all their brethren, all that will be converted to Christ -- "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." They shall stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands." **Rev. 7:9**.

2TG22: 26.2 - Thus will the Gospel be finished by those who escape from the Lord's slaying (**Isa. 66:15,16**) and God's people be quickly gathered from the four corners of the earth, happily brought as an offering to the house of the Lord (**verses 19, 20**).

2TG22: 26.3 - Now is everyone's chance to decide to be either on the one side or on the other, either to reform and be led by the faithful bay horses, or to cling to the self-important grisled horses and stay by them in the south country, there to perish. Here is indeed a momentous decision to be made by every member of the Denomination. It calls for action that will decide the future destiny of the laity as well as of the ministry.

2TG22: 26.4 - Now is your opportunity to act, and it is my wish and prayer that you, and every member of the Denomination, choose to be on the side which this unveiled paradox of the ages plainly and definitely instructs you to be on. Do not let the grisled horses deceive you any longer. Meet their fair speeches with "Thus saith the Lord." You take them to task on this strictly Biblical Truth.

THE SHEPERD'S ROD PUBLICATION HISTORY

APPLICATION FOR COPYRIGHT A1

FOR BOOK NOW FIRST PUBLISHED IN THE UNITED STATES

REGISTER OF COPYRIGHTS, Washington, D. C. Date _____

Of the BOOK named herein TWO complete copies of the best edition FIRST PUBLISHED on the date stated herein are herewith deposited to secure copyright registration, accompanied by the AFFIDAVIT required by section 16 of the Act of March 4, 1909, that the book has been produced in accordance with the manufacturing provisions specified in section 15 of the said Act. \$2 (statutory fee for registration and certificate) is also inclosed. The copyright is claimed by

(1) Name of copyright owner Victor T. Houteff (Write full legal name of copyright owner)

(2) Address 10466 So. Hoover St., Los Angeles, California (City) (State)

(3) Name of author or translator Victor T. Houteff

(4) Country of which the author is a citizen* United States (Must be stated)

(5) ~~If an alien author domiciled in the United States, state where~~

(6) Title of book The Dardanelles of The Bible

COPIES RETURNED FEB 14 1934

Houteff (Victor T.)*	A1	FEB -2 1934
Dardanelles of the Bible. Ezekiel's prophecy,		2 c. rec'd
etc.		Application rec'd JAN -8 1934
		Affidavit rec'd JAN -8 1934
		©CIA A 138137
		Fee rec'd \$

IMPORTANT. Applicant must not write in the blank lines above, to do so will cause delay in Copyright Office.

CKB

(7) First published on the 25 day of August 1933;
(State here the day, month, and year when the work was placed on sale, sold, or publicly distributed. Must agree with the date stated in the affidavit on reverse side.)

(8) Send certificate of registration to V. T. Houteff
10466 So. Hoover St., Los Angeles, California
(Street) (City) (State)

(9) Name and address of person sending the fee V. T. Houteff **RETURN COPIES**
10466 So. Hoover St.,
Los Angeles, California
(Street) (City) (State) no R

*If the work is a translation, state name and citizenship of the translator in lieu of that of the author.

Houteff, V[ictor] T (CLAIMANT)	AA 382275 (ENTRY NO.)
Mt. Carmel Center, Waco, Texas	
Pre-"eleventh hour" extra! Mystery of mysteries exposed. (TITLE)	
(Tract no. 1. Revised edition)(New matter: revisions)	
[Houteff, Victor T], new matter (AUTHOR)	
U. S. (COUNTRY OF WHICH AUTHOR IS A CITIZEN)	Nov. 4, 1940 (PUB. DATE)
Booklet (DESCRIPTION OF DEPOSIT)	Nov. 17, 1941 (2 COPIES REC'D)
(APP. AND AFF. REC'D)	

RWT 11-21-41

no R

Houteff, V[ictor] T[asho]		AA 428433
(CLAIMANT) Mt. Carmel Center, Waco, Texas.		(ENTRY NO.)
Pre-"eleventh hour" extra. Mystery of mysteries exposed.		
(TITLE) (Tract no. 1) (Second revised edition) (New matter: re-visions)		
[Houteff, Victor Tasho] <u>new matter</u>		
(AUTHOR)		
U. S.	Jan. 5, 1942	Apr. 12, 1943 May 22
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)
Pamphlet		
(DESCRIPTION OF DEPOSIT) tag 5-28-43		(APP. AND AFF. REC'D)

no R

APPLICATION FOR COPYRIGHT A1

FOR BOOK NOW FIRST PUBLISHED IN THE UNITED STATES

REGISTER OF COPYRIGHTS, Washington, D. C. Date.

Of the BOOK named herein TWO complete copies of the best edition FIRST PUBLISHED on the date stated herein are herewith deposited to secure copyright registration, accompanied by the AFFIDAVIT required by section 16 of the Act of March 4, 1909, that the book has been produced in accordance with the manufacturing provisions specified in section 15 of the said Act. \$2 (statutory fee for registration and certificate) is also inclosed. The copyright is claimed by

(1) Name of copyright owner Victor T. Houteff
(Write full legal name of copyright owner)

(2) Address 19466 So. Hoover St., Los Angeles, California
(Street) (City) (State)

(3) Name of author or translator Victor T. Houteff

(4) Country of which the author is a citizen* United States
(Must be stated)

(5) If an alien author domiciled in the United States, state where

(6) Title of book The Warning Paradox

COPIES RETURNED FEB 14 1934

Houteff (Victor T.)* Warning paradox. Fee rec'd \$ \$2.00	A1 2 c. rec'd FEB -2 1934 Application rec'd JAN -8 1934 Affidavit rec'd JAN -8 1934 © Cl A 138136 1321 JAN -8 34
--	---

IMPORTANT. Applicant must not write in the blank lines above; to do so will cause delay in Copyright Office.

CKB

(7) First published on the 29 day of December 1922;
(State here the day, month, and year when the work was placed on sale, sold, or publicly distributed. Must agree with the date stated in the affidavit on reverse side.)

(8) Send certificate of registration to V. T. Houteff
19466 So. Hoover St., Los Angeles, California
(Street) (City) (State)

(9) Name and address of person sending the fee
V. T. Houteff, 19466 So. Hoover St., Los Angeles, California
(Street) (City) (State)

RETURN COPIES

*If the work is a translation, state name and citizenship of the translator, in lieu of that of the author.

Houteff, v[ictor] T		AA 382273	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Texas			
The Warning paradox. (Tract no. 2. Revised edition)			
(TITLE)			
(New matter: revisions)			
[Houteff, Victor T], new matter			
(AUTHOR)			
U. S.	Oct. 17, 1941	Nov. 17	Nov. 17
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)		(APP. AND AFF. REC'D)	

RWT 11-21-41

no R

APPLICATION FOR COPYRIGHT

A1

FOR BOOK NOW FIRST PUBLISHED IN THE UNITED STATES

REGISTER OF COPYRIGHTS, Washington, D. C.

