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**presents**

# Introduction

Greetings in the most beloved name of our Lord and Saviour, King Jesus Christ! Welcome to our Bible study lessons, lessons which seek ONLY to address timely revelations, present sealing truth, “meat in due season” for God’s Church today, the Seventh-day Adventist. These Bible study lessons have two-fold purpose: **(1)** to announce the soon coming **judgement of the living** which God’s people are soon to meet **(2)** to call them to a decided action to separate themselves from all worldlings and worldliness and anchor themselves on the Solid Rock by obedience to **all** truth known to this denomination, if we are to escape the soon coming ruin. Please, make use of our PDF files for the respective subjects for visual aid. May you be blessed as you listen and study prayerfully.

# The Eleventh-Hour Labourers

What is the vineyard?

Who were the first labourers?

Why was the ninth-hour labourers' work interrupted?

Who are the 11<sup>th</sup>-hour labourers?

# Text for Meditation

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.” **Christ’s Object Lessons, p. 127.4**

# What the Bible says

“1 For the kingdom of heaven is like unto a man [that is] an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when **he had agreed with the labourers for a penny a day**, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.” **Matt. 20:1-4.**

# Cont....

“5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them [their] hire, beginning from the last unto the first.” **Matt. 20:5-8**

EX.12:41.

MARK 15:25.

DAN. 8:14.

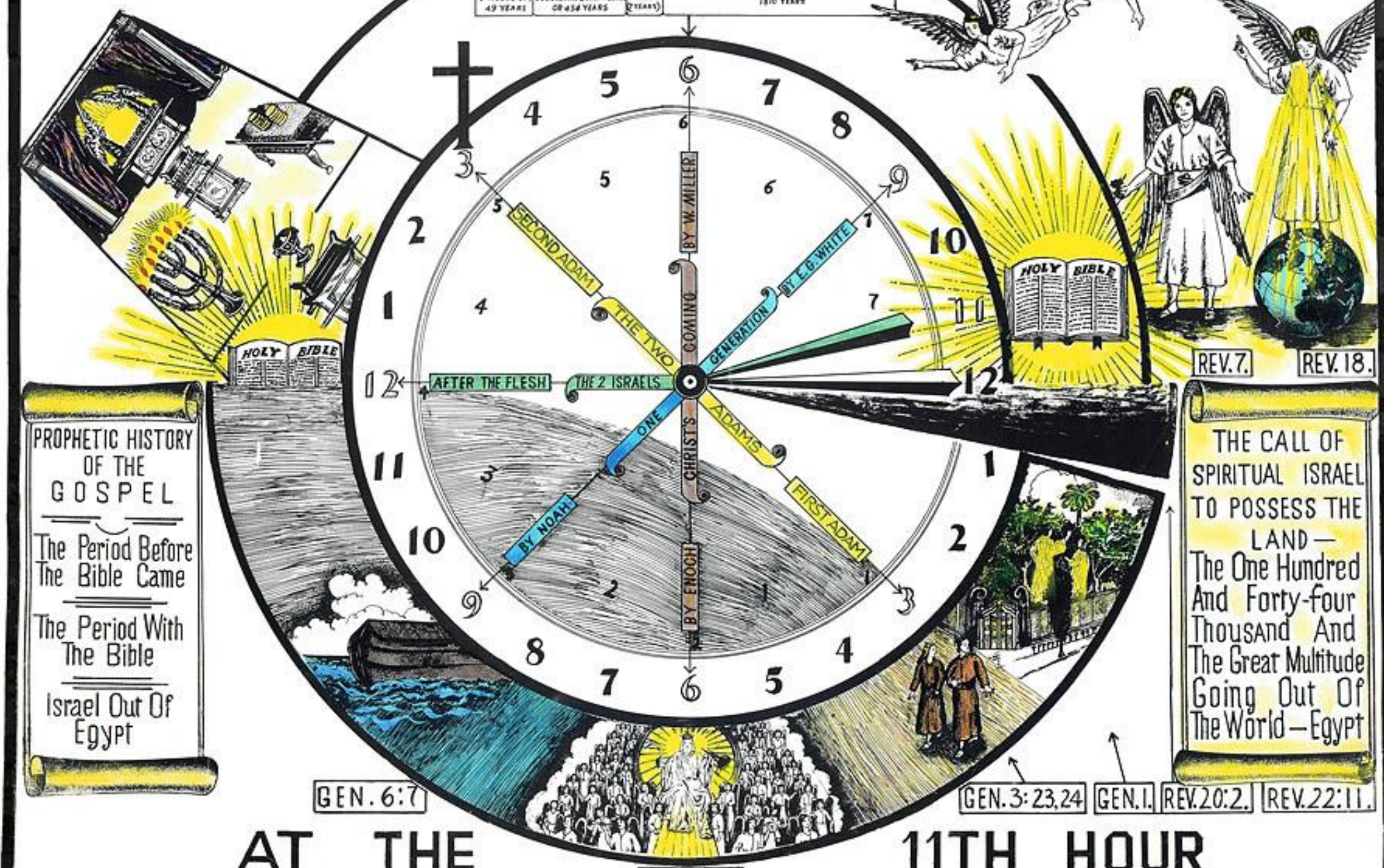
REV. 14:6-10.