Date Sept. 17, 1934

Of the BOOK named herein TWO complete copies of the best edition FIRST PUBLISHED on the date stated herein are herewith deposited to secure copyright registration, accompanied by the AFFIDAVIT required by section 16 of the Act of March 4, 1909, that the book has been produced in accordance with the manufacturing provisions specified in section 15 of the said Act. \$2 (statutory fee for registration and certificate) is also inclosed. The copyright is claimed by

- (1) Name of copyright owner Victor T. Houteff
(Write full legal name of copyright owner)
- (2) Address 10466 So. Hoover St. Los Angeles, California
(Street) (City) (State)
- (3) Name of author or translator V. T. Houteff
(State)
- (4) Country of which the author is a citizen* United States
(Must be stated)
- (5) Is an alien author domiciled in the United States, state where
- (6) Title of book The Harvest

COPIES RETURNED OCT - 6 1934

Houteff (Victor T.) *
Harvest parabolical, ceremonial.

A1

2 c. rec'd SEP 24 1934
Application rec'd SEP 22 1934
Affidavit rec'd SEP 22 1934
© Cl A A 156272

Fee rec'd \$

\$2.00

42755 SEP 22 '34

IMPORTANT. Applicant must not write in the blank lines above; to do so will cause delay in Copyright Office.

MFG

- (7) First published on the 24th day of May, 1934.
(State here the day, month, and year when the work was placed on sale, sold, or publicly distributed. Must agree with the date stated in the affidavit on reverse side.)
- (8) Send certificate of registration to V. T. Houteff
10466 So. Hoover Street Los Angeles, Calif.
(Street) (City) (State)
- (9) Name and address of person sending the fee V. T. Houteff
10466 So. Hoover St. RETURN COPIES
Los Angeles California
(Street) (City) (State)

*If the work is a translation, state name and title.

FILL OUT AFFIDAVIT ON REVERSE SIDE

Houteff, V[ictor] T[asho]		AA 424217
(CLAIMANT)	(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.		
The Judgment and the harvest. (Tract no. 3) (Third		
(TITLE)	edition) (New matter: revisions)	
[Houteff, Victor Tasho] <u>new matter</u>		
(AUTHOR)		
U. S.	Aug. 28, 1942	Mar. 29, 1943 Mar. 29
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)
Pamphlet		
(DESCRIPTION OF DEPOSIT)	(APP. AND AFF. REC'D)	
tag 4-2-43		

noR

APPLICATION FOR COPYRIGHT A1

FOR BOOK NOW FIRST PUBLISHED IN THE UNITED STATES

REGISTER OF COPYRIGHTS, Washington, D. C. Date Sept. 17, 1934

Of the BOOK named herein TWO complete copies of the best edition FIRST PUBLISHED on the date stated herein are herewith deposited to secure copyright registration, accompanied by the AFFIDAVIT required by section 16 of the Act of March 4, 1909, that the book has been produced in accordance with the manufacturing provisions specified in section 15 of the said Act. \$2 (statutory fee for registration and certificate) is also inclosed. The copyright is claimed by

(1) Name of copyright owner Victor T. Houteff (Write full legal name of copyright owner)

(2) Address 10466 So. Hoover St. Los Angeles, Calif. (City) (State)

(3) Name of author or translator V. T. Houteff

(4) Country of which the author is a citizen* United States (Must be stated)

(5) If an alien author domiciled in the United States, state where

(6) Title of book The Latest News For Mother

COPIES RETURNED OCT - 6 1934

Houteff (Victor T.) *	A1	2 c. rec'd SEP 24 1934
Latest news for mother.		Application rec'd SEP 22 1934
		Affidavit rec'd SEP 22 1934
		COPIA A 156273
	Fee rec'd \$ <u>\$2.00</u>	42755 SEP 22 '34

IMPORTANT. Applicant must not write in the blank lines above; to do so will cause delay in Copyright Office.

MFG

(7) First published on the 24th day of August 1934,
(State here the day, month, and year when the work was placed on sale, sold, or publicly distributed. Must agree with the date stated in the affidavit on reverse side.)

(8) Send certificate of registration to V. T. Houteff
10466 So. Hoover Los Angeles, California
(Street) (City) (State)

(9) Name and address of person sending the fee V. T. Houteff
10466 So. Hoover St. RETURN COPIES
Los Angeles California noR
(Street) (City) (State)

*If the work is a translation, state name and citizenship of the translator in lieu of that of the author. FILL OUT AFFIDAVIT ON REVERSE SIDE

Houteff, v[ictor] T		AA 382277	
(CLAIMANT) Mt. Carmel Center, Waco, Texas		(ENTRY NO.)	
"The Latest news for mother."			
(TITLE)			
[Houteff, Victor T], <u>new matter</u>			
(AUTHOR)			
U. S.	July 23, 1941	Nov. 17	Nov. 17
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
RWT 11-21-41			No R

Houteff, V[ictor] T[asho]		AA 431545	
(CLAIMANT) Mt. Carmel Center, Waco, Tex.		(ENTRY NO.)	
The Latest news for mother. (Tract no. 4. Third revised			
(TITLE) edition) (New matter: revisions)			
[Houteff, Victor Tasho], <u>new matter.</u>			
(AUTHOR)			
U. S.	June 16, 1943	July 5	July 5
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			AF 7-10-43
			No R

Claimant	Houteff, V[ictor] T.	Entry No.	AA 264015
		Class	A1
			Booklet
		Pub. date	May 17, 1935
		Cops. rec'd	Apr. 15, 1938
		Appl. rec'd	Apr. 15
Title	Final warning (Tract No. 5).		
Author	[Victor T. Houteff]		
Country of which author is a citizen	U.S.		
GPO 16-6403			
			No R
			EGN 5-3-38

Houteff, V[ictor] T

AA 382272

(CLAIMANT)

Mt. Carmel Center, Waco, Texas

(ENTRY NO.)

Final warning. (Tract no. 5)(Revised edition)(New matter
(TITLE)
revisions)

[Houteff, Victor T], new matter

(AUTHOR)

U. S.

Sept. 4, 1940 Nov. 17, 1941 Nov. 17

(COUNTRY OF WHICH AUTHOR IS A CITIZEN)

(PUB. DATE)

(2 COPIES REC'D)

Booklet

(DESCRIPTION OF DEPOSIT)

(APP. AND AFF. REC'D)

RWT 11-21-41

noR

Houteff, V[ictor] T[ashol]

(CLAIMANT)

Mt. Carmel Center, Waco, Tex.

AA 425176

(ENTRY NO.)

Final warning. (Tract no. 5, third edition) (New
(TITLE)
matter: revisions)

[Houteff, Victor Tashol], new matter.

(AUTHOR)

U. S.

Oct. 24, 1942

Apr. 12, 1943

Apr. 12

(COUNTRY OF WHICH AUTHOR IS A CITIZEN)

(PUB. DATE)

(2 COPIES REC'D)

Booklet

(DESCRIPTION OF DEPOSIT)

(APP. AND AFF. REC'D)

AF 4-15-43

noR

Claimant Houteff, V[ictor] T.

Mt. Carmel Center,

Waco, Tex.

Title Why perish?(Tract No. 6).

Author [Victor T. Houteff]

Country of which author is a citizen U.S.

GPO 16-6403

Entry No. AA 264016

Class A1

Booklet

Pub. date June 8, 1936

Cops. rec'd Apr. 15, 1938

Appl. rec'd Apr. 15

EGN 5-3-38

noR

Houteff, V[ictor] T		AA 382276	
(CLAIMANT) Mt. Carmel Center, Waco, Texas		(ENTRY NO.)	
(TITLE) Why perish? (Tract no. 6. Revised edition)(New matter: revisions)			
(AUTHOR) [Houteff, Victor T], <u>new matter</u>			
U. S.	Mar. 3, 1941	Nov. 17	Nov. 17
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT) RWT 11-21-41		(APP. AND AFF. REC'D)	

nor

Houteff, V[ictor] T[ashol]		AA 425174	
(CLAIMANT) Mt. Carmel Center, Waco, Tex.		(ENTRY NO.)	
(TITLE) Why perish? (Tract no. 6, revised edition) (Third edition) (New matter: revisions)			
(AUTHOR) [Houteff, Victor Tashol], <u>new matter.</u>			
U. S.	June 19, 1942	Apr. 12, 1943	Apr. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)		(APP. AND AFF. REC'D)	

AF 4-15-43
nor

Claimant	Houteff, V[ictor] T.	Entry No.	AA 264014
	Mr. Carmel Center,	Class	A1
	Waco, Tex.		Booklet
Title	Behold the lion of the tribe of Judah, the root of David	Pub. date	Nov. 15, 1937
	(Tract No. 8)	Cops. rec'd	Apr. 15, 1938
		Appl. rec'd	Apr. 15
Author	[Victor T. Houteff]		
Country of which author is a citizen	U.S.		

16-6403

EGN 5-3-38
nor

Houteff, V[ictor] T[ashe]		AA 426349	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
Mount Sion at the [eleventh] hour. (Tract no. 8, revised edition) (New matter: revisions)			
(TITLE)			
[Houteff, Victor Tashol], <u>new matter.</u>			
(AUTHOR)			
U. S.	Dec. 30, 1941	Apr. 12, 1943	Apr. 26
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Pamphlet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
AF 4-30-43			
no R			

Houteff, V[ictor] T		AA 335265	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
"Behold, I make all things new". (Tract no. 9)			
(TITLE)			
[Houteff, Victor T]			
(AUTHOR)			
U.S.	Mar. 21, 1940	June 10	June 10
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Pamphlet		AA 332565	
(DESCRIPTION OF DEPOSIT)		(ENTRY NO.)	(APP. AND AFF. REC'D)
(TITLE)			
no R			

Houteff, V[ictor] T[ashol]		AA 425175	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
Behold, I make all things new. (Truth crushed to Earth shall rise again) (Tract no. 9, second revised edition) (New matter: revisions)			
(TITLE)			
[Houteff, Victor Tashol], <u>new matter.</u>			
(AUTHOR)			
U. S.	Feb. 25, 1942	Apr. 12, 1943	Apr. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
AF 4-15-43			
no R			

Houteff, V[ictor] T

(CLAIMANT)

Mt. Carmel Center, Waco, Texas

AA 382271

(ENTRY NO.)

The Sign of Jonah. (Tract no. 10)

(TITLE)

[Houteff, Victor T]

(AUTHOR)

U. S.

(COUNTRY OF WHICH AUTHOR IS A CITIZEN)

Sept. 4, 1940 Nov. 17, 1941 Nov. 17

(PUB. DATE)

(2 COPIES REC'D)

Booklet

(DESCRIPTION OF DEPOSIT)

(APP. AND AFF. REC'D)

RWT 11-21-41

no R

Houteff, V[ictor] T

(CLAIMANT)

Mt. Carmel Center, Waco, Texas

AA 382274

(ENTRY NO.)

The World yesterday, today, tomorrow. (Tract no. 12)

(TITLE)

[Houteff, Victor T]

(AUTHOR)

U. S.

(COUNTRY OF WHICH AUTHOR IS A CITIZEN)

June 12, 1941 Nov. 17

(PUB. DATE)

(2 COPIES REC'D)

Nov. 17

Booklet

(DESCRIPTION OF DEPOSIT)

(APP. AND AFF. REC'D)

RWT 11-21-41

no R

Houteff, V[ictor] T[asho]

(CLAIMANT)

Mt. Carmel Center, Waco, Tex.

AA 424219

(ENTRY NO.)

Christ's greetings. (Tract no. 13)

(TITLE)

[Houteff, Victor Tasho]

(AUTHOR)

U. S.

(COUNTRY OF WHICH AUTHOR IS A CITIZEN)

Dec. 10, 1941

(PUB. DATE)

Mar. 29, 1943 Mar. 29

(2 COPIES REC'D)

Pamphlet

(DESCRIPTION OF DEPOSIT)

(APP. AND AFF. REC'D)

tag 4-2-43

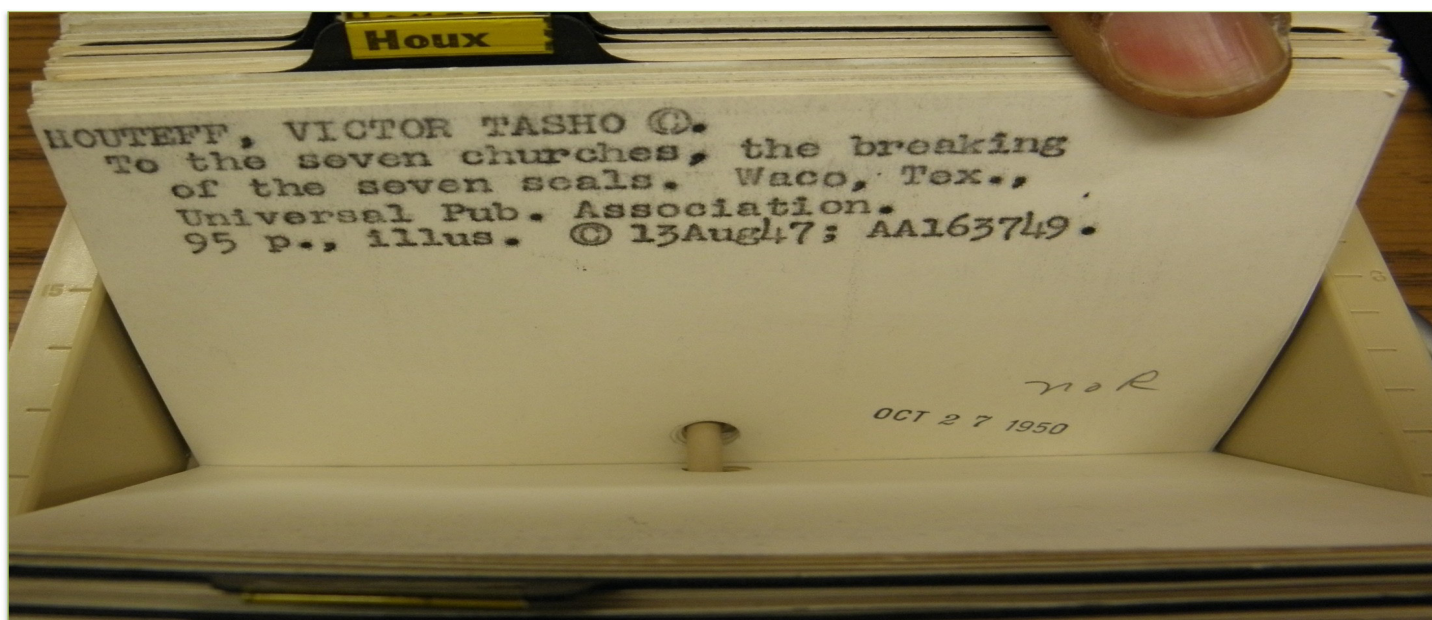
no R

Houteff, V[ictor] T		AA 490276	
(CLAIMANT) Mt. Carmel Center, Waco, Tex.		(ENTRY NO.)	
Christ's greetings to you. (Tract no. 13, second edition)			
(TITLE)			
(New matter: revisions)			
[Houteff, Victor T (AUTHOR)]		] <u>new matter</u>	
U. S.	Jan. 3, 1945	Aug. 12	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet		(APP. AND AFF. REC'D)	
(DESCRIPTION OF DEPOSIT)		vm 8-20-45	