THE 2300 DAYS

UNTO 2,300 DAYS; THEN SHALL THE SANCTUARY BE CLEANSED

A.D. 1844

B.C. 457	B.C. 408	A.D. 27	A.D. 1844
7 WEEKS OR 49 YEARS	5 SCORE AND 2 (52 WEEKS) OR 354 YEARS	1 WEEK (7 YEARS)	1810 YEARS



PROPHETIC HISTORY OF THE GOSPEL

The Period Before The Bible Came

The Period With The Bible

Israel Out Of Egypt

THE CALL OF SPIRITUAL ISRAEL TO POSSESS THE LAND — The One Hundred And Forty-four Thousand And The Great Multitude Going Out Of The World — Egypt

AT THE

JUDE 14.

11TH HOUR

BY V. T. HOUTEFF COPYRIGHTED

GEN. 6:7

GEN. 3:23,24

GEN. 1.

REV. 20:2.

REV. 22:11.

# How to know our own call

“How can we know for a certainty in which hour we find ourselves, and if our own call to service has come? **We can know only by establishing the time in which the last parabolic hour expires.** And to do this we must first establish the time of the first call for servants, then in turn the time of each successive call, culminating with the last. First, though, pursuant to this end, we must bring into focus the parable's significant points:” **The White-House Recruiter, p. 13**



# 14 parable's significant points

“(1) The "Householder," as every Bible student knows, is the Lord Himself. (2) The Laborers are His servants. (3) The penny is their reward. (4) His vineyard is the place where they are to labor. (5) The day is parabolical -- representing a period of time which is illuminated by some great light. (6) The period of labor is both preceded and succeeded by a night -- else there could be no "early" and no "late" part of the day. **The White-House Recruiter, p. 13**

# Cont...

(7) The Householder hires laborers at five different times. (8) There are four three-hour periods. (9) In each of the first three periods, only one group is hired. (10) In the fourth and last period of three hours, two groups are hired. (11) The agreement for a penny a day is made only with the first group. (12) The other groups are to receive "whatsoever is right." (13) At the day's end all are given the same pay -- a penny, even though the last worked only an hour. (14) The first were paid last; the last, first. **The White-House Recruiter, p. 14**

# Where in time the parable begins

“Now to find out in which hour we are told, "Go ye also," we must here at the outset of this go-to-work study, **determine where in time the parable begins and where it ends.** To gain this vital knowledge is simply to reckon with the sequentially amplifying facts that the parabolical night which preceded the parabolical day must necessarily be the **period before** the spiritual "Light of the world," the Bible, came up -- before the light of the Scriptures, the written Word of God, began to shine forth into the hearts of men. For back there, it must be remembered, the will of God was transmitted, not by the Bible, but orally from father to son, just as the light of the sun at night is transmitted to the earth by the moon, rather than directly by the sun itself. For this reason it has come to be regarded as the time of oral tradition.” **The White-House Recruiter, p. 14**

# Day = period of the Bible

“But the day of labor obviously represents the period in which “the Light of the world,” the Bible Itself, lightens man's path. Thus it is that in His parable, the Master, the Lord of the vineyard, regards the Old and New Testament dispensations as the only day period of all probationary time, in which He goes to the market-place at **five consecutive times** to hire servants to work in His vineyard.” **The White-House Recruiter, p. 14**

# Close of probation

“Finally, the night following the day can only represent the period after the gospel work is finished, after probation for man's salvation is closed. Then, as the "Light of the world" (the Word of God) sinks beyond the horizon of the day, darkness covers "the earth, and gross darkness the people." Isa. 60:2. It is the time which finds the destiny of every being forever fixed. Then follows the Lord's irrevocable finality:

“"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still." Rev. 22:1 1.” **The White-House Recruiter, p. 15**

# Two equal parts of twelve symbolical hours

“The truth is now become clear that **the parable divides the time of salvation into two equal parts of twelve symbolical hours each -- the period before the Bible (the night), and the period during the Bible (the day)**. Lending additional force to the fact that the parable thus divides time, Jesus declares:

"Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the Light of this world." John 11:9." **The White-House Recruiter, p.15**

# The unexpected 11<sup>th</sup> hour call

“Proceeding now, we come to another point of special significance: the first four groups were hired at consecutive intervals three parabolical hours apart; whereas the fifth, the last group, the one hired at the eleventh hour, came only two, instead of three, hours later than the fourth group, and thus only one parabolical hour before the day's end -- shortly before probation closes.

“This two-hour period, from the ninth hour to the eleventh hour, is a singularity which comes as a climactic exception to the master pattern of sequential and regular three-hour intervals between calls. It obviously reveals that the last call comes unexpectedly and surprisingly within the period of the ninth-hour group. Hence there are only two parabolical hours for the one group, and only one parabolical hour for the other group.” **The White-House Recruiter, p.16**

# Morning-hour labourers

“To determine the identity of the laborers participating in each of the five different calls, we necessarily begin our quest with THE SERVANTS OF THE FIRST CALL:

“We have already seen that it is the Bible, the spiritual "Light of the world," that makes the parabolical day. We all know, moreover, that the **Bible arrived with the Exodus movement** also the since the arrival, the Lord never bargained, as it were with another people, and that they were the only ones to whom He ever committed the ceremonial covenants and all their rewards and promises.” **The White-House Recruiter, p.16**



# Ancient Israel first to be called

“...Inescapably, therefore, the first group of the parable, those who went to labor "early in the morning," at the rising of the spiritual light, the Bible, and with whom the bargain was made to receive a penny a day, were ancient Israel as they were going out of Egypt, the time of which was early in the parabolical day. In concord the Spirit of Prophecy declares:

“"The Jews had been first called into the Lord's vineyard...." - Christ's Object Lessons, p. 400.” **The White-House Recruiter, p.16**

# Third-hour labourers

“The second group, those sent at the third parabolical hour, must necessarily be the ones who were called to the work next. And they were, of course, the **early Christians**. Significantly enough, too, the Lord was crucified at the third hour of the day (Mark 15:25), and likewise Pentecost came at the third hour of the day (Acts 2:15).” **The White-House Recruiter, p.17**

# Meat in due season, present truth

“Another point of significance of which we should take note is the fact that the messages borne by these first two groups, by ancient Israel and by the early Christians, **were not of a reformatory nature; they were not old, forgotten truths in process of revival and restoration; rather each was a new revelation, "meat in due season" -- present Truth especially adapted fully to meet the needs of the people in their respective times.** The former group were inspired and commissioned to teach and practice the truths of salvation as embodied in the ceremonial system, the latter group were inspired and commissioned to teach and practice the same immutable truths in their advanced light -- advanced from typical to antitypical representation, from the ministration in the earthly tabernacle to the ministration in the heavenly one; that is, from the sacrifice of a lamb of the flock to the sacrifice of Christ Himself, the Lamb of God.”

**The White-House Recruiter, p. 17**

# A Divine precedent pattern

“Since the messages of the first two groups (the one carried by the Exodus Movement, and the other carried by the Christians) were each in their respective times fresh from glory, **that fact logically establishes itself as Divine precedent and pattern for all the messages of the parable.** Accordingly, **each of the three remaining groups must likewise be entrusted with a message of new and distinctive revelation, of "meat in due season" -- truth adapted especially and fully to meet the needs of God's people at the time then present.** Therefore we need only to trace down through the annals of church history the unfolding of the scroll, till we come upon a newly and originally revealed and proclaimed truth subsequent to the message of the first advent of Christ It must point out **THE SERVANTS OF THE THIRD CALL:”** **The White-House Recruiter,**  
**p. 18**

# Protestant reformation does not fit in.

“The Protestant Reformation, being purely an endeavor to restore old, down-trodden truths, and **not** to reveal new, advanced ones, had no new message of its own – nothing that had not already been taught in times past. It therefore follows that the third group and message must be sought during the years **following** the Reformation.” **The White-House Recruiter, p. 18**