noR

Houteff, V[ictor] T[asho]		AA 431546	
(CLAIMANT) Mt. Carmel Center, Waco, Tex.		(ENTRY NO.)	
War news forecast. (Tract no. 14)			
(TITLE)			
[Houteff, Victor Tasho]			
(AUTHOR)			
U. S.	Apr. 30, 1943	July 5	July 5
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet		(APP. AND AFF. REC'D)	
(DESCRIPTION OF DEPOSIT)		AF 7-10-43	

noR



Houteff, V[ictor] T		AA 490277	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
The answerer book no. 1.			
(TITLE)			
Houteff, V[ictor] T			
(AUTHOR)			
U. S.	May 15, 1944	Aug. 12, 1945	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			vm 8-20-45 no R

Houteff, V[ictor] T		AA 490278	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
The answerer book no. 2.			
(TITLE)			
Houteff, V[ictor] T			
(AUTHOR)			
U. S.	June 19, 1944	Aug. 12, 1945	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			vm 8-20-45 no R

Houteff, V[ictor] T		AA 490279	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
The answerer book no. 3.			
(TITLE)			
Houteff, V[ictor] T			
(AUTHOR)			
U. S.	Aug. 3, 1944	Aug. 12, 1945	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			vm 8-20-45 no R

Houteff, V[ictor] T		AA 490280	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.			
The answerer book no. 4.			
(TITLE)			
Houteff, V[ictor] T			
(AUTHOR)			
U. S.	Aug. 22, 1944	Aug. 12, 1945	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			vm 8-20-45 noR

Houteff, V[ictor] T		AA 490281	
(CLAIMANT)		(ENTRY NO.)	
Mt. Carmel Center, Waco, Tex.s			
The answerer book no. 5.			
(TITLE)			
Houteff, V[ictor] T			
(AUTHOR)			
U. S.	Jan. 22, 1945	Aug. 12	Aug. 12
(COUNTRY OF WHICH AUTHOR IS A CITIZEN)	(PUB. DATE)	(2 COPIES REC'D)	
Booklet			
(DESCRIPTION OF DEPOSIT)			(APP. AND AFF. REC'D)
			vm 8-20-45 noR

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



CHILDREN'S DEPARTMENT

HOW TO AVOID REARING MISFITS

HOW TO AVOID REARING MISFITS?

Question No. 107:

ABN4: 81.1 - How may we best help children between the **ages of two and twelve**, to occupy their time?

Answer:

ABN4: 81.2 - Because most children in this Laodicean era are in some respects **allowed to grow up like weeds instead of as trained human beings**, the question of their properly utilizing their time is very pertinent indeed.

ABN4: 81.3 - In the first place, all parents should realize the **value of having their children so trained as faithfully, intelligently, and courageously** to shoulder life's duties and to meet its problems, if they are not to become parasites or social misfits, just square pegs in round holes. Nevertheless, many parents do let their children drift along unequipped to care for themselves, and indifferent to life's manifold challenge. Then, when mature these misshapen souls find life a dreary drudgery instead of an excellent joy; at everything they attempt, at every turn in the way, they meet with bitter defeat. Their homes become untidy and unsanitary, unfit to live in; and their families, in turn, become depressed, useless, unfit company for society.

ABN4: 82.1 - Children **thus reared, left to their own devisings**, to fritter and dawdle away their time as they will, are **like the grasshopper**. **Playing, singing** and sunning himself all summer long, giving no thought to the approaching chill breath of winter, before which the green grass vanishes from the fields, the grasshopper has idled away his time, and **now he must starve for want of food, and freeze in the open field**. But the ant,

who has busily worked the whole summer through, has plenty to eat and a good warm winter home. **Only poor judgment and blind love will leave children to them selves to grow up in the grasshopper habit**, untrained in the wisdom of doing all their work in the six appointed days so as to deserve a rest on the seventh. Parents who allow their children to fool away time, and thereby laying deadly snares before them; they are unfitting them for both this life and the life to come.

ABN4: 82.2 - In giving them a **right home training**, one of the most important first lessons to teach them is always to have a regular place in which to dress and to undress, and at all times to **hang their clothes in the proper place, never laying them just anywhere**. Thus having a place for everything and putting everything in its place, will from the very beginning of the family not only lighten the housework and keep their home clean and neat and orderly during the night as well as during the day, and incidentally add to the life of both their clothes and their furniture, but will also go a long way toward cultivating a cleanliness and tidiness of person and a well-ordered and organized life.

ABN4: 83.1 - Among the many useful as well as edifying pursuits for children, are the various **home duties such as washing dishes, making beds, sweeping dusting, washing windows, scrubbing floors and woodwork, baking, cooking, and even making simple articles of clothing and furniture**.

ABN4: 83.2 - Then there are the outdoor employments such as keeping the premises neat and clean, gardening, raising poultry, etc., in addition to other practical employments, including the making of purchases economically and in a business-like manner.

ABN4: 83.3 - And foremost of all, reading and memorizing passages from the Bible and Spirit of Prophecy should be carefully cultivated as a crowning recreation.

ABN4: 83.4 - To have a fully rounded and integrated personality and character, a child must properly develop the physical and the mental as well as the spiritual faculties. To this end, his training should begin very early in life--just as soon as he is able to walk and speak--because if he is left to squander his time until grown older, he will acquire a zebra-like nature--one impossible to change from doing nothing to doing something.

ABN4: 83.5 - To avert this character deformity with the virtually irreparable lifetime damage which results, early assign him certain home duties, and when he learns to master one thing promote him to another. The home should be a school, not a playhouse. Neither should he be left to play so much of the time outside of the home as to habituate himself only to life of play and mischief.

ABN4: 84.1 - And by all means never allow your children to fall into the slothful habit of leaving the morning's duties for the afternoon, or one day's work for the next. Dishes should be washed immediately after each meal; never should the food be left to dry and to harden on them. "Six days," says the Lord, "shalt thou labor, and do all thy work." **Ex. 20:9.**

ABN4: 84.2 - Where there are several children in the home the daily home-duties should be divided among them, and the parents assume the duties of teacher. In this way each youngster will not only keep himself from mischief and bad company but will also become useful and industrious, at the same time building a strong physique, a noble character, and a happy personality. Insured this sort of childhood growth, one will rarely if ever drift into vagabondage of infidelity.

ABN4: 84.3 - But, allow your child to fall into the wretched habit of getting something done only after you have coaxed or scolded him,

and you will surely teach him to hate both yourself and the work. And hence, instead of training him to love a life of industry that will make him happy and independent, you will be driving him into idleness, the very thing that you are trying to keep him from, and even predisposing him to quarrelsomeness. But let him know that what you say, you mean, and he will then be far less likely to think you wrong, and in turn still less likely to contest your word and to think any disobedience to it not only justifiable but even commendable.

ABN4: 85.1 - Then, too, strive to lead your children to love their work by keeping up their interest in it. Be as God. Teach them in the same manner in which He is teaching you. In it written that "whom the Lord loveth He chasteneth." **Heb. 12:6.** He explains the right and wrong sides of life, and plainly warns you of the results that will follow from whichever course you may pursue--a blessing from the one and a curse from the other. Do likewise with your children. But be careful that in so doing, you do not turn them against God by threatening them that if they are not good, He will punish them in this way or in that way. Rather teach them that He is pleading with them to avoid the evil course because it, of itself, will lead them to reap curses rather than blessings.

ABN4: 85.2 - In impressing upon the young mind these two consequences, use simple illustrations. Show for example, that if one fails to remove the food bacteria from his teeth by regularly brushing them after meals, they will become bacteria-eaten, as fruit becomes worm-eaten when the trees are not sprayed and cared for, and the result ultimately will be aches, loss of teeth, ugliness, and expense. From this specific sequence of cause and effect, lead the child's mind to see its universal application--that violating the laws of God in any respect will naturally result in pain, sorrow, bad character, a dishonorable life, and an untimely death.

ABN4: 86.1 - To be reckoned with also in this vital and urgent concern, is the ironical fact that children incline naturally toward wrong

habits instead of right ones, as carnivorous animals naturally seek flesh instead of herbs. "Foolishness," we are reminded, "is bound in the heart of a child; but the rod of correction shall drive it far from him." **Prov. 22:15.** He must be patiently and wisely trained, disciplined, chastened. "Train up a child in the way he should go: and when he is old he will not depart from it." **Prov. 22:6.** But if he becomes casehardened and intractable, refusing to be trained then "Chasten thy son while there is hope, and let not thy soul spare for his crying." "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." **Prov. 19:18; 13:24.** Indeed, "withhold not correction from the child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell." **Prov. 23:13, 14.**

ABN4: 87.1 - Up to five or six years of age, depending upon the individual temperament, children may be subjected to corporal punishment when other measures of discipline and correction have been exhausted without success. If on such occasions, the rod is properly used, the child may so respond that he will never need it again. If, however, the necessity should again arise, then be exceedingly careful what you do. For such children as require more drastic punishment than the average child, may become incorrigible and develop a fear complex and corresponding hatred of their chasteners. So, while such chastisement is calculated to prevent a recurrence of a major evil in them, it is likely to bring in an even worse evil, unless carefully studied steps are taken to insure against its brutalizing effect. It must be administered with a commensurate and convincing demonstration of such deep-felt love and yearning over the erring one that he will not lose filial affection and respect for his chasteners, and his home-life becomes such a hunting nightmare to him as to drive him to run away at the opportune moment.

ABN4: 87.2 - Parents "should first reason with their children, clearly point out their

wrongs, show them their sin, and impress upon them that they have not only sinned against their parents, but against God. With your own heart subdued and full of pity and sorrow for your erring children, pray with them before correcting them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them; but from a sense of duty, for their good, that they may not be left to grow up in sin." -- **Testimonies, Vol. 1, p. 398.**

ABN4: 88.1 - At all costs, they must always be influenced to feel that their chasteners are their best friends, not bullies and enemies.

ABN4: 88.2 - "The mother may ask, 'Shall I never punish my child?' Whipping may be necessary when other resorts fail; yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control." --**Counsels to Teachers, p. 116.**

ABN4: 88.3 - But habitually to grab children on any and every provocation, and angrily shake, cuff, slap, spank, or whip them, and between times hold over their heads the threat to strike them, is the most damaging folly, abhorred alike by every consideration of intelligence, decency, and humanity. Its continuance will harden and brutalize, ruin instead of save. It will make its victims vicious little animals instead of noble God-like children.

ABN4: 89.1 - "Some parents correct their children severely in a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children and weans them from the parents." -- **Testimonies, Vol. 1, p. 398.**

ABN4: 89.2 - When, however, you do have to discipline, **be serious, mean business, and do a good, sensible job of it.** See that you do it so well that you will not have to do it over.

ABN4: 89.4 - Finally, do not make them lose respect for you or for your religion. They do not need so much of the doctrines at first as they do the simple lessons of life religiously imprinted daily upon their minds. **Make them love your religion by helping them to understand it, to see its truth and beauty.**

Never try to force them to take it; they will only hate it. And never forget that if your course leads them to rule over you instead of you over them, or you to rule over them with force instead of with love, it will eternally ruin them and, yes, you, too. Then when God asks, **"Where is the flock that was given thee, thy beautiful flock?"** you will be speechless.

Submitted by,
Children's Department.

MUSIC DEPARTMENT

REVERENT AND CORRECT SINGING IN GOD'S HOUSE

Music can be made a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power... -- "Testimonies for the Church," Vol. 4, p. 71. -- MYP 296.1

Singing is one of the most sacred acts of worship. It is not entertainment, nor is it performance. It is a prayer set to melody. When God's people sing correctly, hearts are lifted heavenward, faith is strengthened, and the congregation is united in praise. But careless, strained, or theatrical singing can distract from true worship.

Please consider these few points, and we shall endeavor to conduct practical lessons for all Church members who are willing to learn how to sing correctly. How and when it will begin shall be communicated soon.

1. PLEASE TRAIN BEFORE SINGING

...Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift

of God; let it be used to His glory. - GW 357.2

This counsel reminds us that singing requires cultivation. The voice does not naturally produce its best sound without care and preparation. If singing is a gift from God, then it must be trained and disciplined so that it honors Him.

...I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended. - Ev 507.5

It has become a common habit for some to wake up and immediately lead singing especially during prayer meetings without warming up or rehearsing. Often the voice is still heavy, strained, or unclear, making the singing harsh or difficult for the congregation to follow. This should not be so. Leading God's people in song is a sacred responsibility.

Before your appointed time to lead, please;

- » Rehearse the hymn.
- » Warm up your voice.
- » Ensure the key is comfortable.
- » Pray and understand the words.

Coming prepared prevents confusion, protects the voice, and helps the congregation

worship meaningfully.

2. SINGING IS WORSHIP, NOT PERFORMANCE

...The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song, to give it right expression. - CE 62.4

If singing is equal to prayer, then it must be offered with the same reverence, thoughtfulness, and sincerity. Correct singing asks:

- » Am I drawing attention to God or to myself?
- » Are the words clear and meaningful?
- » Is my attitude reverent?

...God is glorified by songs of praise from a pure heart filled with love and devotion to Him. --Testimonies, vol. 1, p. 509. (1867) - Ev 510.3

So, music in the Church must always remain Christ-centered.