# The sixth-hour labourers

“The only revelation of new prophetic truth, subsequent to the Reformation, is the announcement of the year in which was to begin the work of cleansing the sanctuary, primarily in behalf of the dead (based on Daniel 8:14, but not then fully understood). As its announcement was made by the First-day Adventists, it necessarily follows that they were the third group of servants with **a new and distinctive message**. And as is well known, they started proclaiming it in the year 1833, announcing that the cleansing of the sanctuary was to commence in the year 1844. **Thus in 1833 the clock of parabolic time struck the hour of six.**” **The White-House Recruiter, p. 19**

# Related messages and servants

“The statement, “Again He went out about the sixth and ninth hour, and did likewise,” in speaking of the two calls, not singly, as in the cases of the two preceding calls, but **conjointly**, shows that the “sixth hour” **message and servants were to be closely related to and associated with the message and with THE SERVANTS OF THE FOURTH CALL:”** **The White-House Recruiter, p. 19**

# The ninth-hour labourers

“So it was that the sixth-hour group and message, that of the First-day Adventists, and **the ninth-hour group and message, that of the Seventh-day Adventists**, fused into one because the message of the former was in itself Divinely designed to bring the message of the latter to light....” **The White-House Recruiter, p. 20**



# 1844 the ninth hour struck

“As the judgment-hour message is of a character and importance singular in all church history; also as it is the **only** prophetic message to sound subsequent to the sixth-hour message; nothing can be more certain than that as it went forth **in 1844 for the first time, God's parabolic timepiece then struck nine.**” **The White-House Recruiter, p. 21**

# SDA the ninth-hour labourers

“Consequently, the ninth-hour group in the parable can be none other than the Seventh-day Adventists, who were then on foot to proclaim that “the judgment was set, and the book; were opened” (Dan. 7: 10), and that any one who then, during the antitypical Day of Atonement for the dead, should be found among the dead with his sins unconfessed (his soul not afflicted, and without the wedding garment on) would be “cut off from among his people.” Matt. 22:11-13; Lev. 23:29. In brief, the message declared that the separation in the congregation of the **dead** had then begun.” **The White-House Recruiter, p. 21**

# One last call left

“Now that for the first time the parable is ablaze with light none but the eye that is hopelessly gone out in dungeon darkness can fail to see distinctly that the message with which we Seventh-day Adventists were entrusted in 1844, at the ninth hour, **is not the eleventh-hour message, not the message of the judgment of the living, but rather only of the judgment of the dead.**” **The White-House Recruiter, p. 21**

# Additional message

“Plainly then, **it is the eleventh-hour servants, with the additional message, the message of the judgment of the living**, who rescue God's people out of Babylon. Indeed never until the Church herself has been freed from the hypocrites and the abominable, and thus made white and clean, can God morally pour out His Spirit in pentecostal power upon His people, and sound the cry: "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.” **The White-House Recruiter, p. 28**

# Come out of her

“Note that the Voice which calls God's people out of Babylon, clearly implies that there is no sin in the place to which the Voice calls them. Moreover, there could be no justification in calling them out of Babylon, to save them from the plagues which are to overtake her because of her sins, if the called-out ones are to be brought into another place of sin.

“The wages of sin could be no more or no less damaging in one place of sin than in another.” **The White-House Recruiter, p. 28**

# 144000, the 11<sup>th</sup>-hour labourers

“From these now unfolding scriptures it is plainly seen, too, that the message of the judgment of the living is Heaven's final edition of glad tidings for the saints, and of sad tidings for the sinners. Hence it is to be proclaimed by guileless servants, the 144,000 -- THE SERVANTS OF THE ELEVENTH HOUR:”

Thus far, the fact stands out that this final call comes at the last hour of the parabolical day, just before the gospel work closes. Being the last message of mercy to the world, and also the last call for servants, it must therefore be borne by Elijah the prophet, by him who appears just before "the great and dreadful day of the Lord." Mal. 4:5; Matt. 17:11.” **The White-House Recruiter, p. 28**

# Study Summary

- There are five new, distinct messages as well as five respective calls for God's people starting by the call to ancient Israel to the close of probation.
- The S.D.A. Church, the ninth-hour labourers will NOT finish its call but a remnant within it, the 144000 will do so.
- The 11<sup>th</sup>-hour labourers have a new message of Revelation 18:1-5: the Shepherd's Rod message brought by the Elijah of today, Brother V. T. Houteff.

# For more information

If you have any further questions, comments, or would like to:

- Obtain a print copy of the original tract literature that gives the complete details on this most important subject.
- To arrange for a formal Bible Study at your convenience.

Please feel free to contact us  
anytime.



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