3. SING WITH CLEAR AND DISTINCT PRONUNCIATION

...The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies. — Testimonies for the Church, vol. 5, 492, 493. - Pr 205.4

Notice the phrase: **clear, distinct utterance**. This means every word should be pronounced carefully so that listeners understand the Message.

Practical example of what we mean:

Let us consider Hymn 100, “**Great Is Thy Faithfulness**” from the SDA Hymnal.

The first line reads:

“Great is Thy faithfulness, O God my Father.”

Common mistakes we make in singing this line include:

- » Rushing through the words.
- » Swallowing consonants (“Grea’ is Th’ faithful-ness”).
- » Overextending vowels unnaturally.
- » Emphasizing the melody more than the Message.

Correct singing would involve:

1. **Clear consonants** – Pronounce the “t” in Great, the “th” in Thy, and the “d” in God.

2. **Balanced vowels** – Hold vowel sounds steadily without distortion.

3. **Meaningful phrasing** – Slight pause after “faithfulness” to reflect the comma.

4. **Natural tone** – Avoid shouting the word “Great” as if performing.

Instead of singing loudly and hurriedly: “Gree-aat is Thy faithfulness...”

Sing it calmly, clearly, and reverently: “Great is Thy faithfulness, O God my Father.”

Some believe that louder means more spiritual. However, forcing the voice dishonors God and damages vocal health.

“...It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance...” - GW 357.2

Let the congregation understand every word. The Message is as important as the melody.

4. SING WITH SPIRIT AND UNDERSTANDING

The Bible says:

1 Cor. 14:15-- *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. “...When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving...” - EV.504.4*

True sacred singing balances emotion and intelligence. It should not be cold and mechanical, nor wild and uncontrolled. The heart must feel the Message, and the mind must understand it. For example, before singing, reflect on the meaning of the hymn. When singing "Great Is Thy Faithfulness," think about God's daily mercies. Let the words become your testimony even as you sing along.

5. UNITY IN CONGREGATIONAL SINGING

Congregational singing is not a solo concert. It is a united act of worship.

Organize a group of the best singers to lead congregational singing.--Another matter which should receive attention, both at our camp meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. -- RH July 24, 1883. - PaM 178.4

The Song Service --The singing should not be done by a few only. All present should be encouraged to join in the song service. --

Letter 157, 1902. - Ev 507.4

To enhance unity (both in our physical and online meetings):

- » Follow the song leader.
- » Keep steady tempo.

Blend your voice with others(church members): ...God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected. --Testimonies, vol. 1, p. 146. (1857) - Ev 508.2

Avoid overpowering the congregation, especially in a physical meeting when you are leading out. Lead in a way that supports and guides the Church rather than dominating the singing. When voices blend harmoniously, it reflects the unity of Heaven which should be manifested in God's Church.

CONCLUSION

To sing correctly is to worship thoughtfully and reverently. According to inspiration counsels, sacred music should be clear, distinct, harmonious, and free from strain. It should elevate Christ and prepare hearts for His Word.

Let every hymn be sung as a prayer.

Let every word be understood.

Let every voice blend in unity.

When we sing in this manner, our worship on earth will reflect the harmony of Heaven.

*Bro. Brian David,
Music Department.*

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

QESS COMMITTEE

DOMESTIC TRAINING

IT BEGINS AT HOME UNDER THE SUPERVISION OF A WISE MOTHER

.... Parents should teach their children to take a common-sense view of life, to realize that they are to be useful in the world. In the home, under the supervision of a wise mother, boys and girls should receive their first instruction in bearing the burdens of life. - AH 285.2

The education of the child for good or for evil begins in its earliest years.... As the older children grow up, they should help to care for the younger members of the family. The mother should not wear herself out by doing work that her children might do and should do. - AH 285.3

...In the home school the children should be taught how to perform the practical duties of everyday life. While they are still young, the mother should give them some simple task to do each day. It will take longer for her to teach them how than it would to do it herself, but let her remember that she is to lay for their character building the foundation of helpfulness. Let her remember that the home is a school in which she is the head teacher. It is hers to teach her children how to perform the duties of the household quickly and skillfully. As early in life as possible they should be trained to share the burdens of the home. From childhood boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. - CG 119.1

IN THIS LAODICEAN AGE

3SC7: 11.1.8 - Most children in this Laodicean age, are raised up like plants instead of like trained human beings. Because of the parents' poor judgment and blind love, the

children are left ignorant of life's duties, and the result is that when they are grown up and obliged to care for themselves, they find life a drudgery instead of a joy, and anything they attempt to do appears to them as being hard and impossible. Their homes are untidy and unsanitary—unfit to live in. Such children may be compared with grass hoppers; who, playing, singing, and sunning themselves all the summer long, giving no thought for the approaching winter, when the green grass shall disappear and cold weather set in, find themselves unprepared, and thus starve and freeze, while the ant, who has busily worked the whole summer through, has plenty to eat and a good warm place to live in.

THE OUT COME OF NEGLECTING DOMESTIC TRAINING

3SC7: 11.1.9 - Parents who allow their children to fool away their time, are laying snares before them, and thus unfitting them for this life and for the life to come.

... Many daughters of this age can, without remorse of conscience, see their mothers toiling, cooking, washing, or ironing, while they sit in the parlor and read stories, knit edging, crochet, or embroider. Their hearts are as unfeeling as a stone. - AH 283.3

But where does this wrong originate? Who are the ones usually most to blame in this matter? The poor, deceived parents. They overlook the future good of their children and, in their mistaken fondness, let them sit in idleness or do that which is of but little account, which requires no exercise of the mind or muscles, and then excuse their indolent daughters because they are weakly. What has made them weakly? In many cases it has been the wrong course of the parents. A proper amount of

exercise about the house would improve both mind and body. But children are deprived of this through false ideas, until they are averse to work. - AH 283.4

ALL SHOULD HAVE A KNOWLEDGE OF DOMESTIC DUTIES

...Upon no account should the marriage relation be entered upon until the parties have a knowledge of the duties of a practical domestic life. The wife should have culture of mind and manners that she may be qualified to rightly train the children that may be given her. - AH 87.1

Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of family, and hence essential to its happiness. They may talk of woman's elevated sphere and of her rights, yet they themselves fall far below the true sphere of woman. - AH 87.2

It should be a law that young people should not get married unless they know how to care for the children that are brought into their family. They must know how to take care of this house that God has given them. Unless they understand in regard to the laws which God has established in their system, they cannot understand their duty to their God or themselves. - AH 88.3

It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the

principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians. - AH 87.3

A KNOWLEDGE OF DOMESTIC DUTIES IS BEYOND PRICE

A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. ... When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work.... - AH 91.4

ABN3: 85.1 - ...No God-fearing Davidian young woman can morally contemplate marriage unless she has acquired the domestic skills and can shoulder every duty of the home. If she can keep the house clean and neat and orderly; if she can proficiently cook, launder, and sew; if she can care for the sick and administer first aid; if she can intelligently care for children; if she can raise a thrifty garden to supply her table with plenty of fresh vegetables ... if she can do all these, then she is worthy of the respect owing a good wife; she has acquired the cement of a strong, enduring union. Even so, though, respecting and respected as she must be, she also must have some trade or profession so that should the husband take sick or become disabled or be taken away she can head the home and care for its needs and meet its problems.

GOD BLESS.

Sis. Teopister Nampijja,
Queen Esther Sisters' Society.

HEALTH DEPARTMENT

4. 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 -- de cease.**

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.

A hot foot bath is a simple natural hydrotherapy treatment where the feet are immersed in comfortably hot water for a period of time. It is

commonly used in natural health care to improve circulation, relieve congestion, reduce pain, and promote relaxation.

The Importance of a hot foot bath

- » Improving blood circulation
- » Relieving headaches and colds
- » Reducing stress and insomnia
- » Easing menstrual cramps
- » Lowering mild fever
- » Reducing nasal and chest congestion

It works because hot water draws blood toward the feet, which reduces pressure and congestion in other parts of the body (like the brain, lungs, and pelvic organs).

Requirements (What You Need)

1. A deep basin or bucket (large enough to cover ankles).
2. Hot water (not boiling).
3. A kettle or jug with extra hot water (to maintain temperature).
4. A towel.
5. A blanket.
6. Cold water and a small cloth (For head cooling).

Ideal Water Temperature

- » Comfortably hot: about 38–43°C (100–110°F)

It should feel hot but not burn the skin

Step-by-Step Procedure

Step 1: Prepare the Person

- » Let the person sit comfortably in a chair.
- » Cover the body with a blanket to prevent chilling.

Step 2: Fill the Basin.

- » Pour hot water into the basin to a level that will cover the ankles.

Step 3: Place Feet in Water

- » Slowly immerse the feet.
- » Ensure the water is comfortable.

Step 4: Maintain Heat.

- » Add small amounts of hot water every few minutes to keep the temperature warm.
- » Stir gently before placing feet back fully.

Step 5: Head Cooling.

- » Place a cold wet cloth on the forehead.
- » Keep putting it in cold water squeezing it a bit so that it doesn't drop much water to the person and returning it to the forehead after every 5 minutes.

Step 6: Duration.

- » Keep feet in water for 20–30 minutes.

Step 7: Finish Properly.

- » Remove feet.
- » Rinse quickly with cool water.
- » Dry thoroughly.
- » Keep feet warm with socks/Stockings.

How Long & How Often

- » Duration: 20–30 minutes per session.
- » Frequency: 1–2 times daily when needed.

Important Safety Tips

Do NOT use a hot foot bath if a person has:

- » Severe diabetes (loss of sensation).
- » Open wounds on feet.
- » Severe heart disease
- » Very poor circulation

Always test water temperature first to avoid burns.

Extra Natural Additions (Optional)

You can add:

- » Ginger powder increases warming effect
- » Epsom salt relieves muscle pain
- » Mustard powder improves circulation

A hot foot bath is not just a comfort treatment — it has real physiological effects on circulation, the nervous system, and internal organs.

Let's look at both disease-specific benefits and the science behind it.

PART 1: HOW IT HELPS SPECIFIC CONDITIONS

1. Colds, Flu, and Fever

How it helps:

- » Relieves nasal congestion.
- » Reduces headache from colds.
- » Promotes sweating, which helps lower fever.

Why it works:

Hot water pulls blood toward the feet, reducing blood congestion in the:

- » Head
- » Sinuses
- » Respiratory tract

This decreases inflammation and pressure.

2. Headaches & Migraines

Effects:

- » Reduces intensity of headaches.
- » Relieves tension headaches.
- » Calms nervous irritation.

Mechanism:

Headaches often occur because of excess blood pressure in brain vessels.

Hot foot bath:

- » Dilates vessels in feet.
- » Diverts blood away from the brain.
- » Reduces intracranial pressure.

Result headache relief.

3. Blood pressure

- » Improves circulation
- » Reduces stress on the heart

How:

Heat causes vasodilation (widening of blood vessels), which:

- » Reduces resistance in blood flow.
- » Lowers blood pressure naturally.

4. Insomnia and Anxiety

Benefits:

- » Promotes relaxation.

- » Helps induce sleep.
- » Ease nervous tension.

Why:

Warm water stimulates the parasympathetic nervous system, which:

- » Slows heart rate.
- » Reduces stress hormones.
- » Encourages sleep readiness.

5. Poor Circulation & Cold Feet

Benefits:

- » Warms extremities.
- » Improves blood flow.
- » Prevents numbness.

Why:

Heat expands blood vessels, allowing more blood to reach tissues.

6. Chest Congestion & Bronchitis

Effects:

- » Helps clear lungs.
- » Reduces breathing difficulty.

Mechanism:

Redistribution of blood reduces congestion in:

- » Bronchial tubes.
- » Lung tissues.

SCIENTIFIC EXPLANATION — HOW IT WORKS IN THE BODY

1. Vasodilation (Blood Vessel Expansion)

Heat causes:

- » Blood vessels to widen.
- » Increased blood flow to feet.
- » Reduced blood pressure in upper body.

2. Blood Redistribution (Counter-Irritation Principle)

The body follows a rule:

- » Blood moves toward heat.
- » When feet are heated:

- » Blood leaves congested organs
- » Congestion decreases in head, lungs, uterus, etc.

This is called derivation therapy.

3. Nervous System Effects

Hot foot bath stimulates sensory nerves in the feet, which send signals to the brain causing:

- » Relaxation response
- » Reduced sympathetic (stress) activity
- » Increased parasympathetic activity

This explains why it helps:

- » Anxiety
- » Insomnia
- » Pain

4. Sweating & Detox Support

Heat causes:

- » Mild sweating
- » Increased metabolic activity
- » Improved toxin elimination through skin

5. Pain Gate Mechanism

Warmth stimulates nerve receptors that:

- » Block pain signals to the brain
- » Reduce muscle spasms

Why Duration Matters (20–30 Minutes)

This time allows:

- » Maximum vasodilation
- » Full blood redistribution
- » Nervous system calming
- » Less than 20 minutes effects are weak
- » More than 30 minutes may cause fatigue

CAUTION

Hot foot bath should be avoided or supervised in:

- » Severe diabetes (nerve damage)
- » Severe heart disease
- » Advanced varicose veins
- » Peripheral vascular disease

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. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system. - MH 127.1



TESTIMONIES

HOW I BECAME A SEVENTH-DAY ADVENTIST MEMBER

Greetings, all my beloved brethren in the Eleventh-hour Church. I thank the Lord for this opportunity to tell you my testimony.

I want to thank the Lord because He has helped my family to be Seventh-day Adventists. Before becoming Seventh-day Adventists, my parents used to sell alcohol. That was a long time ago when we were still children.

One day, when we came back from school, we found there was nothing to eat, and my mother was not at home. We found our father drinking alcohol and asked him where my mom was and if there was something we could eat. His reply was that there was nothing to eat, and my mother was not at home. He decided to give us that alcohol to drink and we accepted it. When we were done, we went to the farm to eat some sugarcane. Arriving in the middle of the farm, we were unable to walk because we were drunk, so we fell down and slept for almost three hours. Then it started raining, and that's how we woke up running to go home. Reaching home, we found our mother back. Since we didn't do any chores, she started complaining. So the day went by, and some months later my elder brother met a young man they had studied with, and he had the Bible. My brother borrowed the Bible, and since the man was not selfish, he accepted the request and helped my brother with the Bible. We started reading the Bible from Genesis to Revelation and found out that the Lord wanted servants who could do his work (144,000).

A few months later, the Adventist Church, which was near our school, had ten days of prayer, and they came to our school. They asked how many children were going to Church with their parents. My brother and I did not raise our hands. Then they asked how many children wanted to go to Church but were unable because of their parents, so we raised our hands. They told us that the same Friday they would come to our home. That Friday they came and prayed with us. They told our par-

ents that they should bring us to Church. My mother accepted. That is how we became Christians.

May God Bless you all.

*Bro. Evans Mogoi,
Kenya Division.*

A TESTIMONY OF GOD'S FAITHFULNESS

Greetings to all brethren in the four corners of the world.

I am grateful for this precious opportunity that God has given me to share His wonders and the marvellous things He has done in my life. As I reflect on my journey—from where I began to where I am now—I can wholeheartedly declare that God is my Ebenezer.

It has been over a decade since I entered into holy wedlock in the Church. God has been exceedingly good to me, my queen, and our two children. The journey has not always been easy; indeed, marriage is a school from which we never graduate. There have been challenges and triumphs, yet God has been our constant guide. Whenever difficulties arise within our family, He brings us together, helps us reason, and enables us to resolve them. I am thankful for the love, peace, and unity that prevail in our home, and I pray that the same blessings exist in all Davidian families across the globe.

I also thank the Lord for a miraculous deliverance from serious burns. One night, I was lying on a sofa, while water boiled on a charcoal stove in a round stainless steel pot. As I stood up, I momentarily lost control and fell, striking the pot. The boiling water spilled on my left arm, particularly around where a wristwatch is usually worn, and slightly on my left hip.

Yet, by God's mercy, the pot was positioned near a table, which limited the spill. Although it contained over ten litres of water, only a small portion poured on me. Had the table not been there, the burns would

have been far more severe. I thank the Lord, through His angels, for using that table to hold the stainless steel pot and protecting me from greater harm.

This is my testimony. I eagerly look forward to seeing all of you in a Kingdom of everlasting security and peace, which is approaching swiftly. Please do not miss it, my friends. I continue to pray that God will empower us, through His strength and guidance, to enter this Kingdom.

God bless you all.

*Bro. Gabriel Mwariri,
Kenya Division.*

MY TESTIMONY

Greetings and peace be unto you. I thank God for all His blessings that He freely bestows unto every one of us. I thank God in a special way for the opportunity He gave me to travel from Uganda to the headquarters of Eleventh-hour Church in Waco, Texas, where I was able to meet and fellowship with the brethren over there as we communed with our Lord on two separate visits (including the Day of days in October of 2025). It was indeed a blessing to meet in person some of the voices I always heard during online meetings. The Lord also gave me tremendous success in other things while in the U.S. All glory to God. May God continue to bless His Church as we all strive to make the most important `visit` and stay to our sweet home, the Kingdom where we shall all meet as God's children and forever be with our God.

*Bro. Simon Sebuuma,
Uganda Division.*

RELOCATING FOR THE CAUSE OF GOD

It was in 2023 the month of July when the Executive Council appointed me to serve as Mazabuka Area Secretary of DSDA Church, while staying away in Monze. A distance of more than 60km was to be covered.

I was to serve in that capacity for three months and new officers were to be ushered in for the following year. It so happened that I was now appointed the area coordinator in that year (2025). Upon seeing the work which was there, I made a proposal

to the Board that the area does not need a mobile leader who is an administrator, but a self-driven missionary leader who must be based in the area. The matter was too weighty for the Board to work on. Finally it reached the Executive Council. Where the recommendation was made that I should be re-located with my family to Mazabuka.

When that call came I had to pray about it as we all know that it's not easy to leave your home going somewhere where you are not sure the life you will live there. But I said to my Lord, "My existence is for nothing else but for Thy cause." When I reached that point, I told my queen that God had called us for His work in Mazabuka. My queen was very hesitant and suggested that mobility was best because we have a family and also some projects we are doing here together with our children, who are still in school here. I asked her this question: "Is God not aware that we have school-going children for Him to make such a call for our family to relocate?"

After a lengthy discussion, she finally accepted, though she still had many doubts as to whether we would manage to live on the minimal income we were making. The Council supported us financially and spiritually. That's how we left our small farm on 20/12/2025. We now had to ask our two sons to be in charge of our small farm in Monze. Through the support of the Executive Council, we are slowly getting settled and work has started moving, as some of our groups which had stopped meeting are now being reorganized to resume their Sabbath worship.

Members who couldn't be easily reached out due to lack of phones are now visited physically and are encouraged. My family is also often inspired by the visitors who come for studies, as it gives them a chance to study with the learners.

God bless.

*Bro. Adam Sibeene,
Zambia Division.*

TESTIMONY

Greetings to all,

It was on 3rd November, **2025 the day we were** supposed to start writing our grade 12 final examination. Earlier on the 29th of October, we had a

graduation ceremony and all was well. On the 1st of November I unexpectedly got sick. I was unable to eat and study. I was only hearing voices sounding like noise in my ears. Furthermore, the day before writing the first paper, I forced myself to study for it, which was English language, and when studying English, I always used to read the *Shepherd's Rod*. What happened was that I felt weak and I got the *Rod* and went to study on the bed, but only managed to read a single paragraph. I dozed off and in the morning, woke up feeling okay. The reason I got sick came about due to the jealousy my

friends had on me, I was on top of the class with good grades. One of my classmates came to me after I received an award and told me that I should keep praying continually because they would not allow me to pass the examination. Thanks to the *Rod* Message book that I slept with, which helped and healed me, I passed the examination with good results.

*Bro. Daniel Lungu,
Zambia Division.*

POEMS

DIVINE LOVE TO CHERISH

Thine brow was pierced with a crown of thorns,
Thine side with an iron spear,

Thine hands and feet with cruel nails,
too much for men to bear.

O, Calvary's scene of mockery,
how painful to define!

Where Jesus Christ laid down His life,
To remind sinners of His love.

Let us therefore give thanks to Him,
Who rescued us from hell,

He set us free from eternal loss, indeed,
only time will tell.
All credit to the Spirit of Truth!

*Bro. Iwan. S. Kortram,
Suriname Division.*

LET US START A NEW

In this new year, let's start anew,
To God's loving will, let's be true.
Give your heart, mind and soul,
Let His love in you stand tall.

Let's start anew, dear church, let's start anew.

Leave behind pride and selfish ways,
Fill each day with prayer and praise.

Seek a spirit meek and mild,
Reflecting Jesus, pure and styled.

Let's start anew, dear children, let's start anew.

Speak of Jesus, His love so deep,
In your thoughts, let His promises keep.

Share with friends, both near and far,

The joy of heaven, like a shining star.

Let's start anew, dear lambs, let's start anew.

Children, let your light shine bright,
In prayer and deeds, do what is right.

Grow in grace throughout this year,

God's love and peace forever near.

Let's start anew, my friends, let's start anew.

*Submitted by,
Children's Department.*

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 7

Meeting ID:
811 2941 9097
Passcode: None



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

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

GADSDA

Website: www.gadsda.com



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

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

